

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, January 1st, 1881.

No. 1.

A VISION.

'Twas on a peaceful, quiet night
All nature was reposing,
I saw a bright and mellow light
Around me softly closing.
I saw no angel's smiling face,
But felt that they were near me,
As messengers of heavenly grace
To comfort and to cheer me.

And, O! my heart with rapture thrilled,
A peace was o'er me stealing;
With solemn joy my heart was filled,—
I can not tell my feeling.
It seemed that all my pangs of pain,
With all my tears of sorrow,
Would never, never come again,
This blissful scene to harrow.

But soon I wakened from my sleep,
For I was only dreaming,—
I scarcely could refrain to weep,
The light no more was gleaming.
But though, alas! that scene was past—
That bright and happy vision;
My memory yet is often cast
On fields of fair Elysian,

I viewed upon that hallowed night,
When changed from earthly feeling,
I saw a gleam of heavenly light
Around me softly stealing.
And, oh, I long to see once more,
That scene so bright and cheering,—
To hear the song I heard before,
When heavenly hosts were nearing.

Sometimes I think, although a dream,
It was no mystic pleasure;
Oft it seems that heavenly gleam
Has been my greatest treasure.
I think of it each solemn night,
When on my couch reclining;
And soon again I'll see that light;
Nor will it cease its shining. WILDWOOD.

Sketches of a Sermon,

DELIVERED BY

ELDER JOSEPH SMITH,

At Lamoni, Sunday, October 10th, 1880.

AFTER dinner speeches as a rule, are dull—both speaker and hearers dull. It will be necessary for you to have patience, as the house is crowded and warm, and that usually causes dull ears; and I do not anticipate that the speaker's effort will be an exception to the rule respecting after dinner efforts.

My subject, or the one that seems to force itself most prominently upon my mind, is the character of the salvation we seek in Christ. What defense shall a member of the Church of Jesus Christ of Latter Day Saints offer for believing differently from others. He seems to be under the necessity of apologizing for a departure from the beaten track of religious thought, and for commingling all faith in one, and calling it The Faith.

We believe in free grace; but do not believe that grace is so free as to be offered independently of and without work; and thus we are brought into open warfare with those who believe they are saved by faith and faith alone. We believe that we are saved by faith, but do not believe men are saved by faith alone; and again are at war. We believe that baptism is essential to salvation, but not that baptism alone saves men. We believe in the practical gift of the Holy Ghost, yet do not believe that all are saved who receive the Holy Ghost. We believe that all are saved, yet that some may be lost. We believe in a common salvation by the blood of Jesus Christ for all; and believe in a special salvation by direct favor, for those who have put their trust in Christ and have lived in accordance with his precepts. A large proportion of men do not make this preference.

We are told that Adam fell, and that by reason of this fall great sorrow is the lot of man. But we have no cause now to weep for his fall. To weep for the time our forefathers spent in the past in suffering and sin, is not the part of wise men. It is the part of wise men to strive, with all their energies to help themselves out of disasters and difficulties. While we see others mourn for the fall of Adam, we thank God for it. We can not join our tears with those who mourn over Adam's fall; for if he had not fallen, we would not have been born. Can sorrow for evil, unaided by effort, lift up our heads? One reason for our not mourning Adam's fall, is that we are not responsible for it. Adam alone must suffer for it. We are not answerable for the evils brought upon us by the transgression in Eden, for we were born out of Eden. Our tears will not wash away the original sin. Christ bears that load. His blood atones for that, if it is or can be atoned for. But we can and must answer only for our own acts.

Another reason, is that the devil told the truth, though he deceived Eve. Like as the witches told Macbeth that not any man born of woman should slay him, gave him courage in his career of crime, and led him to defy the friends of the dead King Malcolm, so that in his fight with Macduff, before the castle walls, he quotes it, "no man born of woman can prevail against me." But the witches had deceived him. Macduff answered him; "I was not born of woman, but from my mother's womb untimely ripped."

This disheartened Macbeth, and he complained bitterly of the witches, that they "kept their promise to the ear, but broke it to the hope." In the same way the devil told the truth. Probably Adam was not driven out as

was Eve, but knowing that she would be expelled, ate of the fruit that he might go out and thus stay with his wife, like a man. I rather like Adam for that. The religious world have made the same mistake that Eve did. The devil told her that by eating they would become as Gods, knowing good and evil. And so they did. But it is a mistake to mourn over the fact. In the day they ate of the fruit they became as Gods, knowing good and evil. When God fashioned the world, including the garden of Eden, and all things in them, he pronounced them good—all good. If all was then good, neither Adam nor Eve could have known evil, until the conditions were changed. As soon as they transgressed the conditions were changed and they knew the evil. And that is what the devil meant; and though he deceived the woman, he kept his word. But why should we mourn? Is it the part of wise men to be crushed by evil? If we are to become acquainted with evil, it is not necessary that we have to learn of it always by experience. Wise men should learn some things by observation. For instance. I come here to Iowa to farm. I may know all about farming in Illinois by experience. I have broken land in Illinois. A man of experience here, watching my operations and seeing my mistakes, offers me instruction. I do not listen to his advice. He goes away and says, "Never mind, he'll learn." I put him aside, not profiting through observation by his experience, and do not learn, only by sad experience. It is better to consult the experience of others and learn by their mistakes, and not go through the mill ourselves. Here then is the question. We are surrounded by evil and help is offered us; shall we take hold of the means offered, or neglecting it, learn by bitter experience. We can rise and put the law of evil under our feet. If we will not, the Allwise has said, "Very good; you have made your choice and now you must learn by the things you suffer."

It is said to us, You make a grave mistake; you offer salvation to but a few, and say, Those who do not believe shall be damned. Not so. We say nothing of the kind. What we say is what the word states; what that word is we accept, and are therefore not responsible for its having been said. We have not been commissioned to apologize for God, and therefore do not now attempt to apologize for his word. The word is, they that believe shall be saved, according to their deeds. Means to escape are offered through Christ. I have not said that you all would be damned for not believing as I do. You can not say we preach that all will be damned who are not baptized. Mr. Ingersoll takes exception

to the words found in Mark—"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." He says they are an interpolation, and absolutely false, and unjust; and a God all merciful and good could not have so said. This you will find in the Chicago *Times* of recent date, and was preached to a large audience in the Opera House in that city. One thing he forgot, and all of his class forget the same thing, that this proposition of salvation affects only communities familiar with the stipulations—affects only those to whom the offer of mercy is made in Christ, and not the heathen. When the gospel was first preached it came in power. The Lord is no respecter of persons. "Thou shalt love thy father" does not conflict with "He that forsaketh not father and mother is not worthy of me," as Mr. Ingersoll asserts. You should honor them in accordance with propriety, and whoever does not is not a true Christian. Why, says one, would you have all believe as you do, or be damned? Would God that all would believe as we do; but we say that in this question of salvation judgment does not rest in earthly tribunals. I once asked a Baptist minister, who refused to read in his church to his congregation, the notice of a Lecture on the Prophetic History of the Future, from the Prophecies of Scripture, to be delivered in our chapel in Plano, the Stone Church, because he could not conscientiously abet and sustain heresy; what Heresy was? And what earthly tribunal, ecclesiastical, or civil, had the right to decide? He was silent for a moment, and then admitted that there was and could be none. The word of no man can be a test of orthodoxy. The decision of no earthly court can definitely fix the standard by which a man may be positively heretical, or absolutely orthodox. This question is left for the decision of the courts beyond—reserved to the arbitrament of the Great Judge. Christ has said, "I know that his word is life everlasting." His word shall judge them. Those who obey it will stand the test. They only will be orthodox. It is not enough to say, Thou shalt be baptized; and too little to say, that he that believeth shall be saved.

Men widely err in regard to grace being free and unconditional; and this may be shown from general reasoning. Nothing is free in all the universe. No man knows any thing of all that surrounds him that is absolutely free. Surely, you say, thought is free. No, thought is not free. You can not think without thinking in words or figures; and words must be learned; and you can not get above, outside of, beyond, and free from what you have either learned in childhood, of words and phrases and sentences, or have gathered in the culture of maturer years. The air, you say, is certainly free. Try to stop breathing for a while, and see if it is. You can not be free to breathe; you must do it. Doctor Tanner defied the laws of physical life for forty days and nights, but would have died if he had persisted much longer. We die because we stumble over the conditions of physical life. We begin to die whenever the laws of life are broken. I see some before me now who show signs that they have begun to die. Some eat to live; many

eat to die. Some food may be taken in large quantities without injury, while others must be used sparingly. We hear sometimes the phrase that "some men would quarrel with their bread and butter." If they eat too much of it, and get dyspepsia, they certainly quarrel with it in a positive sense. But nobody arraigns the Almighty because of these restraints upon freedom, and these laws of physical being. The American eagle is the national type of freedom, but that famous bird is not free. It may be more handsome than the blackbird or the crow; but the same condition of law govern it and them. If the eagle should fold his wings when soaring in proud flight, he would fall to the earth like a stone. It too must abide the absolute laws of its existence and being. These examples prove that there is no law but what is arbitrary. We must clothe ourselves and must provide shelter or we perish. The highest civilization is the result of the greatest effort. We must plant in the earth in order to reap its products; and to help us the Divine Creator has made the laws by which abundant harvests are made possible. He has insured to us the seed-time and the season of the harvest. He has granted to us this beautiful Fall weather, robing the hills in the richness of their verdure to bask in the sunlight's resplendent glory. In all these departments there is one continued series of laws by which the things thereof are kept in being to fulfill the measure of their creation. Why then find fault with spiritual laws given to guard the growth of spiritual life. It is by making classes and making creeds to conserve and support spiritual life, men are brought together and called a Church, and expect to be saved because of their peculiar faith.

It is asserted by some one, of Dr. Thomas of Chicago, that he never left a church where he had been pastor, without leaving it in doubt. All love him, but it is said by some that they fear there is no sphere for such a loving man as he is in the Methodist Church. If there is no sphere for him there, where is his sphere. Is it because he is so filled with love that his influence is not a binding influence, and that after he has left a church it is necessary for his successor to build up again and restore the bonds that connected them. When Dr. Patton turned Professor Swing out of the Presbyterian Church, it was because Professor Swing disregarded the Calvinistic tenets of the church. If Dr. Thomas is turned out of the Methodist Church, it will be because of his liberality. The reason for his liberality in doctrine, as it appears to us and to others, is that he is himself in doubt. It is a question whether, were the popular opinion of his co-peers brought to bear on him, if he will have the hardihood to teach that "he that believeth shall be saved," after teaching the force and validity of a law of works for the whole human race. I heard him in Plano and have some acquaintance by observation and reading, with the gentleman, and the only expression I ever heard from him by which I could know that the iron from the persecution of his brethren had entered his soul, was made in an exordium to the young men in a congregation he was addressing; "find something to do," he said, "and when you can not find anything else to do, try heresy hunting. I never knew a man

who attempted that to fail in finding something to do."

Here is a difficulty. We believe the word, He that is baptized shall be saved; but not without works; he can not be saved without baptism into works. I have felt like honoring Henry Ward Beecher for one thing—his constantly insisting upon works. The normal condition of man is to labor, and by it he finds his exaltation, and I am pleased to find this fact corroborated by the Book of Covenants, which teaches that we must rise early to our labors and get to bed early that we may be refreshed from them; and that only the laborer shall eat of the fruits of the land of Zion. The Book of Mormon too—that book so despised and abused, speaking of an ancient colony of laborers on this land, said that even their priests labored for their bread. I hope that such a colony may find its type on these wide prairies, and that the grandeur of this sentiment will find ample exemplification here, by men who feel for their fellow men; that here there will be no idlers; mental, moral nor physical. "The idle man's brain is the devil's workshop." The active man's brain is a workshop for good thoughts, and from good thoughts come good deeds; from great and grand thoughts, come great and grand deeds; make the thoughts ever pure, good, and grand, and the deeds will be grand and good—by our deeds we shall be judged, our thoughts the motives of our deeds—and in that judgment the motive and the deed will be judged together.

If a man does not believe, and belief is not a matter of choice, then it is said, the conditions are unjust. "He that believeth and is baptized shall be saved," &c., seems hard, and people say it is unworthy of God. But God sent Jesus Christ into the world to minister his word. And what he said was what found a realization in himself. If he had said the people should be baptized by others, and he himself had not been baptized, we could not have had confidence in him. But mark, when that philosopher sent of God comes to teach, he comes to one also sent of God teaching baptism, and is himself baptized; and he was recognized as the Lamb of God who taketh away the sin of the world. We have spoken of the disobedience of Adam as being his sin. John said behold one who taketh away the sin of the world. What was that sin of the world? I will tell you in a word—disobedience. Disobedience brought a knowledge of evil. Christ came to take away that sin. "As by one man sin entered into the world, and death by sin;" and, "As by one man's disobedience many were made sinners, so, by the obedience of one, shall many be made righteous." I thank the apostle for those words. Christ has said, "Follow me." John taught baptism, and Christ followed. I can trust him to teach me baptism; because, as I have said, the doctrine he was sent to teach found a realization in himself. He came upon a special mission. He knew what he was doing, and just before his ascension and at the beginning of the dispensation, he gave the great charge to his disciples; and he would not have given this important charge not knowing what he did, for he had said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "And if any man hear my words and believe not, I judge him

not, for I came not to judge the world but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the words that I have spoken, the same shall judge him at the last day. For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

These words then, given before his ascension, are the key to his commission to us. It is like seed placed in the soil; it abides the laws of its condition. Seed placed in dry soil will not grow, but if the rain falls upon it, and the dews refresh it, and the sunshine broods upon it, it springs up, and that which was concealed in its germ of life grows to perfection. That is like the word and its works. "The earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." As there are conditions to vegetable growth, so the spark of immortal life, which I believe God hath planted in every one born into the world, must be sprung into life and growth by the Spirit of Christ to be placed in the human breast, and nurtured by divine influence; the dews of grace and the light of God, must be supplemented by individual effort, and the realization of full growth will be Everlasting Life.

But what relation has this to our work, that work that we are fondly calling the latter day work? Much, very much, as we shall see.

So soon as belief in the latter day work is established in the heart, what is the result? An old brother said to me, that when he got the word in his heart the gathering spirit entered in. This brings to mind a statement or command in the "old book." "And I heard a voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Come out from what? From the Gentile world? And not trade nor have anything to do with the Gentiles? And yet we read in Isaiah and the Book of Mormon that the Gentiles are to assist to build up Zion. Can that be by the voluntary isolation of the Saints? Hardly. Then it is spiritual Babylon that the Spirit of God says to come out of. If a believer in that command gets into a hole in the ground and will have no dealings with any body, would that be right? Of what account to the work of God and the human race were the hermits of the deserts? Of what account to their kind were the dancing dervishes, the flagellants, fakirs, monks and other fanatics—those for instance who gave themselves up to self-inflicted torture, standing on pillars in heat and cold, for decades of years, like Simon Stylites. They depended upon a class superstitious like themselves, to supply them with food. They neither planted, tilled nor reaped. They did not spin nor weave. If we had them here, we would send them to the poor-houses, or to a lunatic asylum, to be cured of their moral insanity. We can see no difference between them and such as we so dispose of. They were separatists. Well might the Apostle Peter say in regard to ancient classifications, "Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth

him and worketh righteousness, is accepted with him." And we may safely make application of the same words to those who teach such isolation and separation in our day. And turning to the last chapter and last verses of Ecclesiastes we have the wise conclusion of the singer and the preacher:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Of a similar import and spirit to these sentiments of the inspired preacher, respecting works; and that these works must be among and for our fellow men; not isolated in selfish separation from them; is the statement of the Savior as stated by John: "He that says he loveth me, and keepeth not my commandments, is a liar and the truth is not in him."

We must keep the conditions of salvation. They are not unjust. The bird must hunt for its worm, and must first feel the necessity for such searching by hunger. God fills the vallies with fertile lands, and makes the mountain sides to laugh with melodious streams; but he does not dig and fill the ditches that carry their vitalizing forces to fertilize the ground below. I have obtained a bounteous supply of water in my well, for this locality, but I had to dig the well, or suffer the want of the healthful fluid. The glad rivers of salvation flow down into the vallies of Zion, but we must go to them in order that we may drink of their life-giving waters.

To enforce this truth, let me give the example of Mahomet, who, to reprove his disciples, some of whom, courtier like, were seeking by flattery to ingratiate themselves into the favor of the prophet by magnifying his greatness, through their flattery. He took them to where they could look upon the mountain, and lifting up his voice, he said, "Mountain, come hither." But the mountain came not. He raised his voice and in louder tone commanded, "Mountain, come hither." Still the mountain came not. Rising to his feet he shouted, "Mountain, come hither." The mountain obeyed not; and Mahomet, turning to his disciples said quietly, "Let us arise and go unto the mountain."

So it is with him that believeth and is baptized. The mountain of the Lord; the Holy Hill of Zion will not come to him. He must go to it.

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitations, that they should seek the Lord." The gospel is to take of all nationalities and make them one nation. I see before me Indiana Yankees, Buckeye Yankees, New York Yankees, Scotchmen and Welshmen, Scandinavians and Germans. I do not know where they were born, nor what is their politics. The gospel has broken down all the walls of partition, national partizan and sectarian. Phrenologists in their examinations have said, "This man is a Baptist;" and sure enough he was. "This man a Methodist, that a Presbyterian," &c., and were right. But when they found a man that had the gospel, and had it bad, they would say, "Why, his qualities are changed." Brother Charles Derry went into Fowler & Wells' office in New York. They found in

him strong phrenological developments. He was to them an oddity—a phrenological puzzle. He should have gone in a certain direction, and had not. He had been revolutionized by some event in his career, and the ruling propensities were subordinated. They sought an explanation, and were told that he was a teacher of the gospel. They replied that it must be a different gospel from that taught in New York City; and I think it was. The gospel of the Son of God is to take men of all nations and polish them till they are fit stones for—some church of particular name. No. But for the church and kingdom of our God and his Christ. I thank him that he has not made the foundations of our hope narrow, but broad enough for all the race. I do not wonder that in view of the truths of the gospel, it is said of Enoch that his heart swelled wide as eternity.

The free grace of God has been freely provided. But has he promised to afford it to you without effort on your part? Where is the page where free grace is promised to a few who were born to be saved? Where in the whole Bible is it directly said of free grace that it should bring light and love into the heart and change our vile nature and cleanse it from the power of darkness, and transfer us into the kingdom of his dear Son, without the active operation and consent of your mind and will, as well as your latent desire to be saved.

I expect to see the time when the prairies of the west will resound to the tread of an army keeping time to the music of the hymns of Zion. The march of the hosts of Zion to the hymns of Zion can not be done by a people ignorant of the laws of universal harmony. I have tried to picture a realization of the march to Zion pictured in the gathering hymn of my loved brother, David. There will be no discord then along the great line of that extended host; but their step in time with the melody, will reverberate from hill to hill, and the earth shall shake under the might of their steady tread. Until then let us fight on! Let us strive lawfully, laboring to bring order and harmony out of the inharmony and disorder, now seemingly everywhere reigning. The Spirit of God must transform us first; and work a change of heart. Then we will be prepared for a resting place. Let us try to pull aside the jealousies of the heart, and let the light of God shine into them. Do the whole duty of man, for God shall try every work and bring it into judgment. The preaching inspired of God brings all to the same conditions. No individual, no nation can escape. I perhaps hold different views concerning the judgment from some of the brethren. I place the judgment after the millenium, they before it. This was written by inspiration: "Every secret thing shall be brought into judgment." On that general judgment depends the conditions of final rest.

Ingersoll's mistake is in that Christ was sent to offer salvation upon man's acceptance of the terms of salvation. He was not sent to judge the world and will not interfere. When judgment takes place and all are gathered around the great judgment seat, and the books are opened—and we are told that one of the books is the book of life—the Judge will say to you, What is your name? You will answer, H. C. Smith. The clerk turns to the S's to find the name of Smith—and there will probably

be a long roll of them there—on the page. If the opposite page is not smirched and the name blotted out by bad deeds; the Judge will wait a moment, and Christ will say, "This man wrought with me on the earth, and was not ashamed of me and my words, of him I am not ashamed." The Judge will then say to the porter, "Let this man pass into the golden city." And this according to the word. "Then the books were opened, and another book was opened, which was the book of life."

I have often pictured to myself this scene, and wondered if my name perchance could not be found—if in recording the names of the great family of Smiths my name had been forgotten, and whether my deeds would warrant my name being recorded there—if the angel were to give me his pen and tell me to write my name there, whether I would have courage to take the pen and write it. As I now view the grandeur of that day, and the great magnitude of the stake, I would hesitate.

I advertised once for one hundred and forty-four thousand of those who could "read their titles clear to mansions in the skies," and received four names, and two of them, I heard afterward, were a couple who quarreled every day. The gospel is given that our names may be written there, in the Book of Life. The disciples once came to Jesus rejoicing that the devils were subject to them. He told them to rejoice not that devils were subject to them, but rather to rejoice that their names were written in heaven. I have heard some of my brethren rejoice because the devils were subject unto them. The Savior says rejoice not at this, but rather that your names are written in the Lamb's Book of Life. What we want is this, that our names be found there. Then the Savior will say, They were not ashamed of me on earth. But if we are professors and not workers, our names may not be there.

When a boy I read a legend, from the far East, in which it is represented that there are two angels who watch over every person, they keep each a record of our thoughts and deeds, one of good and one of bad deeds; at night when the person was asleep and his last thought recorded, they would then meet to compare records and sum up their accounts, and if the good deeds overbalanced the evil deeds, or the evil ones had been repented of, the evil ones were erased; but if the good deeds did not overbalance the bad, or the man slept unrepentant, the angels of the records closed their books with a sigh and in sorrow. The record of good deeds was transferred to the Book of Life, and the record of the evil deeds also reserved to the day of judgment, when they would be brought to light. I thought the legend wondrously beautiful.

I would exhort you to apply yourselves to good works, making a record for eternity. If we are righteous we shall have nothing to fear; if unrighteous we shall have ample cause to fear. Let us lay hold of the rod of iron anew and go on to righteousness and peace.

Reported by S. F. W.

Testimony for Jesus is the path of light, the path of safety, the path of usefulness, the path of gracious results. Suffer your right hand to be crushed rather than withhold your testimony.

Some days seem to come from nearer heaven than others, filled with a sweet influence, as if they had walked reverently through holy places before they came to us.

SYNOPSIS OF A

Thanksgiving Sermon.

Preached at Iron Hill, Iowa, Nov. 25th, 1880, by Elder Jobe Brown, by invitation of a Committee of the different Societies of that Place, in the Advent and German Reformed Church.

TEXT: "Thy will be done in earth."—Mat. 6: 10.

I. First, We would notice, that it is a great reason for joy and thanksgiving that this prayer is to be answered. Because Christ never prayed an unprevailing prayer. He is, therefore, our only perfect example, and he certainly would not, and did not teach his disciples to pray unprevailingly. For "they must believe that God is, and is a rewarder of all them that dilligently seek him"—Heb. 12: 6. Second, If we desire the things we ask for, we shall have them, "if we keep his commandments."—John 14: 14, 15.

II. His will is to be accomplished; either by grace, mercy and favor, or by his judgments; both remedial and executive.

Firstly, His mercy and favor have been extended to man ever since his creation. And even in his creation, for "God created him in his own image;" and gave him wisdom sufficient to name, rule and govern all the creations of his hands. This is a great reason for thanksgiving to-day; the glory, and honor, and perfection of our federal head.

Secondly, Man is to be restored to his Eden perfection and glory. The perfected means of his restoration is given us in the gospel; the only perfect system of salvation ever given to man. It is the power of God unto salvation. God's will is fully revealed in the gospel; and its adaptability and efficiency are always realized when obeyed in the proper spirit, and with the proper motives. In this we rejoice to-day.

Thirdly, We notice that God's remedial judgments are dispensed all along man's pilgrimage in probation, until the present time. And for this we have great reason to thank him to-day; for the world is none too good now, notwithstanding all its previous corrections from the divine hand. We leave you to call to mind the many chastenings through the different dispensations that have preceded us. God has ever been pleased to warn both his people, and also the religious world, of these pending judgments, by his messengers; either angels, visions, or men. And in this we rejoice to-day.

III. God's will is to be done voluntarily, through the light of reason and intelligence. "Come and let us reason together," is not only the language of the prophet, Isaiah; but the same principle is intermingled in the entire message, and the dealings of God towards men. The principle and power of reasoning upon abstract questions distinguishes man from the entire animal creation. They possess only natural instincts that God has given to each creature, perfect in each distinctive class, according to their particular natures and necessities. As instances: The different kinds of birds build their nests just as they did from the beginning of creation. Again: The bee builds its cells to store away its store of sweets extracted from the vegetable kingdom, just as it did in the days of Noah. And here let me remark, that the most skilful architect can not improve upon the honeycomb, in economizing space, and securing strength of structure. But man is a progressive being, and has not ar-

rived at the zenith of his Maker's design in his creation. And for this we are glad and rejoice to day.

In connection with this subject we remark that every one has a God given right to his personal convictions, whether good or bad; and he must take the result of those convictions, whether that result be good, or bad. Upon this principle, God holds man responsible, and will judge him in the last day. Here we must make the distinction between liberty and license. When we use the liberty we possess, contrary to the declared will and permission of the proper authorities, we must expect that the penalty attached will follow. Adam took the liberty to disregard the authority of a command without permission, and mortality, sin, and death followed as the result. So it ever has been, and man is now far away from his original state of perfection, for he was created the noblest work of God; and is to be restored to it again. And, for this, we rejoice to-day.

IV. This work of reformation is voluntarily done, under and through an enlightened conscience in regard to God's will revealed to us, so that we can say, "Thy will be done," our will yielding to his. And in this enlightened condition we become the light of the world. Instance, all the prophets and reformers. And it has been thus that individuals have always affected communities, kingdoms and governments, in all past history. And it has been thus that God's will has been more perfectly revealed, and comprehended, all the way down through the different dispensations that have preceded the present one, which was designed to be a perfect one.

Intolerance has been the bane of Christian reformation always in the past. So has despotism and monarchism ever been enemies to democracy and personal liberty. But intolerance religious has been giving way to religious toleration, even under the partially obscured rays of the gospel, until the present time. Intolerance is only held by the undeveloped and ignorant bigots of every sect and order. The more enlightened and spiritual men are, the more tolerant they are. They can adopt the language of Peter, Acts 10: 34, "Of a truth I perceive that God is no respecter of persons." And, in this we rejoice to-day.

V. Firstly, The governments of earth thus having been affected for good by the inspiration from God, through his own appointed means, "the lights of the world," and the influence of his Spirit and his word, which is the sword of the Spirit, have been developing the principle of personal liberty in will, word and action. So that in this happy land men are permitted "to serve God according to the dictates of their own conscience." This is the culmination of national toleration to the King of heaven and earth, (Dan. 7: 37), and his subjects on earth waiting for his kingdom to be fully set up. This is even now the enlightened condition of this happy land of ours; and every subject of this government, whether native-born or adopted has great reason to give thanks to-day.

Secondly, Here I must not neglect to remind you that the portion of Christendom comprised under the name of woman, has been emancipated from the most abject slavery to her partner in creation, man, by the glorious system of emancipation, the gospel of Christ.

VI. Wherever the gospel has prevailed, elevation, intellectuality, liberty of will and social equality, have ever been extended and secured to the oppressed and downtrodden daughters of Eve, until in this happy land they are raised to the side of man, whence she, their mother, was taken; not beneath his feet, nor above his head; but equally and socially by his side. And this is in a distinctive feature of true Christianity, compared to all other systems of men on earth. Notice the effort of all heathendom and the apostate church, to reduce their women again to heathenish bondage; notwithstanding the examples against it, (the degrading practice of polygamy), I mean in the examples offered by the Mahomedans and Chinese, and all the islands of the sea, where the gospel has not prevailed. All these examples, and the teachings of God's word, (for it nowhere commands it), and the Book of Mormon, and the revelations in the Doctrine and Covenants, are all insufficient to restrain the will of the Brighamites, the church in the valley of the mountains.

Thirdly, I rejoice, and am glad that I am permitted to day to stand a representative and subject of this free government, of religious liberty and toleration. "The land shadowing with wings," in which the kingdom of God is to be set up ere long. And in this we rejoice to day.

I also rejoice that I am permitted to be an humble subject, and ambassador of the Church of Jesus Christ of Latter Day Saints, and that it stands forth in defense of all these principles of liberty, equality, charity, and loyalty to the governments of earth and heaven, as contained in the gospel of Christ, given in the apostolic age. And although apostasy did occur, it is now being restored in all its fullness, according to His promise. And in this we greatly rejoice to day.

VII. In conclusion. How shall we express our joy? We suggest, Firstly, By becoming fully reconciled to His will, as it is fully revealed in the gospel. There is a nobility in yielding voluntarily without being coerced. "But every knee shall bow." Repentance, which is a true reform, is another way to express our joy to day,

Secondly, By enjoying the present innocent blessings God has bestowed upon us. For Paul tells us there is nothing unclean of itself, but is sanctified with thanksgiving and praise.

Thirdly, By imparting of the substance that God has given us to the poor and needy. The Master said, "The poor ye have always with you." And, "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me." And he has also said, "It is more blessed to give than to receive." And again, "Make to yourselves friends of the Mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations."

Fourthly, By paying our vows and tithes to the Lord. We to-day are in the enjoyment of a good degree of his blessings, temporally at least; but spiritually, we are in perishing need. And if we would have his work revived, as we have been praying, and the joy of his salvation fully restored; and this made a day of thanksgiving in very deed, we should pay our vows and tithes and test the Lord thereby, "and see if he will not pour us out a blessing that there will not be room enough to

contain it." And thus, this be a day of great thanksgiving.

Fifthly, The kingdom of God is presented as a "recompense of reward;" to induce the children of earth and mortality to be reconciled fully to God and his Son. And the plan of salvation revealed in the gospel was devised by Him, and manifested in Christ that we may be prepared for the society of all the good and virtuous of earth that have lived, that now live, and that shall live hereafter; and of the apostles, and prophets, and all the holy angels of God, in the new-earth-state promised to all that prove faithful. And that not for a few days, or years, but through the unending cycles of eternity. We would here adopt the language of the prophet Isaiah: "For behold, I create a new heaven and a new earth." "But be ye glad, and rejoice for ever in that which I create." Again, Daniel says, "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." We hope these precious promises may stimulate us to great effort to serve him, that we may have more joy here; and finally obtain fullness of joy and pleasures for evermore in his presence. And for this we labor and pray. Amen.

Power of Faith.

RECOLLECT that faith in God will prevail with him now as in ancient times. If faith like a grain of mustard seed could remove mountains when Christ was on earth, it has not lost its power by his ascension into heaven. The effects of faith must be the same in all ages. God has never said that the time should come when faith should no longer produce miraculous effects among the children of men. Whenever miraculous effects cease from the earth, faith ceases also. If faith translated Enoch to life and immortality, that he should not taste of death, the same faith can and will translate men in the last days; hence the Apostle says, that all the Saints will not sleep, but some will be at a certain time, "changed in the twinkling of an eye." If faith smote the land of Egypt with great plagues in early times, so in the last days, the earth shall be smitten with great plagues through the servants of God. If faith shut up the heavens that it rained not for several years in the days of Elijah, so the faith of the two witnesses, or prophets, in the latter times will close up the heavens that it will rain not during the days of their prophecy. If faith divided the waters in ancient days, and permitted thousands to walk through the sea on dry ground. So the faith of Israel, when they are gathered from among the nations, will cause them to pass through rivers and seas dry shod. If the faith of Moses and Solomon called down a pillar of fire and cloud of glory upon Israel, and upon the tabernacle and temple; so the faith of the children of Zion in the last days will call down "a cloud and smoke by day and the shining of a flaming fire by night upon every assembly and dwelling place" of their city. If the faith of the three Hebrews saved them from the fiery furnace, so the faith of the Latter Day Saints will save them from that devouring element, when the wicked shall burn as stubble, and the elements shall melt with fervent

heat. If the faith of Daniel stopped the mouths of lions, so the faith of the Millennial Saints will have power, not only over lions but over bears, wolves, leopards, cockatrices and serpents, so much so that little children shall lead those animals and play with them. The dispensation of "the fullness of times," is to be a dispensation of greater faith and power and greater miracles than any former dispensation. It is the day of the Lord's power—the day for the revelation of his glory. His almighty arm is to be bared in glorious majesty in signs, in wonders, and in mighty deeds, before the eyes of all the nations, far surpassing all the signs, wonders, and miracles of former ages. Then shall the combined faith of all former dispensations be united and concentrated in one; then the powers in heaven above shall be revealed and united with powers of the Saints on earth, and the heavens shall shake with gladness, and the earth shall tremble with joy.

Transcribed from *Mill. Star* by Wm. Street.

A Rap at the Wonders of Knock.

OUR readers have already been told of the apparitions of the Virgin and Child which have been seen at the Chapel of Knock, Ireland, and various cures of disease are said to have been effected by prayer there and by drinking bits of the plaster dissolved in water, both in Ireland and this country. The excitement still continues, and moreover other apparitions of the Virgin, accompanied by Joseph and the Apostle John, are declared to have been witnessed at Knockmore Chapel, a few miles distant. Curiously enough, similar visitations are said to have occurred at Llanthony Abbey in Wales, the retreat of the ritualistic Father Ignatius, and one of the Protestant monks was miraculously cured of severe pains by the application of a dock leaf which the Virgin must have touched. The alleged Irish miracles have not received formal ecclesiastical indorsement, but they are widely believed in, and sufferers not only from Ireland, but from this side of the Atlantic, have gone to Knock for relief. Many wonderful stories have been told, but there appears to be a vast amount of lying on the subject.

The Cork *Examiner* publishes a long letter from Maj. Alexander O'Gorman, a Roman Catholic member of Parliament for Waterford, who went to Knock in July, staying there about a fortnight. After a careful examination he was convinced that the whole excitement was based on humbug and delusion. The apparitions might have been produced by a Pepper's ghost-lantern, the proportion of alleged cures to patients was only about one in a hundred, and many of the reported recoveries were sheer impostures. The persons said to be healed could not be found, or else they were beggars who had only pretended to be lame or otherwise disabled, and now sought to gain a fresh claim on public sympathy by telling about their deliverance. He heard many stories about the eyes of an image of the Virgin being seen to move, but when he had interrogated those respectable persons who, it was claimed, had witnessed the phenomenon, they generally denied having seen anything of the kind. The parties most zealous in keeping up the excitement were traders, boarding-house keepers, and dealers in

religious books, rosaries, etc. The piles of crutches lying about the chapel he discovered to be far from always thrown down by cured patients. The Major says he would not have written on the subject had he not been a Catholic, for otherwise his statements might be attributed to prejudice. He found that his incredulity and disposition to search into the facts aroused a strong opposition to him on the spot, which only confirmed his suspicion that the alleged miracles were fraudulent. His letter, of which we have given only the points, is written in a clear and moderate style. He is a sincere adherent to the Church of Rome, but does not believe that the cause of religion needs to be supported by fraudulent wonders.—*Tribune*.

The Two Classes of "Witnesses,"

Examined by the Light of God's Word.

IN ages gone by we read of two very, very different classes of religious communities, each of whom, verily claimed to be God's witness.

These were the Two Houses, or Churches of Israel and Judah. Or the false, and the true Church. Of Israel God said by his prophet, "They are *their own* witnesses; they neither see nor know, that they may be ashamed." But of the house of Judah, the true Church, where the holy priesthood were the leaders of the people, God said of them, "*Ye are my witnesses.*" In the days of Ezekiel, Elijah and Micah, and other prophets at different times the Lord sent from the true order, some one or more to go into their assemblies of religious worship and bear witness for him. All Bible readers are, or should be admonished by such lessons, for it was for this special purpose that they are on record. And the gospel of Jesus Christ requires all who would obey him to take for their example of suffering and patience those ancient "witnesses" for God. Their testimony was generally unwelcomed by the false church, who made it obligatory for them, if they spoke at all in their meetings, to bear witness in unison with their false teachers; otherwise they counted them as disturbers, and only fit for the prison-house. And all the salary those holy men got for their labor of love among that proud church was the "bread and water" of affliction; which was dealt out so unmercifully.

Who now are the men in this generation, and where are they, that dare venture to witness for Jesus, in truth, in the congregations of Gentile Israel, where so many false doctrines prevail?

In those times of which I have just been speaking there were but two churches on earth; each of whom claimed to be orthodox by the light of the Decalogue, or law of God. But now there are hundreds of different distinct bodies, each of which claim their orthodoxy from one and the same source. Yet at the same time these several witnesses contradict one another in their testimony, while all of them claim to be witnessing for the same Jesus. If there now be a judge or jury to decide this case, who but Jesus himself, or his legally appointed officers, shall act in his stead? For such are always his witnesses. They never have been impeached, nor never disagree in their testimony, for "The spirit of the prophets is subject to the prophets." If

then, there now be a church or churches, no matter how many, if destitute of living prophets, having for teachers only false ones, like unto ancient Israel, God says of them all, "They neither see nor know, that they may be ashamed." For God's witnesses both "see and know" whereof they affirm. Those who witness from hearsay only, are not the class that the great Master, Jesus, owns as his witnesses, when he says of them, "We speak the things we do know, and testify that we have seen: and ye receive not our witness."—John 3:11.

And so also of that ancient witness who saw all of Israel scattered as sheep without a shepherd, and testified that a lying spirit inspired all of the king's prophets, who were agreed in their testimony against his, and was smitten in the face by one of them for telling this truth, which, if heeded, might have saved the king's life. And that false divine was no better at heart than George A. Cookman, who abused Joseph Smith, and got a similar prophecy also upon his own head. "A word to the wise is sufficient for them." J. S. COMSTOCK

Personal Care of Health.

A MANUAL of health issued by the "Society for Promoting Christian Knowledge," (an English organization), contains many very valuable hints, some of which are given herewith to our readers. This volume is the last literary labor of the lamented Dr. Parkes, and is one of the most useful of the many useful books the society alluded to has yet published.

Dr. Parkes regards the diseases so widely spread among us to a great extent self-inflicted, and even those which we are powerless to prevent often controllable by man. By legislative enactment very much has been done in providing pure air, pure water, and food free from deleterious adulterations, to ameliorate the conditions of city and village residents. But legislation can not deal with those conditions which belong to the individual. Amelioration here can be the result only of an intelligent understanding of the laws of life and health. The frightful difference between the infant mortality of the rich and the poor is chargeable chiefly to the ignorance and carelessness of the latter. If by any means the masses can be taught the simple and almost self-evident laws of health, the rate of mortality among children would decline and approximate to the rate which is found in healthy districts.

The critical period in the life of men and women Dr. Parkes places between the ages of fourteen and twenty-one. During that period not only is the mental character formed and developed, but also the physical constitution on which so much of the after life depends. Strength and activity of body may be cultivated or neglected, while the mental character, though it may to a certain extent be influenced by the training of earlier years, is mainly developed and determined by personal action. During this period eight hours, and preferably nine of the twenty-four should be devoted to sleep. Of the remainder, three to four might be occupied with meals and rest during the day, and the others should be given up to exercise, equally divided between mental and physical, but in such a manner that the two kinds of exercise are alternated. Two hours of real study is quite sufficient at a

time for the growing brain. Young women ought to be physically trained as carefully as men. They ought to have strong, firm muscles, and be well developed. Five or six hours of daily exercise, involving real bodily labor, is not too much for even "young ladies." Much of the exercise which is taken by young people is of too violent a character to be of any permanent benefit. What is wanted is a steady, progressive cultivation of the muscles, such as is attained by walking, running, rowing, swimming, when those exercises are carried on quietly, and without the strain which too often occurs in their daily practice. Young people should never feel that they have a stomach; they should eat when hungry till hunger is gone, and should feel neither weight nor uneasiness, nor sleepiness after meals. Nitrogen enters into the construction of every nerve, every muscle of the body. Both the animal and vegetable kingdoms supply nitrogenous foods which man can use, and with any of which he can attain his highest bodily and mental development. Where pecuniary circumstances permit it is best to let meat supply a considerable portion of the nitrogen required; but the laboring man, by ringing the changes on oatmeal, maize, peas, beans, rice, and macaroni, to which may be occasionally cheese and bacon, may bring up his children as well nourished as those of the richest people at a small cost. As to drink, young men and women are strongly advised to abstain from alcohol, for it is certain that it does harm to the growing body; and with regard to persons of adult years, the uncertainty which prevails as to the value of alcohol turns the scale in favor of total abstinence instead of moderate drinking.

Sugar as Food.

HARM has been done by propagating the notion that sugar is injurious to the teeth, by diverting attention from the real causes of destruction or decay. The eating of any amount of pure sugar can not injure the teeth directly, because it has no residue, it is wholly dissolved and passes into the stomach.

But let it be remembered that the practice of eating sugars or candies or any other sweetmeats largely, will inevitably cause a disorder of the stomach and generate gasses there, which will speedily undermine the health of the teeth.

By insisting too much on the fact that sugars and candies destroys the teeth an impression will grow that if these are mainly avoided, the person so doing will have good teeth, and this leads the mind away from the necessity of keeping the mouth clean and the stomach healthful. If these things are well done, and the teeth are kept plugged in finished style, teeth naturally or hereditarily "poor," may be kept in a good state of preservation for many years.

All forms of dyspepsia have a direct tendency to destroy the teeth. Whatever causes acidity of the stomach is ruinous to the teeth. A tablespoonful of the purest syrup of loaf-sugar, taken three times a day before meals, will destroy the tone of the healthiest stomach in a very short time. And when it is remembered how many patent medicines are made up in the form of syrups and sweet lozenges, and how common the use of them has become, it need not be wondered at that every second or third person met

on the street knows the meaning of "sour stomach" or dyspepsia.

So far from sugars and pure candies injuring the teeth or the health, they would, if used wisely and in moderation, as sole desserts, be actual preventatives of both; especially if alternated, as desserts, with fruits and berries, in their natural, raw, ripe, fresh, perfect state, by banishing from our tables the pestiferous pie, the leaden pudding, and pastries and cakes of every name, which, as desserts, always tempt to excesses which lay the foundation for diseases which torture for a lifetime, or bring speedily to the grave.

Let the spirit of this article be distinctly understood. Pure sugars and candies do not injure the teeth, except indirectly, by their injudicious use in exciting acidity of stomach or dyspepsia, as will any other kind of food, or drink, or beverage, if extravagantly used.

At seasons of the year when fruits and berries may not be had, ripe, fresh, and perfect, as desserts, pure sugars and candies may be used as such in their stead to great advantage, because they are healthful, being warming, nutritious and agreeable; hence, as a table article, they are very valuable; while the almost universal love of them shows that they were intended to be eaten. If a child is not allowed to eat anything containing sugar it will sicken and die in a very short time. Children need the carbon, the fuel contained in sugar to keep them warm; without it they would perish from cold; hence the love of sweet things is an instinct, implanted by the kind and wise Maker of us all for the child's preservation.

Who Are the Apostates.

THE dominant party in Utah brand every one who belongs to the Josephite party as apostates. The definition of the word implies a departure from the faith, or religion; and hence our question, Who are the Apostates? In 1832 the Lord declares the whole Church under condemnation, because they treated lightly the things written in the books. What then was their condition, when about twenty four years afterwards, they declared that "those books were not worth the ashes of a rye straw?" And, again, that they were "like a last year's almanac;" "a school boy's jacket," and that the Church had "outgrown them." The Lord said in 1832, that the Church should remain under condemnation till they repented and remembered the Books. Surely it can not be that that part of the Latter Day Saints who have repented and remembered the Books, can be apostate; because they not only say, but do according to that which is written. The apostacy must be, and is with those who, instead of "repenting and remembering the new covenant not, even the Book of Mormon and the former commandment," have thrown them away entirely, and instead introduced Adam God worship, blood atonement, perversion of the law of tithing, and polygamy.

INFLUENCE OF EXAMPLE.

Disrespect between the different members of families is apt to beget unpleasant consequences. The gruff "yes" or "no" of husband to wife leads to a cold, calculating style of address on either side, which sooner or later is adopted by the younger members, and the love or affection which should dwell within is dispelled, to give place to a cold formality.

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, January 1st, 1881.

NOTICE.

FROM its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible to do so. Those ordering this book or more than two copies of any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

WE hear whispers that certain members of a certain branch, who have been members of the Church long enough to know better, have been guilty of gossiping about some others of the branch, in which the reputation of the latter has suffered, and without adequate cause. It is to us slightly astonishing that those professing christianity should love to deal in evil tales, and surmizing of evil concerning their fellows. And when these stories are groundless and senseless, the wonder increases. A reputation is smirched as easily and carelessly as one would say Good morning; and all for want of thought, and without evil intent. It seems as if it was because the persons loved to think, talk and dwell in imagination upon the evil things of which these parties are supposed to be guilty.

Tale-bearing is an abominable trait; and scandal-mongering is detestable. Let the reputation of those about whom you converse alone. If you know of no good qualities, don't talk about them at all. We know of a young Elder, and a gifted preacher, who is seriously hurt because of indiscreet talking among Saints about him. Some one will tell on them before long, and what a blaze there will be, and all because of thoughtless, witless, fruitless gossip. We, ourself, once hurt a brother sadly by a careless remark about him, made under peculiar conditions, in the hearing of another, and the other retold it, as we suppose, without malice; but divested of the conditions surrounding it when first made. We offered all the reparation we could; but to us both, the one who spoke and the one hurt, it has ever been a source of great regret. We tried to profit by it, and always think of it when a brother's name is mentioned in our hearing and our opinion asked.

BRO. BLAIR wrote December 8th:

"I am arranging for Bros. Hudson and Clark to canvass this city for our works, and hope in this way to reach many with them. Bro. Hudson and a few others are at work to-day fitting up a hall on Main street, east side, ten doors south of Godbee's drug store. It is difficult to keep the Institute warm this cold weather, so we will hold our services in the hall till Spring, or later. We must try and build a chapel next Spring.

"The President's message has caused deep feeling in Utah, among all parties; some rejoice, and others denounce it. There is "a storm at hand." Utah Mormonism is coming to judgment. Our Mission work is going forward finely."

EDITORIAL ITEMS.

LETTERS from Bro. R. J. Anthony, Lehi City, and Bro. Blair, Salt Lake City, Utah, both indicate fair progress. The debate talked of, as noticed in last issue, between Brother Anthony and the young lawyers, at Lehi, is indefinitely postponed; reason assigned, unwillingness of the authorities of the Utah Church to allow it. Bro. Anthony, at their request, let his proposed opponents off. We certainly admire the caution and commend the discretion of those authorities; but it will prove a bad thing for their cause, we think. Bro. Blair writes: Susan Gleave, St. Helens, twelve miles from Liverpool, England, should be visited by some of our Elders there. He also states, "Utah is in the mill. It may grind slowly, but grind it will." Of course it will, brother William, for the good Lord is superintending that particular grinding.

Bro. James Hannah, writing from Buchtel, Athens county, Ohio, states that he heard the gospel call and obeyed thirty years ago, in Scotland. He is anxious to get among the Saints; but feels that he must continue to struggle alone yet a little while. He wishes some brother would pass that way.

Bro. George W. Melvin of Perdue Hill, Alabama, writes that the Macedonia Branch is trying to keep the faith once delivered to the Saints. He had baptized a few there, and hoped for further increase.

Bro. S. P. Sherril, formerly of Cook's Point, has removed to Hearne, Robertson county, Texas, and is now trying to tell the good news in that place. He and Bro. Belcher were likely to do some good together, as he thought.

Bro. George Gould writes from a late scene of the labors of Bro. Joseph R. Lambert, that the seed of the word sown there was likely to result in a harvest. May God bless the laborer and the enquirer together in that day.

Bro. John H. Lake baptized five near Grinnel, Iowa, lately; so writes Bro. J. X. Davis. Bro. Lake had also infused new life into the local eldership, as it was thought.

Bro. R. J. Anthony wrote from Ephraim, Utah, that he and Bro. Christensen were laboring together at that point and at other places.

Bro. James Oalstead wrote from Fall River, Mass., that he was happy in having received the truth, and was anticipating to do great good to the people of God's choice. Laborers are wanted, Bro. Halstead, and God will surely bless those who strive lawfully and do what they can.

Sr. Mary Stedman, Lookout Mountain, Georgia, states that there are only four Saints in that part. Bro. Booker called on his way to Florida; aside from that, no preaching has been done there for a long time. He spoke seven times there, and the Saints were refreshed.

Bro. H. R. Mills, of Pittsfield, Pike county, Illinois, came near having his business, and stock destroyed by fire; but escaped in such fashion that he opens out his stock of holiday goods, stationery and fancy articles, in new quarters. The *Old Flag*, local paper published at Pittsfield, a copy of which Bro. Mills sends us, states that he is entitled to much credit for the energy and pluck evinced by him in fitting up and getting into his new place of business.

Bro. B. V. Springer, it was expected, would spend Christmas at Peoria, Illinois, en route to Indiana.

Bro. John Hawley, Dow City, Iowa, thinks that the "puzzling" over the surplus question, is rather a disease, than anything else; and is of the opinion that there is no sure cure for this disease except an absolute conformity to the law; that all devices to avoid the direct operation of the law, are the result of this disease and will be ineffectual.

Bro. E. Penrod, wrote from Elko, Nevada, November 6th, that Brn. A. B. Johns and T. R. Hawkins were to visit in Elko, January 1st. It was thought that some two or three would unite by baptism at that time.

Bro. E. N. Webster, Boston, December 7th, that the Church there was increasing in numbers and spirituality. Their Hall is located at No. 2373, Washington street, Highlands. Four have been baptized of late. Bro. Thomas W. Smith has done excellent labor there.

Sister Hartnell, Richfield, Michigan. Saints are enjoying the blessings of the gospel in peace.

In writing from Jeffersonville, Illinois, Bro. G. H. Hilliard says: "I hope to spend a good part of the Winter in the field with Bro. I. M. Smith.

Bro. John Brocker, writing from Collinsville, Madison county, Illinois, says: "I have moved here, a town of 2,500 inhabitants, which ought to hear the gospel trumpet. If some of the Elders come here I can give room in my house to preach in, and a comfortable home as long as they wish to stay with me. There are two brothers and one sister beside myself living in this place, and I would like to see a branch established here."

In writing to the office from Bloomfield, Ontario, 4th December, 1880, Sr. S. Lively says: "It is now five years since I obeyed the gospel of Christ and I thank God for his Holy Spirit and for his many mercies towards me. I wish to serve my heavenly Father and I pray that I may be kept faithful to the end. We have no branch here that we can unite with, but I pray that God will convince the people around here of the error of their ways, and that we may be guided by his Holy Spirit to show the gospel of Christ in its fullness."

The Saints of the Hyde Park Branch, Pennsylvania, propose to begin the new year, by making an offering weekly during the year for the work of the ministry. May they be able to keep the resolutions they make, will be our continued wish for them. Bro. John Morgan wrote us to the above effect December 4th.

Bro. Joseph W. Vernon wrote from West Oakland, California, that their hopes were reviving. Some who had fancied the Saints needed trimming, and had undertaken that work, were not accomplishing what they set out to do. Bro. Gland Rodger was teaching them, as Bro. Vernon quaintly expresses it, that they "must not strain at a gnat and swallow a saw-mill." If the Saints there swallow some theories that have been presented to them by malcontents there, they would have to swallow more than one theological saw-mill. One reason why we are not in excellent favor with some, is, as we suspect, that we do not swallow everything they may suggest; we strive not to believe things by partiality.

Bro. James Steel writes from Rockland, Placer county, California, in good spirits. He is doing as well as he can. There are a few of the Adventists there. Not much godliness nor inquiry for the truth in the country. He is twenty miles from Sacramento.

Bro. J. A. Anthony, Washington, Cor., (wherever that may be), "I see that some one in Maine wishes a smart preacher sent to them. We wish you to send us one full of the Spirit." We wish we could comply with both requests. Smart preachers ought to be full of the Spirit; and those full of the Spirit ought to be smart.

Sr. Maggie Struthers, writes from Summitville, Iowa, "Mother and myself live alone now, and have done for more than a year." Bro. Alexander Struthers, Maggie's father, was one of the earliest and staunchest defenders of the faith in Montrose, Iowa. Such men as he, Brn. Frederick Borley, S. Alcott, and Reid stood by the work when it required bravery.

Bro. L. Anthony writes from Wilber, Nebraska, that on November 28th he baptized one, and that the good work was going on there. Bro. A. would be glad to see Bro. Caffall, or other laborers there.

Bro. R. M. Dungan, writes from Dos Cabezas, A. T., November 29th, 1880: "I find quite a lot of Salt Lake Mormons all through this country; but none of our Elders here to preach to them. I find that every little settlement of them have their shepherd over them. They are looking for one of their Apostles out soon. The most of them I have seen swear like troopers; their religion is not deep."

Sr. Martha Carrington writes that the faith of her mother, Mrs. Gibbs, and herself is still strong; and that it grieves them to see any turning away. Her mother is eighty-three years old; but her mind is still clear.

Bro. D. L. Shinn obtained an opportunity to speak at a Methodist Protestant class-meeting, and spoke with such good effect that he was invited to come again. This he agreed to do; but the Board of Trustees met, and the result was that he was notified that they had decided to close their house against any further preaching by the Latter Day Saints. So mote it be.

In a letter to the office from Bro. Noah Cook, St. Louis, Mo., he mentions a late visit to that branch of Bro. James Caffall, and says he has done great good while there. Bro. Cook expresses his determination to do the best he can in the cause.

Bro. Joseph R. Lambert, wrote from Coalville, Webster county, Iowa, December 13th. He was suffering from cold, and distress from other causes. Had found the field hard to accomplish anything in. His bodily health was not good.

Bro. John H. Lake was at Burlington, Iowa, at last advices; was to go to Keokuk, and into Illinois, soon.

Bro. Wm. H. Kelley was circulating through Michigan at last advices.

Bro. Thomas W. Smith was expecting to remain at Providence over Sunday, December 19th, and at Pittsburgh by the 26th.

Bro. M. H. Forscutt had been in Wisconsin, and had done some labor there.

Bro. C. G. Lanphear was at Monticello, Iowa, December 3rd, but had not held many meetings, as the opportunity was not very favorable. He was invited into the Kansas District, but was in doubt if he went this Winter.

Bro. Wellington Bearse, writes from West Harwich, Massachusetts, that Bro. T. W. Smith and wife visited the Saints there about November 15th, and were with them three weeks. Their visit resulted in considerable good to the Saints there.

We hear that Bro. Wm. Anderson of Oakland, California, was to take a short bout among the Saints in some parts of the Golden State. His son James was very ill at last advices.

Bro. C. M. Fulks writes from Weir, Kansas, that it is almost impossible to get the Saints of their branch together any more to hold regular meeting. Sr. Fulks is quite ill, and they sometimes fear for the result. We hope for good to the Saints at Weir. We acknowledge receipt of papers from brother Fulks.

By letter from Bro. A. H. Smith we learn that he was about to remove to Stewartsville, Missouri, December 20th or 21st. He seems to have his face set Zionward.

Brn. H. N. Hansen and D. K. Dodson, called at Casey, Iowa, December 11th, en route for Fontanelle, where they expected to preach. They did not speak at Casey.

Bro. Hiram Robinson writes, "on the 2d of December, I baptized one of my old schoolmates and his wife, and Mrs. Sandy, in the neighborhood where I was raised. My labors will be in Bradford and Wyoming this month."

Rev. H. L. Cutchin, Pastor of the First Baptist Church, at Wapaca, Wisconsin, defined his position on religion October 31st, in a public discourse in the church, and then resigned his pastorate. So they go.

Sr. Albert Page, writes from San Benito, California, that Bro. Carmichael had preached there; and that others had visited them, Bro. Haws among them, who comforted them in the gospel.

Bro. John Cornish writes from Richmondville, Michigan. He was laboring under temporary disabilities which we hope are removed by this time. He was expecting to preach after things were righted up about the home, etc. He had baptized two more at Burchville.

Bro. Gomer T. Griffiths writes from Corinth, Ontario, that he was preaching, and had good liberty.

Bro. John Thomas wrote from Paris, Tennessee, December 9th. He had started from home the last of October without purse or scrip, and had spoken at Little Sioux and Magnolia, Iowa; had visited the Saints in St. Louis, Missouri; and Alton, Illinois, preaching at the latter point, and at Cheltenham; had an appointment at Bro. Turnbow's, near Farmington, Ky., and from there to Paris, where he is preaching nearly every night. The people are very attentive. He says: "I have lacked nothing, and have every where met a warm and kindly welcome among the Saints." Bro. Thomas asks for the whereabouts of Bro. J. C. Foss. He sends for books and tracts. He is a warm hearted, friendly man himself and seems to find a reciprocal feeling where he goes.

How is this Professor Orson Pratt? Is it not time the tables of difference between the sexes were revised, and this thing stopped? It looks bad for the argument of necessity because the females are in excess: "The census of 1880 gives Utah a population of 143,907, and there are 5,035 more males than females, which fact raises the point as to the necessity of polygamy? Why should one man have more than one wife when there are not females enough to go round,—to supply each male with a helpmate?"

We give the HERALD readers all a New Year's Greeting. May they keep all their old good resolutions, and make better and surer ones for this year. Above all, subscribe for the HERALD.

THE following is cut from the Fontanelle, Iowa, *Observer*, for December 9th, and indicates that Bro. Alden has still a strong hold upon the Faith. God bless the old defenders of the truth:

"As will be noticed in another column, Elder Alden gives notice that the Latter Day Saints will hold religious services in the Town Hall next Saturday evening. Mr. Alden informs us that he applied for the use of the church, but was refused admission, unless they would pay a dollar for the privilege. Now, we have nothing to say for or against their religion; the laws of this free country allows every man to worship God according to the dictates of his own conscience, and we can not see how it would better the matter by charging them for the use of the church. If it was wrong to admit them for nothing, would it be less a wrong to admit them for pay. Elder Alden is one of our oldest and best citizens, and if his religious views are different from ours, we believe in extending to him at least the same courtesy shown to political speakers, traveling lecturers, magic lantern shows, &c., especially as Mr. Alden gave all he was able toward building the church."

"*Editor Observer*: Please say to the citizens of Fontanelle and vicinity that I am informed by a card from Council Bluffs that two Elders of the Church of Jesus Christ of Latter Day Saints will be here on Saturday next, December 11th, ready and willing, I trust, to preach to you the doctrines of the gospel of our Lord as taught by his servant, St. Paul, in the eleventh chapter of Romans to the Gentiles, in the last days; and we invite and desire all classes, whether they love truth, justice, virtue, or not, to come to the Town Hall at seven o'clock p.m., and hear what these strangers, servants of God, may say to us concerning the doctrine of our Lord Jesus Christ, remembering the wise man said: 'He is a fool that judges a matter before he hears it.'

"Mr. Editor, please give these lines or notice a place in your columns, and oblige me and all lovers of truth, justice, and the constitution of these United States of America.

BRIGGS ALDEN, Elder."

WE have received from J. C. Mann, of Niles, Michigan, a lecture on the Holy Ghost, what it is and where he is; from which we extract the pith, and give below. It is the closing portion of the lecture, and contains the secret of his movement. He teaches strange things; but the Saints can, perhaps, see where his difficulty lies:

"Now, I shall hide the secret no longer, for I am he whom the Lord hath promised to send to you, by Malachia, 4, v. 5: 'Before the great day of the Lord, wherein the wicked and all their scandal shall be rooted out. Elias came at first, in St. John, to prepare the way for Christ, and when He shall come the second time, He shall restore all things, as Christ said, Math. 17, v. 11: The Kingdom of Christ, as it was in the beginning, when the lamb was slain, preach the eternal gospel, the word which the Lord hath spoken by the prophets, which is the everlasting gospel, and destroy the works of the false prophets, and the false Christs, who have already come in the name of Christ, and set up their kingdoms, professing to have the everlasting gospel, for inst: Emanuel Swedenberg, whose followers claim that Christ hath come a second time in him, and set up the new Jerusalem. Then came false prophets, the Shakers, who set up a spiritual whoredom, claiming that Christ came a second time, in an old woman by name of Ann Lee, a second Jezebel, preaching through her the eternal gospel, forbidding marriage, and make the whole world Eunuchs, &c. This was the greatest scheme Satan ever invented for destroying the Kingdom of Christ out of the earth. Then came Joseph Smith, claiming the same, and set up a carnal old heathen whoredom, and called his followers the saints, and so on, and who can name all the false prophets who came and assumed the name and mission of Elias? But take notice, all Kingdoms set up by the name of Christian are known by their epitome of faith, for they claim the privilege to worship God All Mighty, accord-

ing to the dictates of their own consciences, whereas the true Christian must worship God, according to the dictates of His law. Know them, therefore, by the fruit of their lips, and prove them by the word. But to the Christian I got to say, you have no new Testament to preach, but the old. That is the eternal gospel, the ten commandments and its judgments, which the Lord hath given upon the Mount, and all other things are priestcraft. Therefore the Lord protested against those things by all the prophets, and when He came in the flesh he only taught, and confirmed what He hath spoken. And the rest he called plants, which his heavenly father hath not planted, and many of these abominable plants have again been planted into the church of Christ, by these false Christs and impostors, and now shall be destroyed forever, amen."

BRO. GLAUD RODGER writes from Oakland, California:

"I have been busy since my arrival here, and find much to do. Things are looking brighter than they have been among the Saints, and meetings well attended by the few. I have been in the country two weeks, and find good liberty among these who never heard before. I also went to Nortonville, and had two good meetings. Bro. Green is president, and a good spirit prevails among the few there. If all is well, I visit Washington Corners and on to Gilroy next week, then make my way down the country.

"I had a chat with Bro. Huntley; he is not very happy; feelings rather hurt. He was going to Gospel Swamp to sell his property if he can, and to go to San Diego.

"I find things in this country much changed from what they were when I left for Australia. It is well to be prepared for the sifting time,—it may be very near, if not come already. But 'blessed are the pure in heart,' they have nothing to fear.

"The *Herald* (one of the Saints' comforters) has just come gladdening the heart again. Surely the Lord is awakening some of the great ones, and preparing them for higher and holier places, where light and truth shine for the salvation of many. May we as a Church stand as an attracting light, ever showing the way to the erring ones, is my earnest prayer.

"My hopes are bright for good to the cause, believing every year will bring greater changes for our Church's weal. I hope to abide in the path of life, trusting in the good Spirit to enable me to make the gospel plain to all who hear. I love the Saints, the truth, and the God of truth."

News Summary.

Dec. 8th.—A maniac who escaped from his guards at Chester, Ills., made his way into the residence of an old man of seventy years living near that city, and murdered the old man, his daughter who is a widow lady, and her little girl twelve years old.

Reports from Chihuahua state that the thirty or more Indians of Victoria's band which escaped have perpetrated the most outrageous acts in that section.

French advices indicate that the Powers have induced Greece to enter into direct negotiations with Turkey for the settlement of the boundary difficulty.

A tornado passed over the north part of Marshfield, Mo., on the 4th destroying eight houses and wounding several persons. The storm was accompanied by thunder and lightning, the electric shocks being very violent.

9th.—By the explosion of a boiler of a portable steam sawmill at Wendell, Mass., two of the proprietors, three young men and a woman were killed.

A large timber laden vessel was wrecked in St. George's Bay. Only three of the crew saved.

The enlargement of the Welland Canal will be pushed ahead with all possible energy so that it may be opened by next July.

A Bailiff shot dead at Cookstown, Ireland, while trying to execute a decree. The party who fired the fatal shot escaped.

Two highwaymen attacked a stage-coach near Brownwood, Tex., Tuesday night, robbed the passengers of \$165, cut open the mail bag, and took \$350 from registered letters.

Four Socialists arrested in Germany, on the charge of high treason, and six persons for circulating revolutionary publications.

An Irish tenant-farmer who fired at his landlord but did not kill him was sentenced to twenty years' penal servitude at the Tyrone Assizes.

Agram, in Austria, was shaken up again yesterday morning by an earthquake.

10th.—One of the Allen Line steamers, eleven days overdue arrived off Sandy Hook, having in tow a steamer fourteen days overdue.

The Hoosac Tunnel will be lighted by electricity, as an experiment.

An Antarctic exploring expedition has been organized in England. Sir Allen Young, who will have command will soon leave London for Cape Town, in order to make preparations for the hazardous undertaking.

The Brookfield cotton mill at Stockport, England, was destroyed by fire; loss \$150,000. About 400 men have been thrown out of employment.

A bill will be introduced into Congress providing for the reduction of letter postage from three cents to two cents.

The three negroes—one woman and two men—who murdered Mrs. Kennedy in Clarendon Co., S. C., last Sunday, were captured yesterday and hung on the nearest tree to the place of the murder.

11th.—Another dreadful colliery explosion occurred near Cardiff, Wales. About ninety persons were hurled into eternity. The bodies of twenty-two of the victims have been recovered, and thirty-four other bodies were in sight at latest accounts. Four men have been brought up alive.

Anderson, Ind., court house, which was built forty years ago, was destroyed by fire. The records of the school superintendent and of the sheriff were burned.

A number of members of the Jesuit order, expelled from France lately, have arrived at Montreal, and taken up quarters temporarily with their brethren. The Seminary of St. Sulpice has provided a farm of 800 acres for these exiles at Oka.

Greece is preparing for war. The Greek Parliament has negotiated for a large loan. It is said that Garibaldi's son has offered to raise 7,000 men for the Greek army.

Spain is anxious for a commercial treaty with this country.

The companies which work the anthracite coal mines of Pennsylvania have entered into a combination to regulate, or rather increase, the price of coal. That the supply of anthracite may not exceed the demand, the companies have determined to work their mines only three days each week for the next three months.

13th.—The weather in Colorado has been very cold and boisterous. Three deaths by freezing are reported; two persons lost all four limbs by freezing.

Twenty-two persons were lost by shipwreck in Pleasant Bay, off the coast of Nova Scotia, during a recent gale.

Henry Ward Beecher still remains barred out of the councils of many of the Congregational Churches of New York.

Four men died in New York City, yesterday, from freezing.

The Pope has conferred on D. J. Murphy, a wealthy merchant of San Francisco, the hereditary title of Marquis, in recognition of his great services to religion in America and Europe.

14th.—Over 100 hands were thrown out of employment by the burning of a large manufacturing establishment at Erie, Penn.; loss over \$100,000. Two firemen were killed by falling walls.

The *Mark Lane Express* says the London grain market was unusually dull last week. Wheat declined twenty-five cents per quarter, and there was a still further reduction Saturday. Foreign grain suffered the greatest depression.

At the conference of Methodist ministers held at St. Louis, the orthodoxy of Dr. Thomas was indorsed after an acrimonious debate. The Rev.

Dr. Felton eloquently defended the now celebrated Chicago divine.

At the great land meeting at Craughwell, Ireland, there was a strong demonstration in favor of Fenianism, the crowd, upon mention of the Fenian movement, cheering enthusiastically for several minutes.

15th.—The wages of the Manchester weavers will be advanced five per cent in January.

Pope Leo delivered an allocution at yesterday's consistory, in which he again bewailed the hostility of some European States towards the church, and condemned the laws which curtailed its privileges.

Four of the leading Judges in Ireland have delivered their charges to the Grand Jury. The growth of social disorder is shown as follows: County Limerick, 100; County Kerry, 134; Cork, West Riding, 46; East Riding, 83. These crimes embrace threatening letters, arson, maiming cattle, forcible possession, malicious injury, murder, attacking houses, etc.

16th.—The Crown lawyers are having a rather unpleasant time of it in Ireland. They can hardly get juries to serve, or when they do get them they will not convict; their witnesses do not give such evidence as they would wish; and, notwithstanding that the Judges lend them assistance once in a while, they have so far been unable to secure conviction in any important case.

It is stated that one hundred men will start for Dublin to-night to reinforce the Coldstream Guards there. A battalion of the Scots Guards has been ordered to be ready to proceed to Ireland Friday.

17th.—Over two hundred emigrants arrived at New Orleans; the major part of whom go to work on the sugar plantations.

The growth of railroad traffic in this country has been marvelous. In 1857 the gross earnings of all roads was \$39,456,358; in 1861 the earnings had reached \$130,000,000; in 1871, \$403,329,208; and last year the earnings amounted to \$529,012,999.

The Chilians having dislodged the Peruvians from Pisco advanced on Lima.

The outgoing steamers for the past twenty four hours carried 160,000 letters. This is the largest number ever sent out in any one day.

18th.—The Governor of Idaho, in his message to the Legislature of that Territory, refers to the introduction of polygamy from Utah, and advises that stringent laws be passed to put a stop to the practice.

An appalling calamity is reported from Buffalo. A fire broke out there in a wall paper factory, five stories high, and spread with lightning like rapidity. The men and boys had to jump from fourth and fifth story windows, and the consequence is that many of those who escaped with their lives have broken skulls, fractured limbs, and are, in about thirty instances, maimed for life. Ten persons are known to have perished in the smoking ruins. Loss, \$285,000.

The notorious Victoria C. Woodhull was to have been married to Martin Lombard, a banker of London, but the ceremony was postponed in consequence of stories from America assailing her character. Mrs. Woodhull, backed by persons of influence, will commence libel suits in London and in America to vindicate her name, which she says is spotless.

20th.—An attempt to wreck an express train in Wisconsin failed only by a freight train reaching the obstructions placed on the track before the express train did. The engine was thrown off the rails. The brakeman, who was sent back to flag the express, was set upon by three ruffians armed with revolvers and robbed of forty dollars. The pay car was attached to the express train.

Three negroes were sold for a period of ninety days at a public auction held in Virginia. The sale took place in accordance with the decision of a Justice of the Peace, who held that, under an old Virginia statute, negroes and other persons convicted of vagrancy could be so disposed of. The colored men were released by the order of the Superior Court.

Francis T. Buckland, the eminent English writer on natural history, Michel Chasles, the French mathematician, and the Duchess of West-

minister, Mistress of the Queen's Robes, are reported dead in yesterday's papers.

Ten thousand persons attended the Land League meeting at Mullingar yesterday. The town was gayly decorated with flags.

A steamer's cargo of Krupp guns has just been discharged at Athens, Greece.

Prof. David Swing's salary has been raised by the trustees of his church from \$7,000 to \$10,000. About three years ago he was tried by the Presbyterian Church as an heretic; left the church, and with some of his flock commenced an independent organization in that city. For over a year he preached in McVicker's Theater, and lately in the Central Music Hall.

Business on the railroad passing through Plano is so heavy of late, that one engineer had \$185 for his months pay.

21st.—An attempt was made to wreck the west bound express, on Sunday night, on the railroad twenty miles west of Plano.

Broadway in New York City was illuminated last night between Twenty-eighth and Fourteenth streets by electric light, one lamp to each block.

The British ship *City of Montreal*, from Quebec for England, had to be abandoned at sea. The crew spent five days in the rigging before they were rescued.

The European Powers are devising ways and means to settle the Greeco Turkish difficulty. In the meantime Greece is arming, preparing to take the field against Turkey in the Spring.

The aggressive colonists of South Africa are in a serious predicament. A body of them have suffered serious defeat at the hands of a native tribe, the Pondas. Nearly all the tribes are now up in arms.

Ann Eliza Young, Brigham's nineteenth wife, had a narrow escape on the occasion of the Duke Centre, Penn., fire, Sunday morning. She was rescued from the second story of a blazing building by an adventurous fireman.

The Rev. Dr. Talmage has been notified that he will be tried by a conference of Presbyterian ministers on the charge of having given false evidence on a former trial.

The sugar cane crop of Louisiana is in excellent condition this year. There has been a large increase in every parish of the state except one.

Affairs daily grow worse in Ireland. Yesterday's paper report the landing of "Three hundred experienced London police, a battalion of the rifle brigade of the Himalaya; the Ninety-Eighth Regiment of Foot, and a battalion of the Twentieth Foot."

The Russian Government has ordered twelve torpedo cutters at a cost of £10,000 for the Russian fleet in Chinese waters.

22d.—The London *Times* thinks that there are enough English and colonial troops in South Africa to cope with the Basutos, the several other native tribes, and their new allies, the Boers. At the same time it regards the situation as critical.

France, Germany and Austria have practically decided that the Greeco Turkish difficulty must be settled by arbitration. The Greeks do not like this idea.

Northern Virginia has been visited by the severest snow storm experienced in that section for twenty-five years. Snow fell for thirty-three hours. Travel has been completely stopped, and trees have been broken down by the weight of the snow. In Rhode Island, sixteen inches of snow had fallen at midnight, and it was then snowing.

Eighty feet of the Long Branch pier were destroyed by a heavy sea, yesterday. Loss \$30,000.

Eight men of the crew of the bark *Nile* from Quebec to Cardiff, were lost at sea by the capsizing of the vessel.

Fourteen Chinese lepers were shipped from San Francisco yesterday to their native land, at the instance of the Supervisors.

Diphtheria prevails in Buffalo to such an extent that the public schools in one section of the city have been closed. It is also very prevalent in Brooklyn, N. Y., with many fatal cases.

A fire originated by the explosion of a coal-oil lamp at Brownsville, Tenn., destroyed six stores and one residence. Loss \$20,000.

23d.—Ireland is now garrisoned by 40,000 soldiers and 12,000 police. The loyalty of the police

force is doubted, and it is probable that it will be reorganized during the next session of Parliament.

A large portion of Belgium is flooded. Much damage has been done to property. Railway travel is interrupted at many points.

About 4,000 colliers of the Oldham and Ashton, England, mines will strike to-day because of the refusal of the mine owners to refer their demand for an increase of wages to arbitration.

24th.—A passenger train on the Carolina Central went through the trestle between Shelby and Charlotte, falling a distance of seventy feet. Six of the nine persons on the train were crushed to death. The fall was followed by the outbreak of flames, and one of the passengers, who was under part of the trestle work and could not extricate himself, was burned alive, notwithstanding the heroic efforts of the engineer of the train to save him.

By the explosion of a locomotive, near Port Carbon, Penn., four men were killed.

Four thousand colliers in Ashton under-Lyne, England, struck to-day for an advance of wages. Also the Bolton and Oldham operatives and spinners have applied for an advance of wages.

George Eliot, the distinguished English novelist, died of throat disease Wednesday night, after a brief illness.

The *Junco*, a Norwegian bark from which the Fenians of Cork took some arms about two months ago, was seized yesterday on the Shannon by the English customs authorities for landing arms on the Limerick shore without permission from said authorities.

By the explosion of some giant powder cartridges, near Maunch Chunk, Pa., two men were killed and two badly injured.

The debt of Illinois, which was \$16,724,177 in 1853, has been completely wiped out.

25th.—A detachment of the Ninety-fourth British Regiment, consisting of 250 men, was attacked by the Boers while on their way from Lydenberg to Pectona, in the Transvaal, and 120 of were killed, and the others were made prisoners.

The London *Times* predicts that there will be a deficit in the Spanish Budget next year of \$40,000,000.

During the month of October \$3,840,692 worth of petroleum was exported from this country.

A number of Jews residing in Germany contemplate emigrating to Belgium, France and Italy, on account of the manner in which they are persecuted in their present location.

Serious damage has been done by floods in Cheshire and Lancashire, England.

Advices from Lima to the 1st inst. indicate that the Chilians were entrenched in strong force about 100 miles from that city. The Peruvians were preparing to defend their Capital.

For the entire year (up to and including Saturday, December 18th) the amount of grain exported from New York was 132,823,823 bushels, to carry which the services of over 1,000 iron steamers, 1,200 barks, and some 400 smaller vessels were required.

27th.—A furious gale, accompanied by snow, swept over the Atlantic Coast last evening. At some points the wind blew at the rate of eighty-four miles per hour. At Sandy Hook the velocity was over sixty miles per hour.

A Christmas party of six returning home from a friend's house, in Ontario, while crossing the railroad track in a wagon, were struck by a passenger train; four were killed.

As an encouragement to immigration, the Legislature of South Carolina has passed a law exempting immigrants into that State from taxation for three years.

Eight persons were drowned, sixty houses were destroyed, and about \$350,000 worth of property was washed away by floods at Limescl, in Cyprus, last week.

Reinforcements are being sent to South Africa from England. The Sixth Dragoons leave London for Natal to-day.

The Greek Premier has informed the French Ambassador that he intends to refuse the Franco-German proposal for an arbitration.

A great snow-storm visited Scotland yesterday. Traffic in that country is partly suspended in consequence.

Correspondence.

SHELBYVILLE, IOWA,
November 26th 1880.

Dear Herald:—Many of the Saints will read with sorrow the announcement of the death of our beloved mother, sister and friend, Mary M. Rhine. She was a bright and shining light to those around her, possessing great mental faculties combined with a generous, loving heart, full of noble impulses, ever giving words of sweet counsel to all around her. Of her it may truly be said, "She is dead, yet liveth," for her influence will never be forgotten. She was a devoted follower of Jesus, and very strong in the faith of the latter day work, though she was often denied the blessed privilege of meeting with the Saints of God. Yet if ever one received comfort and verily drank in the words of her Lord and Master, it was she. Our dear one was taken from us while on a visit to some relatives, far from her dear children. Yet loving hands administered to her last wants. She greatly desired to see her loved family, but was perfectly resigned unto her Master's will. Her last words were, "I see my Jesus." O what a legacy for her mourning children who so sadly lament the loss of their darling mother, who was one of the highest examples of Christian virtue and motherly love. That they, with all her loved ones may strive to meet her in the bright realms glory, whither she has gone, is the prayer of a mourning one.

E. R.

SOME OF THE THINGS WHALES EAT.

Capt. David B. Sprague, of Nantucket, late first officer of the ill-fated bark *Perry*, of Edgartown, made the following interesting statement in a Nantucket paper:

"It is generally known among whalemens that the sperm whale feeds upon squid, or cuttle fish, though they may at times have a taste for other food, as it has proved in my experience. A number of years ago, while cruising off the island of Guafu, I struck a sperm whale, and when dying, it threw up large quantities of fish, and nothing but fish. Some of them were taken on board and cooked, and were very delicious. This has been somewhat doubted by some of my brother whalemens. I shall now state something still more surprising. On the 5th of July last, I struck a fifty barrel whale in mid-ocean, or on the Western Ground. This whale, when dying, threw up a large quantity of different kinds of scale fish, squid, and last, but not least, a shark. This shark was about four feet long, and about eighteen inches in circumference. It was slightly decomposed, and was what the whalemens call a blue dog."

Joseph Swain informed the *Journal* that when he was in the ship *Sophia*, Capt. Charles Rawson, in 1830, they struck an eighty-barrel sperm whale off the Cape of Good Hope, which in the agonies of death vomited up a shark nine feet long. Only one side of the ejected monster was decomposed."

NEW BEDFORD, Mass.,
October 24th, 1880.

The above clipping is from the *New Bedford Mercury*, of yesterday's issue. It overthrows the statement of the skeptic that the whale can not swallow anything larger than a herring, and so they say that the statement of the whale swallowing Jonah is false. Wonder if Jonah was more than "nine feet long!" These are living witnesses of Nantucket. Yours, JOHN SMITH.

ROCK ISLAND, Illinois,
December 21st, 1880.

Bro. Joseph:—At the Fall Conference for the Eastern Iowa District I was appointed to labor in the district under the direction of the President, Bro. E. Larkey. Circumstances have prevented my going far from home until now, but I have been at Buffalo for a week, where we held meetings every night. I can not, however, speak very flatteringly of the interest manifested by either friends or enemies of our cause. Bro. Reynolds is doing all he can to keep his branch alive, and I hope he may have the Spirit's aid in all his labors.

The Davenport Branch are holding regular meetings, Priest Aaron Stowe presiding. I be-

lieve the true Spirit is among them, and I hope the Master will give them victory over every opposition.

I leave my home to-day for Bro. Bradley's in Jones county, Iowa. I hope to meet Bro. Larkey soon, as I have not heard from him since Conference. I learn that Bro. Jobe Brown is in the field battling earnestly for truth. May success attend his efforts, and the Father make his heart glad in the work, is my prayer. Should any thing occur worthy of note, I will report.

Earnestly desiring the triumph of right I remain your brother,
JEROME RUBY.

DOLES LANDING, Lafayette Co., Arkansas,
November 30th, 1880.

Bro. Joseph:—I write to give you some idea of this country. There are a wild set of people in this part. They care for nothing but the dollar. To be sure, there are a few that belong to the sectarian churches, but they make light of the truth, as they do everywhere. I went to work with a wild crowd. This brought me into an argument with them, and when I got too hard for them they would curse me, and call me nicknames. I would hush, and go off from them, and make up my mind to quit them; but in spite of all I could do I was bound to come back and could not keep my mouth shut. I was bound to let my light shine in spite of all I could do; for all the crowd was very grievous to my feelings. They would use all kinds of long ways that they could before me, to see if they could make me mad. When they could not do this, they would get mad and talk about me to others; but after awhile this all ceased, and we got along quite well for a few days, and on the night of the 27th of November, I lay down after working hard all day. I was feeling bad and bothered in my mind, and at a loss to know what to do, being with such a set. At last I fell asleep, then began dreaming. I dreamed that I was at home with my wife. It appeared as if I had been from home some time; so I had, and we began to talk about what had happened while gone. She was telling me that she had been fixing for a wedding that was to take place that day; and said that it was the finest that ever was, for it was a princess that was to be married, and she was invited to the wedding.

The next morning I got up and my dream was on my mind so strong that I did not eat anything; but I prayed that God would reveal to my mind what the dream meant, as it bothered me very much. A man came up and began talking to me about how we felt; then he said to me that he believed that he would have to preach. I said, "Why do you think so?" He answered, "I feel that way." He then asked for my Testament, and I went and got it for him, then he sat down. Then I said to him that I had a strange dream last night. He had also had one, but asked me to tell mine; then he would tell his. I told him mine, and he told his. We then went out for a walk in the woods, and I commenced preaching to him in regard to dreams and visions. It seemed to me as if the Spirit said, explain the doctrine of Christ as we hold it; so I began telling him that we believed in apostles, prophets, pastors and teachers; and quoted the 13th chapter of Corinthians, and several other places to him. I continued my pleading with him for about three hours; then said to him, "Let us bow in prayer." He agreed, and I asked God to assist me to show this man the truth. I also prayed God to open up his understanding so he could realize it. Then we rose from prayer, and the Spirit came upon me, so that I could hardly talk for some minutes. While I was in that state he began talking to me thus; "Bro. Stewart, I am satisfied that God is with us, and I am satisfied that you must baptize me, so let us go to the river." But I was hardly to myself yet. Then I began asking him if he believed the Bible in its literal meaning. He said that he did. He said that he knew that God had shown him that he must humble himself and obey the Bible, not as he had been taught in the Dunkard Church, but as it was. We went out to the lake, prayed, and I then attended to the baptism, and confirmed him on the bank.

It is the most remarkable circumstance that

ever occurred in my time, either in the first age or later days. I had talked with him about the work once before, away from work. Then I thought he was blind with the rest of the crowd; but he said he had studied about what had happened while with me that evening. Then just as it seemed that all my talk with the whole crowd and my hopes were lost, God answered my prayers and showed me that it was necessary. It shows to us plainly that it is not the ones that say, "Lord, Lord," shall be saved, but the one who obeys and keeps his commandments is accepted with him. My advice to all the Saints of God, is not to become weary with their life, let it be ever so hard with toil. We must do what God has put us here for and not murmur, for God is faithful to what he has promised us; and if we live for what God has promised we must be satisfied with our lot. Let God's will be done is my wish.

Yours in the bonds of peace,

J. O. STEWART.

MOSSLEY, Ontario,
December 20th, 1880.

Bro. Joseph:—I left Corinth, in company with C. Pearson, for Walsingham Center, on December 6th. On Sunday, the 8th, we again raised our voices in defense of truth, to a magnificent congregation, and enjoyed good liberty in presenting the same during our service there. While there I had the pleasure of leading five more into the watery grave, two on the 12th, and two on the 15th, and one on the 16th: we left between thirty and forty more fully convinced of the doctrine of the latter day work. Some lack courage, and fear persecution, and others prevented by near relatives. I know by the Spirit that the seed that has been sown will bring forth more fruit in the near future.

I organized the Saints (fourteen in number) into a branch, known as the Walsingham Center Branch; Bro. Alonzo Wingrove was ordained a Priest and elected president of the branch. Bro. Alonzo is worthy of the position, being strong in the faith, and, if faithful, will make an able man. Bro. R. Fish was ordained Deacon, and, if humble and prayerful, will prove a great help to the branch. I will long remember them for their kindness to me while with them. The Lord bless and prosper them; and may the blessed Spirit be their abiding Comforter.

On Friday, the 17th, we left for Corinth, and after twenty-five miles drive in the cold, we arrived at Bro. C. Pearson's, where I remained until Monday morning. On Sunday morning I took the stand, assisted by Bro. William Jenkins, for preaching; in the afternoon we cut through ice (fifteen inches thick), and baptized three, one of Mossley, and two of Corinth.

Since I entered this mission, I have been amply blessed in presenting the great plan of salvation unto the children of men. Truly I can say, as did some of the servants of old, "The Lord is my helper" and constant friend. Why should I fear or feel discouraged in assisting to build up Christ's kingdom? If the Lord of the harvest is with me, who can be against me? Since I came into this mission I have baptized thirty-four; eight in Michigan, and twenty-six in the London District, confirmed thirty-six, and blessed twenty-six children. I leave here on Wednesday, the 22d, for London, and on Monday, the 27th, for Carlingford, and from there I shall go north, into Grey and Wellington counties. Permanent P. O. address while in Canada, will be, London, East, Ontario, in care of Box 38. I feel weak at times. Pray for me.

Yours in the faith of the Saints,

GOMER T. GRIFFITHS.

FALL RIVER, Massachusetts,
December 1st, 1880.

Bro. Joseph:—Last Wednesday evening as I was at work doing repairs in a mill, I fell from a staging, broke one of my ribs, and ran five spindles of a spinning-mule into my hip, besides otherwise bruising my body. I sent for brothers John Gilbert and John Potts, had hands laid on according to command, and received the promised blessing. Yours in Christ,

GEORGE L. BOSWELL.

SALT LAKE CITY, Utah,
December 13th, 1880.

Bro. Joseph Smith:—Just returned from Union Fort, where I preached two funeral sermons, the one of Bro. and Sr. Wardle's child, the other that of Sr. Sarah Elliott. She kindly left for the Utah Mission five dollars, a small sum, to be sure, yet it helps the work. The Saints and friends at Union feel well. Our Church gains friends in that quarter.

In this city the Saints have fitted up a hall on the east side of Main street, about eight or ten doors below Godbe's Corner. The Institute was too cold far such extreme weather as we have had for the past four weeks, and this, together with the "coal famine" that has prevailed of late, made the change necessary. Our location is as central as we could wish, and our hall is likely to be comfortable.

The President's Message touching the Mormon question, has aroused thought and comment on the part of the Utah Mormons, but so far there is no exhibition of bitterness or wrath. If they are wise they will adjust their views and practices to the inevitable. Utah is in the mill. It may grind slowly, but grind it will and none can hinder. May God's will be done. W. W. BLAIR.

FARMINGTON, Iowa,
November 26th, 1880.

Bro. Joseph Smith:—My health, physically, has been quite poorly for some time past; my head suffering much from pain. Spiritually, I feel real healthy, my soul is all aglow in God's blessed cause. I do not so speak because I am enthusiastic. It greatly astonishes me to see people who profess what we do as a church, so lukewarm and inadvertent to almost everything that bears upon their spiritual interests. I do not believe that God is going to accept of any of our half-way, lazy mode of service toward him.

I had a vision one time, in which I saw members of the Church walking up a shining way; some were walking with a firm and decided step; others going heedlessly along, as though they would reach the upper end of the way and enter, but they did not. Their countenances indicated the thought that they were on the road, and could go just about as they pleased, but they had to turn back; and a more sadly disappointed set I never saw. I know some of the parties; and I would that the Saints everywhere were more fully awakened to the interests of their spiritual being.

"We" delivered few lectures here for the benefit of the Saints' Church. Recently we had an oyster supper and cleared \$38.00. We went to Keokuk and purchased matings, carpeting, mats, side-lamps, chandeliers, &c.; and now the church is the best furnished church in Farmington. The Saints seem thankful for our effort. This, in my estimation, has put veto on all this talk of sin in an "oyster supper," &c.; for, not to boast, we *prayed* the matter through, and God blessed us in an effort for good. I have firmly decided to pay no attention to grumblers. I never knew them to accomplish much good. They stand off and say, "Don't you do it; it's a sin;" and they offer no remedy, no other mode of work; I deem them failures, grumbling failures.

The Saints at Montrose are still working to finish their house. Go on! workers, everywhere, let fault finders stand to one side and not offer to hinder. God speed the right, reform the grumblers and send them all to "heaven."

J. FRANK McDOWELL.

NORTH FREEDOM, Wisconsin,
December 14th, 1880.

Bro. Joseph:—We have been comforted by the presence of Bro. M. H. Forscutt. He came to this place November 18th, and remained until the 26th; preached six times in the Saints' Hall. Also preached the funeral sermon of Bro. Lee. All who heard Bro. Forscutt acknowledge him a superior orator; also that his teaching was Bible doctrine. What the result will be in the end, time only can tell. The next conference will be held at this place, January 15th and 16th; we hope there will be a large number of Saints present. My best wishes to yourself and family. I remain your brother in the gospel,

WM. D. BRUNSON.

MILTON, Santa Rosa Co., Florida,
December 5th, 1880.

Brother Joseph:—In October I left the Florida District and went up into Butler and Monroe counties, Alabama. I sent on an appointment to preach in Flat Rock Branch, but a protracted meeting held by the Methodists in the Union Church, where the Saints hold services, was progressing, and had precedence to my appointment. Preached in Lone Star Branch, having excellent liberty, 24th October. October 30th and 31st, preached at Butler Branch, and November 3d at Pine Flats.

Attended the conference of the Alabama District, November 6th and 7th. At 11 a.m., Sunday, 7th November, endeavored to show to a large and attentive congregation, that we should "abide in the doctrine of Christ." At 3 p.m., talked again to the people.

Returned to Florida District 11th November, and have since then preached a number of times in different localities, but the weather during my appointments lately, has been stormy and boisterous, raining or threatening to, consequently the attendance has been small.

December the 4th, I baptized eight little Hopes, aged from nine to fifteen, children of the Saints. It was a beautiful sight, and will be remembered long by those who witnessed it. December 5th, baptized another, a little orphan girl. May God bless the little lambs gathered into his fold.

Your brother in Christ,

FRANK P. SCARCLIFF.

THORNTON, Limestone Co., Texas,
December 13th, 1880.

Joseph Smith: Dear Brother:—I received the "Life of Joseph the Prophet" in due time, since which time I have read it, and it is the most interesting book I ever read as a history. My faith has been greatly strengthened; I get light from it which I have long wanted. Every Saint in the land should secure it.

I am looking for Bro. Heman C. Smith on every train from the north. I received a card from him some time ago, stating that he would be here about this time. I am pressed on all sides, and I have reason to believe it is from religious prejudices against me. I have one friend, and that is God.

I wish information from the brethren in the "regions round about," in Missouri, and about Kansas City through the *Herald*. Will the brethren be kind enough to inform me as to the possibility of getting work at the carpenter's trade, &c., in their section. I am a carpenter, and prefer following it. If, however, I can get work and wages to justify, I wish to get within visiting distance of a branch of the Church. Myself and family are deprived of many privileges here. I ask this through the *Herald*, because I do not know your addresses, &c. You can address me at, Thornton, Limestone Co., Texas. I wish to enter into private correspondence with you. I am your brother in Christ.

ELIAS LAND.

HEBER CITY, Utah,
December 7th, 1880.

Bro. Joseph:—We feel well satisfied with the *Herald*, and feel to ask God to bless all who contribute to make it instructive and interesting. We hope its pages will continue to shed forth light and truth in the future as it has in the past.

The majority of the members of this branch are Swedes, and can not get much good from the *Herald*, or any other of the writings of the Church. We meet every Sunday for preaching and other purposes, and are striving to live as good and pure lives as mortals can. We have had two visits during the year from two of the missionaries, Brn. R. J. Anthony and Gordon E. Deuel; each of them preached four times, but few turned out to hear what they had to say. We got the school room in Heber twice for Bro. Anthony, and once at Midway. We also obtained the school-houses for Bro. Deuel, but the most of those who came were youths of both sexes, who have but very little conception of any thing pertaining to the work of the Lord, having never read any of the history of the coming forth of the work; but few indeed, have read either the Book of Mormon, or

Doctrine and Covenants, and therefore were not qualified to see the force of the arguments advanced by these Elders. There seems at present no prospect of any coming into the "true fold;" but we shall continue to hold on to the words and teachings of God and his servants, that thereby we may be the means of doing some good. I can not see how the spell of error with which this people are bound is ever going to be broken by the seemingly feeble efforts of common Elders, preaching through this territory. Their labors and efforts make almost as little impression upon the masses as the preaching of Noah had upon the Antediluvians. What the future may bring forth I hope may be more abundantly fruitful to the salvation of the truly honest in heart. We have winter here, a month ago. Keen, freezing spells; 20 degrees below zero; snow five inches deep, &c.

May blessings attend you and your co-laborers, is the desire of your brother in Christ,

WILLIAM AIRD.

BROOKLYN, New York.

Bro. Joseph:—Our district conference is past; the only one that has been held in Brooklyn for a number of years. There was not many there, but I think those that came were well satisfied. We had but little business to do. After the morning services, we met at 1:30 p.m. for prayer, testimony, and to partake of the Lord's supper, and a very excellent spirit was present. There was one or two present that was in the old Church, and they say that it was like old times. I believe it has done good for the cause here. For the benefit of those that came from other places, the testimonies that they gave while here, have not been in vain; they caused others to think that there is something more in this work than they had supposed. I look for a good work to be done in Brooklyn.

Your brother in Christ,

JOSEPH SQUIRE.

DAVIS CITY, Iowa,
December 6th, 1880.

Dear Herald:—I desire to answer a host of correspondents from my contemplated field of labor, as well as many others who are anxiously looking for me along my intended route, as to my whereabouts and intentions. Since the Semi-Annual Conference, I have been bringing everything within my control to bear in making the necessary preparation to go and fill the mission assigned me, and have succeeded; and, *Deo volente*, ere this communication is in print, I shall be far on my road. And I am vain enough to believe that I shall take with me the good wishes of the Saints and friends of my home and vicinity. I go by the way of Council Bluffs, Harrison and Shelby counties, Iowa, by special request, to preach the funeral of Elder George W. Sellers. Thence to Keokuk, thence to Burnside, Canton and Peoria, Illinois; thence to Whitestown and Indianapolis and the southern part of Indiana. Expect to reach the Southern District sometime in January; thence to Ohio as soon as practicable. Bro. G. F. Weston is there, laboring in Boone county at present; may God speed him in the good work. I long to be with him to assist him in his labor of love. I go on this mission more fully impressed with its importance and have a greater desire than ever to prosecute it with vigor. But, O, it is hard to part with loved ones and the endearments of home and friends, and gladly would I remain and ply the saw and plane if my own feelings were allowed to decide, but the Master calls. I must away. He requires the sacrifice at my hands and I make it cheerfully, knowing in whom I trust. O, you that are at ease in Zion, do you, can you realize the heart yearnings of the wife and children whose husband and father tears himself from their embrace, blighting their prospects of happiness and comfort in the enjoyment of his society and protection? He to go forth to meet the cold charities of the world, they to struggle on dependent on others for the necessities of life? At times the wife, or daughter goes to church to worship, and is accused of being proud or stuck up; because forsooth, they display a ribbon or some other article of dress that has been presented by some kind friend; or perhaps by the absent husband

or father? How oft when I have heard brethren and sisters testify to a knowledge of the truth of this work have I asked myself the question, Do they realize what it implies?

With me, it implies that it is my duty to do all that lies in my power to forward the cause; sacrifice self and self interest to aid the cause by my prayers, my talents and means. It implies that there is a crown of righteousness laid up for me, if faithful in the performance of duty. It further implies that if I am negligent in performing the duties incumbent upon me, it will prove my condemnation. O, may we all awake to righteousness. May our works manifest our faith, always remembering that our Savior was an exemplar as well as a preceptor.

In this connection I desire to express my heartfelt thanks to the dear Saints and kind friends for their kindness and good wishes for my welfare. May our Father bless them, and if we should not be privileged to meet again in this probation, may we strike glad hands in the "Sweet bye and bye." Your brother in Christ,

B. V. SPRINGER.

FARMINGTON, Kentucky,
December 10th, 1880.

Bro. Joseph:—Since I left Cameron, Missouri, I have visited Kansas City, Wyandotte, Independence, St. Louis, Belleville, Caseyville, Alma, Cheltenham, Sullivan, Moselle, Starfield, and Pleasant Grove. I was treated kindly by all, and as they blessed me with means to travel, I went on my way rejoicing. I stayed one night in Independence. There are some good Saints there, but I think other parties there hold people back from obeying. Such men as David Whitmer's party, he is trying to raise up, and old Dr. Mc Lellan, who is opposed to the Reorganization. And, last of all, that ever should call to that place, under such a head, is an old man, seventy years or over, with three wives, one with him, a young woman at that; and two others in Salt Lake (so he says). He calls himself the Daniel of old, that was cast into the lions' den. He was asked of the Saints if he remembered when he was in the den, and he said, "I have a faint recollection of it." And I think it must be faint enough, so faint the impostor knows nothing about it. So I am not in favor of the Saints settling in that part of the country; for I believe God's judgments will be upon that people and land. My mind is, gather in "the regions round about."

Since I last wrote I have traveled 1170 miles. Missouri and Illinois I think are two good States to preach in, and for the gospel to spread in. What I have seen of Kentucky, as yet, looks like a poor sight for me. No place for a northern man. I will try and make the best of it, and do what I can for the cause in this part. Hoping to be remembered by all, I subscribe myself

Yours ever,

J. C. FOSS.

FREMONT, Nebraska,
December 7th, 1880.

Bro. Joseph:—Bro James P. Ogard and I purchased one number of "The Life of Joseph the Prophet," which you sent to me in the package of books, and we have deposited it in the Public Library of the Women's Christian Temperance Union of this city. They had "Beadle's" work, and we thought we would give the public a chance of hearing the other side. We hope it may result in good; that was our desire.

Your brother in bonds, E. RANNIE, JUN.

NEEDED CHANGE.

Men laugh at their wives if they display a tendency to move the furniture about at intervals, making a radical change in the appearance of a familiar room; but the impulse is a natural one. A distinguished physician has said that "it is wise and wholesome to break the uniformity of decoration from time to time, however simple it may be; it is wholesome not less to the body than to the mind." A woman passes so much of her time in the house, she needs the harmless stimulus derived from these slight changes. There is a relief to her mind from the monotony of her daily round—of sweeping, baking, dish-washing, etc.

Conference Minutes.

FAR WEST DISTRICT.

A conference convened at Far West, Missouri, November 13th and 14th, 1880. J. T. Kinneman, president; J. M. Terry, secretary.

Branch Reports.—Delana 52; removed by letter 1, received by letter 1. Pleasant Grove 26; removed by letter 1. Far West 65; removed by letter 2. Starfield 36. Breckenridge 17; removed by letter 1. St. Joseph 87; removed by letter 1, baptized 1. Center Prairie 13; expelled 3. German Stewartsville 33; baptized 1, died 1. Stewartsville, not reported.

Reports.—Elders T. J. Franklin, A. J. Seeley, J. H. Snyder, R. Phillips, R. Ware, J. T. Kinneman and J. M. Terry reported in person; W. Summerfield, G. C. Smith, R. A. Marchant, J. C. McIntyre, F. M. Bevins, J. Burlington, reported by letter. Priests W. H. Nuckels, E. Casto, and Teacher H. R. Casto, reported in person.

A series of two days' meetings were appointed. The times and places of those unexpired, are as follows: Far West, Jan. 1st and 2d; Starfield, Jan. 8th and 9th; Pleasant Grove, Jan. 15th and 16th; Center Prairie, Jan. 22d and 23d; Breckenridge, Jan. 29th and 30th.

Wm. Summerfield, J. D. Flanders and J. M. Terry were sustained as district officers for the ensuing quarter.

R. A. Marchant, F. M. Bevins, R. Ware and J. M. Terry were given special missions, and all other Elders requested to labor as circumstances permit.

On Sabbath, at 11 a. m., J. M. Terry spoke on the parable of the sower. Social meeting at 2 o'clock, in which the Spirit was enjoyed. At 7½ o'clock J. T. Kinneman preached.

Adjourned to meet at Center Prairie, February 13th and 14th, 1881.

MASSACHUSETTS DISTRICT.

The above conference was held at Fall River, Mass., September 25th, 1880. T. W. Smith was chosen to preside; J. Gilbert to assist; F. A. Potter and F. M. Sheehy, clerks.

Elders J. Gilbert, E. N. Webster, C. A. Coombe, H. H. Thompson, F. A. Potter, G. S. Yerrington, J. Potts, G. N. Davison, F. M. Sheehy, T. W. Smith (of the Twelve) and J. Smith reported in person, and J. Woodward, W. Bradbury, S. H. Morse, E. Vickers, C. N. Brown (of the Seventy) by letter. Priests T. H. Moore, T. Whiting, A. W. Glover, G. L. Boswell, M. P. Berg, J. McKee, I. L. Chase, and Burlingame reported in person. Teachers S. Smith, F. A. Clough, W. H. Blood in person. Teachers C. A. Seely and A. Wixon reported by letter. Deacons G. Reumert, W. Cliff, C. M. Holmes, T. Taylor and J. C. Hoxie, reported in person.

Branch Reports.—Providence (4 months) 148; baptized 12, received by letter 2, died 2. Fall River (4 months) 111; baptized 7, expelled 1. Boston (4 months) 45; baptized 4, received by letter 1, expelled 1, died 3. Plainville (4 months) 48; baptized 11, received by letter 1. Douglas (4 months) 22, baptized 1, removed by letter 1. Pawtucket (4½ months) 10; baptized 1.

Sunday.—Preaching at 9:45 by F. A. Potter, assisted by E. N. Webster, after which John Smith was chosen president of the district until next conference.

Testimony and sacrament meeting at 1:30 p. m., at which the power of God was made manifest in tongues, prophecies and exhortations; the meeting-house was well filled, and the Saints had a most glorious time together.

Preaching at 6:30 p. m., by T. W. Smith; subject, Tithing; after which F. A. Potter was chosen clerk of the district.

J. Smith, Bishop's Agent, reported. Balance \$30.65, received \$54.10; paid T. W. Smith \$5, I. L. Rogers \$25, balance \$54.75. As Treasurer of District, reported balance at last report \$22.85, received \$14.45. Expended 88 cts, leaving a balance of \$36.42. Bills from the district president \$3 68, and district clerk \$1.95, for expenses, were allowed and ordered paid.

The committee on the case of Elder A. D. Moon reported finding him guilty of advocating principles contrary to the doctrine of the Church, and

recommended that he be silenced and dropped from his office of an Elder. The report was received and recommendation adopted.

Whereas, the Saints of Massachusetts District in conference assembled, believing that the necessities of the work of the Lord in the district requires the service of a missionary, or traveling Elder, to devote his entire time to the ministry, and further that such an officer should labor under the direction of the presiding Elder of the district. Howbeit, the presiding Elder may also be eligible to the office; therefore be it

Resolved that this conference request each branch president in the district to bring the subject of supporting said Elder's family before their respective branches at the earliest opportunity, and request the members to subscribe either weekly, or monthly, such sums as they realize that duty requires of them, and that the presidents shall continue to agitate this subject until the object is accomplished. Further be it

Resolved that the agent whom each branch may appoint, shall hold the same subject to the advice of the Bishop's Agent, who shall take the oversight of the matter, and see to the payment of the sum needed, regularly, to the Elder's family, by order on the several branches.

Further, resolved that the presiding Elder of the district be authorized to correspond at once with the several Elders, as to their availability for the work, and when sufficient is subscribed to warrant it, he may call a special conference to select a suitable Elder for this work; or he may obtain from each branch their preference, or choice in the matter, and act accordingly.

The district president was ordered to take action relative to granting L. B. Chase a license. The clerk was requested to inform the South Yarmouth Branch how to make out a correct report.

Adjourned to meet at Dennisport, Massachusetts, January, 15th, 1881, at 2:30 p. m. Changed since to 22d.

GALLAND'S GROVE DISTRICT.

The above conference convened at Galland's Grove, Iowa, 15th, 17th and 18th, October, 1880. Jonas W. Chatburn, president; W. Whiting, assistant; John Pett, clerk.

Branch Reports.—Galland's Grove 228 members; baptized 1. Union 58; received by certificate 2, died 1. Pilot Rock 30; expelled 1. Mason's Grove 74; removed 8. Camp Creek 17; baptized 2; removed 4. North Coon 21.

Elders J. Hawley, R. Farmer, C. Derry, W. Jordan (by proxy), E. Clothier, W. Whiting, J. W. Chatburn, J. Rounds and M. Lynch reported.

Sunday, 17th.—Bro. J. Caffall addressed the congregation. In the afternoon Bro. C. Derry preached.

Monday, 10 a. m.—Elders D. H. Bays, J. A. McIntosh, R. Jenkins, J. Caffall, Heman C. Smith (by letter), and Teacher J. Turner reported.

Bishop's Agent's Report: "On hand at last report \$46 07, received \$66 50, paid out \$103 50, balance on hand \$9 07. John Pett, agent."

All the spiritual and temporal authorities of the Church and district were sustained in righteousness.

Adjourned to meet at Deloit, Iowa, on Friday, February 11th, 1881, at 2 p. m.

WYOMING VALLEY DISTRICT.

The above conference convened at Danville, Pa., November 27th and 28th, 1880; J. Edmunds, president; assisted by W. Crumb; W. Harris, secretary.

Branch Reports.—Danville 18; received by vote 6, expelled 1. Plymouth 22; baptized 2. Hyde Park, no report.

H. S. Gill, J. N. Evans, L. B. Thomas, W. Crumb, J. Edmunds, L. Solenberger, reported in person. W. Jones, W. J. Thomas, H. Robinson, R. Cole, by letter. Priest T. O. Davis, J. Baldwin, W. Harris. Teacher H. Shaffer. Deacon J. J. Thomas reported in person.

Report of W. W. Jones, Bishop's Agent: "In hand \$11.95, received from Hyde Park Branch \$4, Plymouth \$1.50, Danville \$7.50. Paid ministry \$10.60. Total balance in hand \$14.35.

Bro. Hiram Robinson is to be sustained to the best of our ability.

The committee appointed to investigate the action of the Hyde Park Branch, reported that they sustain the action of the Hyde Park Branch in the suspension of Sr. Jenkins and Bro. Jenkins, Jun. The Bishop's Agent, W. W. Jones, was requested to give Bro. John Edmunds the sum of eight dollars, to enable him to visit the branches.

Sunday morning, preaching by J. N. Evans and L. B. Thomas. Sacrament and testimony meeting in the afternoon. Preaching by Levi Solenberger in the evening.

Adjourned to Hyde Park, Pa., February 26th, 1881.

INDEPENDENCE DISTRICT.

The above conference convened in Saints' Chapel, Independence, Mo., November 19th, 1880.

Reports.—Elders J. W. Brackenbury, S. W. Hogue, B. B. Brackenbury, W. P. Brown, J. Luff, J. J. Kaster, S. O. Waddle, A. C. Inman, W. B. Tignor, F. Campbell and C. M. Schroder reported. Priests, A. J. Cox, J. F. Clemenson, R. May, J. J. Vickery and W. Brents. Teachers P. Hole, F. Geber, and Deacons W. Blatt, T. Beagle and Munson.

Branch Reports.—Holden, Belton and Wyan dotte, not reported. Independence 147; received by letter 5, received by vote 1, expelled 3, died 1. J. J. Kaster, Bishop's Agent reported.

It was moved that we request Bro. J. Luff to labor in the district during the next three months as circumstances may permit, and that we sustain him by our prayers and means. The Elders and Priests to labor as their circumstances permit.

F. Campbell, B. B. Brackenbury and J. J. Kaster, were appointed as a committee to ascertain what means can be obtained to build a storehouse in Independence.

Evening Session.—J. J. Kaster, trustee-in-trust for the district, reported in regard to the Chapel. That the trust deed on the property amounted to \$500. That the indebtedness in the report of building committee last conference was \$515.52; the \$15.52 over and above \$500 had been donated to the Church by Bro. Wm. P. Brown. That the deed was made in the name of the trustee-in-trust, and the building committee released.

Resolved that drunkenness be made a test of fellowship relative to members of this district, also the frequenting of dram-shops, except on business.

The case of Isaac Bailey was referred to a committee, and on their recommendation he was restored to membership.

Sunday's Services: Preaching in the morning and evening by Joseph Luff. Prayer and sacrament in the afternoon.

Adjourned to Independence, Mo., February 12th, 1881.

SOUTHERN CALIFORNIA DISTRICT.

A conference convened at Newport, California, November 18th, 1880; J. F. Burton, president; J. Brush, assistant; N. W. Best, clerk.

Officers' Reports.—Elders D. S. Mills, J. F. Burton (baptized 8), J. Brush, P. M. Betts, P. J. Farrar, H. Hemmenway, J. R. Jeffries, reported in person; Hiram Holt reported by letter. Priests H. Ladd, A. C. Jones, N. W. Best and A. W. Thompson, reported. Teachers S. Penfold and C. H. Best, reported.

Branch Reports.—Santa Maria 18. Laguna 19; baptized 4. Newport 148; baptized 6, received by letter 16, removed by letter 11, died 2, excommunicated 4. San Bernardino, not reported.

Report of E. Allen, Bishop's Agent.—Received of Emily Swarthout, Susan Ware, David Harris, Edward Poole, Mary James, Mary Ralphs, George Sparks, Hannah Lytle, Emma B. Burton, \$19.15. Paid J. F. Burton \$15.65; Sr. Nicholas \$3.50; total \$19.15.

Richard Allen, Sen., was sustained as Bishop's Agent; J. F. Burton, as president, and N. W. Best as clerk of Southern California District.

Prayer and testimony meeting in the evening, in which the manifestations of the Spirit were received in tongues, interpretations and testimony.

Preaching on Sunday morning, by J. F. Burton. Sacrament meeting in the afternoon, in charge of

D. S. Mills, J. Brush and P. M. Betts. An enjoyable time was had, in which several testimonies were given by the Spirit, confirming our faith in President Joseph Smith. Preaching in the evening, to a large and attentive congregation, by D. S. Mills.

Thus ended a conference noted for its harmony, peace and unity; and for the peaceable, quiet manifestation of the Spirit in power: blessing, confirming, and strengthening our faith. May God be praised,

Adjourned to meet at Laguna Canon, 11 a.m., April 30th, 1881.

MICHIGAN AND NORTHERN INDIANA DISTRICT.

A conference was held at the Ball School House, Mich., October 23d, 24th and 25th, 1880; W. H. Kelley, president; M. H. Bond and N. W. Smith, were appointed secretaries.

Branch Reports.—Lebanon 37; received by letter 2, removed 6. Mill Creek 12. Coldwater 54; baptized 1. Clear Lake 54; baptized 6. Hersey 39; baptized 1. Lawrence 52; removed by letter 6, received 1, died 1. Union 31; removed by letter 1, expelled 6, died 2. Hopkins 21; removed 1. Maple Valley 29; expelled 1, withdrawn 2, died 1. Genesee 15; received by letter 1, baptized 2. Reese 17; expelled 2.

Bishop's Agent, G. A. Blakeslee, reported.

Reports.—B. Corless, J. Smith, M. H. Bond, S. I. Smith, D. U. Spinnings, C. Scott, W. H. Kelley reported.

Wm. H. Kelley was sustained as president of the district; Seth M. Bass, secretary; and G. A. Blakeslee, Bishop's Agent. C. Scott, Gomer T. Griffiths and B. V. Springer were sustained as laborers in the district and mission.

Preaching on Saturday evening by C. Scott; Sunday morning, by W. H. Kelley, and evening by C. Scott.

Monday, 9 a.m., the Saints met and united together in a most excellent prayer and testimony meeting. In the evening W. H. Kelley preached on the nature and character of the mission of Christ.

Adjourned to meet at Galien, in the Spring of 1881; time to be fixed by the president of the district.

PHILADELPHIA DISTRICT.

A conference of the above district was held at Brooklyn, N. Y., November 28th, 1880; J. Stone, president; A. Cameron, clerk.

Branch Reports: Hornerstown 19. Philadelphia 49. Brooklyn reported two added by baptism and one by vote.

Official Reports: Elders J. Stone, J. Squires, S. Stone, in person; and A. Copeland by proxy, and J. A. Stewart by letter.

Preaching at 10 30 a.m., by J. Stone. Testimony meeting at 1.30.

Adjourned to meet in Philadelphia, the fourth Sunday in February [27th], 1881.

STRING PRAIRIE AND NAUVOO DISTRICT.

A conference was held at Montrose, Iowa, Dec. 4th and 5th, 1880. J. F. McDowell, president; H. N. Snively, clerk.

Branch Reports.—Keokuk 44; baptized 4. Burlington 68; baptized 2, received by letter 1, removed by letter 3. Montrose 41; baptized 1, removed by letter 1, died 1. Rock Creek 54. Farmington 56; baptized 1.

Reported in person: T. Revel, J. McKiernan, G. Wilson, H. N. Snively, J. F. McDowell delivered 23 discourses, baptized 7; received from Bishop's Agent \$32, from different persons and branches \$20.50.

2 p.m.—Bishop's Agent's Report: Sept. 1st, due the Church, \$3.35; received \$59.16. Paid out \$58.60. Balance due the Church \$3.91. A. W. Head, agent.

Resolved that the Bishop's agent pay to the book agent \$2.70 and the same be charged to J. A. Crawford.

Resolved that all papers pertaining to the indebtedness of J. H. Lake, now in the hands of the former committee, be turned over to the district

treasurer, and by him recorded and filed away.

Resolved that a two days' meeting be held at String Prairie the second Saturday in January, 1881, commencing at 2 o'clock p.m.

Preaching during conference by J. F. McDowell and J. McKiernan. Prayer and testimony meeting on Sunday afternoon.

By resolution A. W. Head was authorized to draw from the district treasury means to defray his expenses to and from Farmington.

By resolution J. F. McDowell was sustained as president; H. N. Snively, secretary; A. W. Head, Bishop's agent; and N. Spicer, book agent for the district.

Adjourned to meet at Farmington, Iowa, March 5th, 1881, at 10 o'clock 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.

MAYHEW.—Near Versailles, Ripley county, Indiana, October 12th, 1880, to Bro. Elisha C. and Sr. Anna M. Mayhew, a son. Blessed November 14th, and named Elisha Chandler.

MARRIED.

CHISNALL—BOSWELL.—At the Saints' Chapel, in Kewanee, Henry county, Illinois, December 11th, 1880, by Elder Joseph Smith of Plano, Mr. Thomas F. Chisnall, aged 21, and Sister Annie Boswell, aged 20, all of Kewanee. The bride is the daughter Bro. Joseph Boswell, formerly of Kewanee, now of Decatur county, Iowa, and has made her home with her husband's parents for the past five years, engaged in the millinery trade; she has now doubly endeared herself to the household, being chosen by the son to be his life long companion. They are worthy of each other. The rite of marriage was celebrated at the close of an evening service held in the chapel, and was witnessed by a goodly number of Saints and citizens of the place.

DEMPSEY—BUTLER.—At the residence of the bride's parents, St. Joseph, Mo., by Elder George C. Smith, December 4th, 1880, Bro. Albert C. Dempsey and sister Hannah Butler, daughter of Elder Senterlow Butler. The bride was the happy recipient of many handsome and useful presents; a goodly company of the Saints were present, and spent a very happy and enjoyable time.

May their minds in future blending,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.
With the other, each forbearing,
When the time of trials come;
Ev'ry joy and sorrow sharing,
Fill with light the halls of home.

McKEE—ARCHIBALD.—At the house of the parents of the groom, two miles west of Stewartville, Missouri, November 4th, 1880, by Elder Alexander H. Smith, Bro. Thomas McKee and Sr. Lizzie Archibald, both of St. Joseph, Missouri.

"Love is a giver" of joy and pleasure,
And lodges in hearts that are true;
Giving out from its fullness of measure
The brightest that earth ever knew.
So live, then, love, in the hearts thus wed,
That their pleasures may ever abound,
And over their home such holiness shed,
That there, love may ever be found.

SCHADE—KASTNER.—At Burlington, Iowa, December 8th, 1880, by Elder Frederick Johnson, Sister Frederika Louisa Kastner and Mr. William A. Schade, both residents of Burlington.

DIED.

JACKSON.—At the Yellow Banks, Madison county, Neb., October 14th, 1880, of diphtheria, Charles C., youngest son of Bro. Joseph H. Jackson, aged 6 years, 2 months and 5 days. Funeral services by C. N. Hutchins; sermon by Bro. George S. Hyde, October 31st.

STEWART.—At Fort Garland, Colo., November, 1880, Elder R. T. Stewart. Bro. Stewart was born in Kilesay, county Derry, Ireland, and at his death was 64 years, 7 months and 30 days old. He leaves a number of friends in the place where he lived, besides his family, who mourn his loss.

HAMMER.—At Allendale, Mo., October 2d, 1880, of whooping cough, Adna Franklin, son of Bro. Joseph and Minerva A. Hammer, aged 6 years, 5 months and 25 days. Funeral service by Elder Charles Jones.

LOOMIS.—In the Deer Creek Branch, Madison county, Neb., September 16th, 1880. Chauncey Charles Loomis; born August 9th, 1865, in Midland county, Mich., aged 15 years, 1 month and 7 days. Funeral sermon by Bro. Hyrum O. Smith.

SPARKES.—In the city of London, Ontario, at the residence of her parents, Sr. Hannah H. Sparkes departed this life in the glorious hope of a better resurrection. After partaking of the sacrament, she quietly went to sleep without a struggle; she was born in London, England, May 10th, 1857; baptized by Elder John S. Patterson; died September 5th, 1880. Funeral discourse by Elder Arthur Leverton, of Zone.

WILKINSON.—At Providence, R. I., November 16th, 1880, the infant daughter of Bro. Thomas and Sr. Phebe A. Wilkinson, aged 1 month and 18 days.

WHITE.—At Farragut, Iowa, November 28th, 1880, of scarlet fever, Maybell Clare, only daughter of T. E. and William White. Sermon by Elder J. R. Badham.

HALL.—In the vicinity of Shenandoah, Page county, December 6th, 1880, of consumption, Sr. Emma, wife of Bro. Asbury Hall. She was born in Jefferson county, Ohio, January 18th, 1847, died in hope of a glorious resurrection. Funeral sermon by Elder S. S. Wilcox, by her request.

KELLER.—At Council Bluffs, Iowa, May 11th, 1880, of scarlet fever, born in Canada West, December 16th, 1840; aged 39 years, 4 months and 26 days. She leaves a husband and seven children to mourn her loss.

WILSON.—Near Wilber, Saline county, Nebraska, John E., son of Bro. David A. and Sr. Rachel Wilson, of spotted fever, October 28th, 1880, aged 15 years, 9 months, 3 days. Was a good, moral young man, and a believer. Funeral sermon November 21st, by Elder Robert M. Elvin.

TROBAUGH.—At Richland Center, Wis., 11th November, 1880, of apoplexy, Bro. Myers N. Trobaugh. He was born in Green county, Tenn., 15th September, 1807, and was 73 years and 26 days old at his death. He remained a firm believer in the glorious gospel of Jesus Christ, and doubtless will receive the reward of the faithful from His hand.

ATWELL.—At home, with her husband and sister, at Providence, R. I., July 14th, 1880, our well beloved sister, Lydia J. Atwell, aged 71 years, 1 month and 10 days. Born of worthy New England parentage, and early a devoted Christian and undeviating believer in the promises of God; in the midst of the bodily afflictions suffered in her advancing years, God very marvelously revealed his church and people unto her; rescuing her from near approaching death, upon September 24th, 1871.—(See *Herald*, Sept. 15th, 1872.) She was baptized, and embraced the fulness of the gospel, in which she ever lived a mother, a sister, and a friend to all; wise, patient, and mighty in faith; receiving many revelation of divine truth; with a heart overflowing with holy love—a light and a blessing to all who knew her. With untiring zeal, having finished her labor of love, and her testimony of God's power and revelations in the latter day work, longing for rest and for home, she fell sweetly asleep in the Lord. May we emulate her example. Funeral services by Elder C. N. Brown, agreeably with her desire.

ROUNDY.—At Galland's Grove, Iowa, November 2d, 1880, of paralysis, Sr. Rena, widow of the late Uriah Roundy, aged 70 years, 2 months and 7 days. She was born near Kingston, Canada, August 25th, 1810. She received the gospel in the State of New York, and removed to Nauvoo. After the death of the Martyrs, she, with her husband, came to Western Iowa, settled in Galland's Grove, and was one of the first to unite with the Reorganized Church in this place. Her life was one of great trial and affliction, yet she was never heard to murmur or complain. She passed away in peaceful hope of a glorious resurrection. Funeral sermon by Elder D. H. Bays. May her spirit rest in the paradise of God.

BUTTERWORTH.—Near Dow City, Crawford county, Iowa, November 28th, 1880, Julia E., wife of Elder Charles E. Butterworth, in the thirtieth year of her age. She was a true christian, a kind mother, and a loving wife; she leaves a husband and five children, with many relatives and friends to mourn her loss. Funeral services by Elders Eli Clothier and John Pett.

HILL.—Near Pine Grove, Clayton Township, Crawford county, Wisconsin, November 22d, 1880, of throat and lung disease, Bro. Daniel Hill. His faith was in God, and though he had not much experience in the latter day work, he died in the hope of a glorious resurrection. Funeral services by A. L. Whittaker.

PRICE.—At Snow Shoe Creek, Deer Lodge county, Mont., October 23d, 1880, Mercy G. Price, of whooping cough, aged 5 months and 23 days.

TEMPEST.—At Nebraska City, Nebraska, December 11th, 1880, from drowning while playing on the ice, falling through, John W. Tempest, son of Joseph and Dinah Tempest, and grandson of Elder John Mathers, aged 7 years 6 months. Body not recovered at date of sending notice.

AYERS.—At Nebraska City, Nebraska, December 11th, 1880, from drowning, while playing on the ice, Martin, son of Martin and Elizabeth Ayers, and grandson of Elder Henry Kemp, aged 8 years 5 months and 19 days. Funeral services were conducted by Elder J. W. Waldsmith, December 14th, 1880.

DAVIS.—At Stewartville, DeKalb county, Missouri, September 16th, 1880, John A., son of Bro. Edward and Sr. Martha Davis, deceased. He was born August 14th, 1869, at Beaver, Utah; was baptized November 19th, 1879; was not in the Church quite one year. Funeral service by Elder Wm. Lewis.

HALL.—In Walnut Township, Fremont county, Iowa, October 19th, 1880, of old age, Sr. Lydia Hall, born in Vermont in 1789. She died in full faith of the gospel. Funeral services by Elder S. S. Wilcox.

MCALLISTER.—At Streator, Illinois, November 24th, 1880, of spinal disease, John Winlow, infant son of Mr. Thomas and Sister Mary McAllister, aged four months. Funeral services conducted by Elder Jacob Stanley; text, Rom. 6: 23.

PAGE.—At the residence of her son, Bro. Samuel Page, in Conecuh county, Alabama, November 8th, 1880, of typhoid pneumonia, Sr. Gracie Page, aged 71 years. She was baptized by Elder Heman C. Smith, August 19th, 1878. She lived a faithful and consistent life, and departed strong in the faith. Her rest will be glorious; she leaves a large family and many friends. Funeral sermon by Elder G. T. Chute before a large and attentive congregation, in the M. E. Church.

RHINE.—At Torrence, Mississippi, August 12th, 1880, of billious fever, Sr. Mary M. Rhine. She was born in Nashville, Tennessee, March 16th, 1818. In early life Sr. Rhine professed religion and united with the Missionary Baptists. In this faith she lived till she heard the fulness of the gospel, as taught by Latter Day Saints. Although her prejudices were very strong, she readily discovered the fact that she had not yet learned the whole truth. Her logical turn of mind, coupled with a sincere desire to do the will of the loving Master, enabled her to overcome the force of an early and erroneous education, and she was baptized by Elder D. H. Bays, in Galeburg, Jasper county, Mo., April, 1869. Although not willing to force upon others her own views of the gospel, yet she was always ready to give a reason for the hope she enjoyed. Having returned to Western Texas, she was deprived of many privileges, and much of the enjoyment resulting from associating with those of "like precious faith," yet she led a life of piety and true devotion to the cause she had espoused. At the time of her death, she was visiting friends in Mississippi, and it is encouraging to know that she led an exemplary life, and left a bright testimony of the truthfulness of the gospel. While desiring to live for her children's sake, yet she expressed her entire resignation to the will of God. She passed away in peace, and in the hope of a glorious resurrection. May others emulate her Godly example.

D. H. BAYS.

FAUL.—At Stewartville, DeKalb county, Missouri, Jacob Faul, sen., the husband of Sr. Catharine Faul. He passed away, we hope, to the realms of bliss, on the 19th of October, 1880. He was baptized on the 10th of April, 1871, at Birmingham, Outagamie county, Wisconsin, by Elder J. M. Waite. Funeral service by Bro. Wm. Lewis.

WINTER.—On the 24th of November, 1880, at Wadesburgh, Missouri, Mrs. T. A. Winter, only daughter of Robert and Margaret Lyle, formerly of Neponset, Illinois, now of Decatur county, Iowa. The deceased left Illinois 28th of September, 1880, to make a new home in Missouri.

FISHER.—At Clinton Township, DeKalb county, Illinois, November 16th, 1880, of typhoid fever, Wm. Herbert Fisher, son of Bro. Fisher, of Pritchard's Grove, aged 18 years, 29 days. Services at Clinton School-house, November 19th, 1880, sermon by Elder Joseph Smith; text, 1 Cor. 15; "if in this life only we have hope in Christ, we are of all men most miserable."

PARKER.—At Good Intent, Atchison county, Kan., October 2d, 1880, Estella, daughter of Bro. and Sr. Parker, aged 5 months. Funeral service by Elder D. Williams, assisted by D. Munns.

ELLIOTT.—At her residence, in Big Cottonwood Ward, Salt Lake county, Utah, of dropsy, Sister Sarah Elliott, who departed this life December 2d, 1880, aged 68 years, 8 months, and 18 days. She emigrated from England to Utah at an early date; baptized September 11th, 1870. She proved a humble, faithful Saint, and died with a hope blooming with immortality. She was beloved by those who best knew her. May she rest in peace.

DRINK AND WORK.

"I drink to make me work," said one. To which an old man replied: "That's true; drink, and it will make you work! Hearken to me a moment, and I will tell you something that may do you good. I was once a prosperous farmer and had a loving wife, and two fine lads as ever the sun shone on. We had a comfortable home and lived happily together. But we used to drink to make us work. Those two lads I have now laid in drunkard's graves. My wife died broken-hearted, and now she lies by her two sons. I am seventy years of age. Had it not been for drink, I might have been an independent gentleman; but I used to drink to make me work, and mark it, it makes me work now. At seventy years of age I am obliged to work for my daily bread. Drink! drink! and it will make you work."

Let not your life be an aimless, idle one. Form some noble purpose—select some worthy end, and then summon all your energies to the accomplishment of your object. Do not vacillate—do not falter—do not permit yourself to be drawn aside from the course you have marked out for yourself, but pursue it energetically and steadily. "This one thing I do," was the noble purpose of an apostle, and he could not have formed a better. Concentrate your energies on your chosen work. Form your purpose, and put forth the necessary effort, and you will be almost certain to succeed.

"One of the problems of life is to determine the qualities, quantities and times of eating. Should all carefully and diligently study this problem, the professional employment of physicians would be greatly lessened. Overmuch eating produces derangement of the bowels, causing pain, sorrow and gloom. The wise man understands how large a quantity of food will suffice, and profiting by experience, he conducts himself accordingly. The foolish man eats too much. This meat is as bitterness in his throat."

Meditation is prayer's handmaid, to wait on it, both before and after the performance. It is as the plow before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the matter of prayer.

It is more from carelessness about truth than from intentional lying that there is so much falsehood in the world.

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Do. do. do.50c

1 January 81.

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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.

Vol. 28.—Whole No. 457.

Plano, Illinois, January 15th, 1881.

No. 2.

GOD

O, Love divine! Creative Fire!
Great God! Eternal life art Thou!
All things that were, at Thy desire
Sprang into being, and are now!

O, Mighty Will that didst disperse
Thy power through the boundless space,
And, out of Chaos, its reverse,
Grand Order call to every place;

With laws of regularity,
Fixed, final, yet expanding o'er
Didst Thou the bounds of every sea
Mark out, and place Thy landmarks there.

Thine autograph is written on
The granite scroll of this world's heart,
Its strata as Thy work is known,
For Thou hast sealed its every part.

And all the races of the Earth,
Its fauna, flora, mineral,
Hail Thee their Origin of birth,
Thou art the Father of them all!

The treasures hidden in the breast
Of Earth, in all their myriad sorts,
In concert sing a song addressed
To Him who rules in highest courts!

The beauteous blossoms, as they charm
With sweetness each surrounding scene,
In richest fragrance tune a psalm
To Thee, the God of great and mean.

And where is man but, yet again,
(Except when weakly bowing to
Dark Evil's yoke), is heard the strain,
"To Thee, O God, is honor due."

"To thee who art beginning, end,
'Alpha and Omega' of Life!
On whose decrees all things depend,
Whose Love shall overcome all strife!"

O Father! succor, nurture, feed,
Thy children with the Spirit bread;
And from the paths of grossness lead
Them till the way of life all tread!

LONDON, 1879.

R. KENDRICK.

Church Business,

AND

Representation in General Conference.

JUST what business can be properly transacted by General Conferences of the Church, and who are the parties competent to perform the work, seem to be questions upon which we are not as a people, fully settled; and possibly it would be for the Church's good to call forth a general interchanging of thought in regard to the questions, should there be parties holding to different views.

The methods and means engaged in prosecuting the "work of the ministry," and transacting Church business generally, it is maintained, are clearly recognized in the law and constitution of the Church, and evidently intended to be adopted, upon the just principle of, "common consent in the Church." Book

of Doctrine and Covenants, 25: 1; 27: 4. Not only this, but this plan seems to have been followed in the earliest age of the Church. "Then pleased it the Apostles and Elders, with the whole church, to send chosen men," &c., Acts 15:22. It does not appear that this common consent is a thing pertaining simply, or confined to the priesthood of the Church, or to any particular part of such priesthood; but, evidently, the entire body—the membership ecclesiastic and lay, male and female, are included; upon the theory and fact that in the accomplishment of the "redemption" looked for, and the fitting and preparation of the Church—the bride—for the marvelous reception predicted, the entire body must be exercised and grow together; each member thereof, to be, and exist as a wise, intelligent, active, "lively stone;" considerably conforming, assenting to and aiding in the adornment and growth, or not at all.

That all may be qualified for this intelligent and useful action, "The manifestation of the Spirit is given to every man to profit withal." And with this life principle and power renewing and invigorating each, it becomes too, a reasonable theory in the Church's development. Like the vitalizing current in the vine it enables the twig to consistently act with the more powerful branches, and in so doing all are benefitted. As a cautionary measure also, the plan seems to be a wise one; the probabilities are less likely that a wrong step will be taken under the full and free voice of the entire body, than under the voice of a part of that body only. The wisdom of the whole is greater than that of a part. "It is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right." Mosiah 13:4. The development of the creature spiritually, morally and intellectually, and the true fitting by experience, and otherwise, for properly exercising and enjoying the rights and duties of a citizen in Christ's kingdom, are the work of the Church. If there is in the teachings and life of Jesus a single feature that in itself is singularly peculiar to His faith, and shining out of the obscurity and darkness of the early centuries with unrivaled luster, it is the one which seeks to make one an independent and free creature, at the same time it presents to him the principles by which he may become a "new" one. That would scorn to destroy the individuality of the creature, either by forcing him against his judgment into the system itself, or by violence and intolerance withholding him from any other system. Under Christ we are not brought simply to the "mount that can not be

touched;" but near to the "Church of the first born," and are privileged to enjoy the visitation of holy angels, and much more, if we live for it, the visitation of his Holy Spirit; by which we are enlightened in our lives, and which it is promised, "will take of the things of the Father and show them unto you."

IN WHAT MANNER

This common consent may be attained in the Church—in the fullest and freest sense—is the main thought upon which the body is now exercised.

Present Israel, unlike ancient Israel, consists of those who worship the Father "in Spirit and in truth;" not necessarily in the "mountain," nor "in Jerusalem," but, "in all the world;" and the body being thus constituted it is self evident, that reaching the common consent of that body would be next to an impossible thing, if the plan is to be pursued of bringing together the entire membership. Even if the numbers would permit of such a thing, who can not see that it would be an unwise and impracticable undertaking, to attempt to annually summon to one place the membership *en masse*.

The theory then of

AUTHORIZED REPRESENTATION

Is presented for consideration. It might justly be added too, that it is the only effectual and practical plan known to any great people, with whose history we are conversant, either in matters of state or religion, by which their assent or dissent to any undertaking could be well and satisfactorily obtained. Indeed, it seems to have been the plan pursued in the special manifestations of Providence, in his government and tender dealings with the human family; for, at the head of every dispensation may be seen the authorized representative, or delegate, instructed in his duties and clothed with special authority, under which he must act and manifest the will and pleasure of "Him who sent him." And in this relation Jesus speaks when he says "Go ye into all the world," &c. This representation is partially had, and to a certain extent continued, in the character of those who are by the body only in General Assembly, made the general representatives of the same, and who are thereafter so sustained in their positions. For example: The First Presidency, the Twelve, the Bishopric, &c., and who it seems must for the good of the Church and on account of the special qualifications and duties of office, so continue in this general representative character, during the time of faithfully magnifying their respective offices under the law, and the bearing in their lives

of exemplary conduct. Such, perhaps, the parties who introduced the resolutions relative to representation in last April Conference, had in view when they referred to "Persons *ex officio* members of such conference." But no matter under what title they are admitted, it seems to the writer of this that the true reason for the admission of this class of persons, is upon the basis of their acknowledged general representative character. These general representatives, made so in the infancy of the Church when it was possible and practicable to obtain the full wish of the same through an assemblage of the membership; and who have been thereafter sustained by all general gatherings of the Church, and who under the law have a special appointment, it seems are in theory and in fact proper representatives of the entire body, and who must in the transaction of church business take such active part therein as their official positions demand that they should. But is this all the representation the people are entitled to in the transaction and carrying forward of the general business of the Church? Surely not. For if so, there is now a destruction of that great and peculiar principle which everywhere pervades the doctrine of Jesus which has been referred to in this article—that which moves us to self responsible, free and independent man and womanhood. It would substitute for the theory of "growing together" under the workings and guidance of the Holy Spirit—the adverse one, of being jammed and bruised together, under the envious and ambitious will of fallible man. Then, instead of a church of "freemen in Christ Jesus" there would be one of autocrats and slaves.

For these with many other reasons of which time will not permit a mention, the writer favors the plan of

DELEGATE REPRESENTATION.

That is, persons to be selected and chosen by the members in their respective branches or churches, and authorized to act with the other representatives in the transaction of church business and carrying out its general work. Thus the advice and consent of every member, male and female, in the Church could be had upon every important step, considered or undertaken by the Church, and all made to feel an interest in and responsibility for the success of each measure. Would it not also ensure a trust and confidence in the work of conferences, which has not hitherto been had, and prevent the possibility of undue sectional or local influence in the direction of the church business?

People who have a just and fair representation, also, are better to support—(and all the support the Church has must be voluntary)—the churches; and would not the means flow into the proper hands so as to loosen the hands of the spiritual laborers? Every member in the Church would have a direct representative voice as to how his means should be used. The voice of the people would be obtained in a manner similar to that advocated by the great and good teachers Mosiah and Alma in State matters. "Therefore it came to pass that they did assemble themselves together in bodies throughout the land, to cast in their voices concerning who should be their judges, to judge them according to the law which had been given."—Book of Alma,

2:5. Would the selection of delegates by the various churches, each six or twelve months, who being instructed in and authorized to act for them in matters pertaining to such branches and the Church generally, enable us to obtain the "common consent" spoken of, or the "voice of the people?" Would the step be a right one?

A MEMBER.

Letter From England.

Bro. Joseph:—I herewith send you a few lines, explaining as clearly as I can, the condition of the Manchester District, (spiritually), believing that yourself and the membership of the Church generally, are deeply interested in the welfare of the Church in this, as well as all other portions of the Father's vineyard. The Manchester District is at present composed of three branches, viz: Manchester, Sheffield and Farnworth. The latter branch is presided over by Elder Spargo, a man whom I believe to be of spotless character and unswerving integrity; and under whose ministration I have reason to believe much good, with God's blessing, will be accomplished. The Saints under his watchcare are fully alive to the importance of the work in which they are engaged, and are striving to live as examples worthy of imitation; with one or two exceptions. The Sheffield Branch is under the watchcare of Priest John Austin, (whose ordination to office of Elder was ordered by our late district conference), a very worthy young man, under whose presidency the blessing of God attends his labors. Much good is being done. He writes that two more are about to be added to the Church by baptism, and that the Saints are in the enjoyment of peace, for unity prevails. Their meetings are well attended and some are enquiring the way to obtain salvation.

Your humble servant has the honor to preside over the Saints of the Manchester Branch, aided and assisted by the labors of the local brethren; yes, and the sisters as well. I deem it a very great honor to be at the service of such a people, who, with but very few exceptions indeed, are striving to live according to the law of the Lord as defined by the Church from time to time; avoiding vain disputations, because they are unprofitable to themselves and a stumbling-block to the sincere enquirer after truth. Unity, Unity, Unity is our watchword, and so far we are realizing the truth of the Psalmist's words: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."—Ps. 133.

The brethren and sisters are Saints, because they love the work in which they are engaged; and they love it because they find that the practice of its precepts has made them better men and women; more charitable to others; more self-denying; more humble and more truly happy than they have ever been before. We look forward to our times of meeting together to worship God with pleasure, feeling that we are an association of kindred spirits,

striving with God's help to bring ourselves nearer to Him. And though some will misunderstand us, others have and do exclaim, "These are indeed a body of Christian worshippers."

We have not done much out door preaching—that is publicly; but I believe that we are all striving to put in a word in favor of the gospel of Christ; and I feel assured that the labor is not in vain, but in the due time of the Lord of the vineyard, the growing and the harvest time will surely come.

We have a nice little meeting-room, very appropriately decorated with large Scriptural mottoes; and made as convenient and as comfortable for those who meet with us as our means and circumstances will allow. We have many friends who meet regularly with us, that, like King Agrippa, are almost persuaded to become Christians, and we pray God in their behalf that they delay it not too long.

Taken altogether I feel justified in stating to you and the Church that the work in the Manchester District is in good spiritual condition. At our late district conference, the minutes of which have been forwarded to you, a spirit of oneness and unity was observable. And although different views might be taken on some of the matters that had necessarily to be discussed, it was freely conceded that each one had equally the interest of the common weal at heart; and with this concession bitterness was avoided, and we met and parted with none but kindly feelings toward each other and the Lord's work. Of course we should have been glad to have had the ministration of "Bro. Joseph" over here in person, but not having yet had this privilege we try and do the next best thing; viz., read, mark and learn from the writings of Bro. Joseph and other good men whose writings are embodied in the Church literature from time to time.

We are much pleased with the spiritual success of the Utah Mission; for some of us are deeply interested in the welfare of relatives and friends over there, and we pray continually for the welfare of those in that country who are engaged in Christ's work, and also for those to whom they are ministering. The letters from that mission, in *Herald* of Nov. 1st, are to us very encouraging. And permit me to say to the many residents of Utah with whom I have made acquaintance, both in this my native country, and in America, (chiefly Philadelphia), that my confidence in God is stronger to-day, and my faith in the ultimate triumph of the work inaugurated through the instrumentality of Joseph the Martyr, and continued through his legitimate successor, the present "Joseph Smith," is greater than it has ever been before. The work under the administration of the present leader has something ennobling and exalting about it, that commends itself to our nobler nature, in such a manner that the blighting influence of polygamy and other false teachings could not possibly accomplish. If you want to realize the fruits of gospel covenant, "Seek ye out the old paths and stand therein, and ye shall find rest for your souls." Praying for the welfare of the whole house of Israel,

Yours in the covenant of the gospel of peace,
JOSEPH DEWSONUP.

That which was bitter to endure may be sweet to remember.

Office Seeking.

THERE is nothing that I consider more despicable than the seeking for office and position in the church of God. There is a sacredness in the church that seems to be diametrically opposed to the spirit of office seeking. Abundant experiences attest this truth: It tends to rob the church of its sacredness; the spirit of its guiding character and office work, and to stamp upon God's work among men, the character of intrigue and ambition. It is not an extreme to say, that it is utterly at variance with the spirit and genius of the gospel of Christ. Can anything be more manifestly wrong and yet of so subtle a nature?

We have grown into the belief that the church is not of man, but of God, and for man, and under the guidance of heaven, whose kingdom it is; and therefore the term, kingdom of heaven. Its general officers should be designated by divine revelation, because of the character of the work to be performed, and the further reason that the Allwise is most competent to select instruments best fitted to accomplish the divine will, and therefore it has been so ordained.

There is, however, a sort of discretionary power and stewardship that the church is authorized in using, in the selecting of certain officers necessary to the existence of branches, district conferences, &c., without revelation, where no special revelation or guidance of the Spirit is given. The wisdom of the Spirit should ever be sought in the transaction of important business in the church. Where there is only cold formality, it then savors much of man, being devoid of life and power. But how much more of man, when the man sets his heart upon office and position! Arrogance and pride are results, if not the causes leading to such a culmination. What dire results follow such acts. What vanity, if men who seek office, are gratified in obtaining, is manifest. They then become important factors in the work, and, like Atlas they have a world to carry. In the course of time they may begin to think that they have a divine right, to the exclusion of those more competent than themselves, to act in a public and official capacity; and should they be shorn of official position, they are often apt to think that justice has been robbed, and that the cause of God will suffer thereby. They may become infatuated with the sense of their own immense importance; and sometimes really cajole themselves into the belief that they are indispensably necessary to the prosperity of the work. They overestimate themselves, and underestimate all others; and oftentimes are possessed of an over abundance of self-righteousness, which is one of the results of this evil, with certain grades of mind.

They may begin to think that in order that the Saints shall enjoy the rich graces of the Spirit, that they must act officially in the church, and sometimes may be so beclouded as to think they have a lien upon the Spirit, so that where ever they go, being desirous for good, they always scarry the Spirit with them, so that a branch to which they belong can not go down. The common causes can not disturb their equilibrium; but just propose a healthful change in officials, and oh! what a "shaking among the dry bones" there will be. Did you ever experience any of these things in a gener-

al way? Keep your answers to yourselves, lest you stand in danger of judgment.

The "weak brother" seldom, if ever, discovers his unfitness until stripped of position and trust; for the reason that folly and sin are not cured by unrestrained gratification; and then may learn to say: "Vanity—all is vanity!" Yet, is it not true that nearly every aspirant has somewhat of a following?

The man that lusts after office, I care not who he may be, is in the "gall of bitterness," and has need to repent, that the sin of his heart may be forgiven him. In a degree, he has the sin, the elements of the sin of Simon Magus—late Professor of the fine art of Jugglery in the Orient. If like their illustrious prototype (according to tradition) they should be so unfortunate as to have some good man's prayers in their behalf, it might bring an otherwise brilliant career to a sad end.

When ambitious desires fail to receive the necessary endorsement, men sometimes absent themselves from divine service; and cases have been, where foiled ambition sought outside appointment in order to give good appearance for absenteeism.

Most generally those least qualified are pre-eminent in office seeking; and, as like begets like and cleaves unto the same, their sympathizers and adherents are those whose judgment is but a poor qualification with which to exercise the elective franchise in the church of God.

The element of selfishness enters largely into the make up of office seeking; this, conjointly with pride, generally completes its embodiment in human form. The humble man is not an aspirant—does not seek nor desire office and position; but he prefers others, and desires rather to be commonplace, and that others may occupy position and trust. What trouble and vexation of spirit have so often resulted from the development of this evil in so many branches and districts; and yet Israel seems slow to learn.

The manner of the aspirant may not always be the same, for there may be an affected air of exceeding great piety; but sooner or later, the hidden motives which prompt the action of the man will come to light, and when so revealed, will bring in part their own reward.

Just what to do, and how to do it, may be a question to solve. How are we to act with this self seeking kind? To yield is to sin; or, to speak more moderately, to err in action. I am not in favor of tickling the vanity; nor yet of deferring the day of pride's fall with any; nor do I wish to see "vaulting ambition o'er leap itself," and thus come to grief, but I do oppose office seeking in any and all persons. Far better would it be to nip the evil in its incipiency than to allow an unrestrained development to obtain. The greatest good for the body should be the motive of action, whatever may be the action contemplated. If aspirants are not gratified; and the law administered justly, without doubt there will be a great increase of spiritual power in the body.

Yours for common sense, T. E. LLOYD.

Man was born for action; he ought to do something. Work, at each step, awakens a sleeping force that roots out error. Who does nothing, knows nothing. Rise! To work! If thy knowledge is real, employ it. Wrestle with nature; test the strength of thy theories; see if they will support the trial.

The Boundary Between Reason and Revelation.

I HAVE been led to a few thoughts on this subject from having recently heard a lecture by the Hon. Geo. R. Wendling, of Chicago, I think, on the question, "*The Problem of the Ages, or If a Man Die Shall He Live Again?*"

Mr. Wendling is a man of great power of mind naturally, carefully, and apparently well improved by diligent and well directed research into the rich stores of the very best of ancient and modern literature, having a bearing on the questions under discussion, the truths deduced from which he shows a masterly ability to arrange in the best possible shape, in accordance with the requirements of logic and reason for the more perfect delineation of the subject he is presenting. I shall endeavor to reproduce, in my imperfect way, some of the thoughts presented by him as most prominently and conclusively proving the position assumed by him in his answer to the question, "*If a man die, he shall live again?*" As I was not prepared to take notes, I shall have to rely mainly on memory in the work of reproduction.

First. The mind, or spirit of man, does not necessarily form a part of, nor is it synonymous with the brain of man. The brain is simply a material substance, one of the physical organs of the body; and as such subject to, and in fact is being continually acted upon by some higher power than anything within, or of the simple physical man. In proof of this he undertakes to establish:

Secondly: That in all the active works of life every man, if he will stop to think a moment, will realize that his body is merely a machine, over whose workings is placed a master agency of some kind, the character of which which he is powerless to understand, but which controls every motion of the body, every emanation of thought, and every impulse of the soul. That the products of the workings of this machine, as revealed to us in the countless productions of each individual man since his existence as an earthly and physical being, are all the common property of this master spirit, as shown by the fact that there is nothing so grand or so ridiculous in these productions, but that every man is capable of comprehending while not capable of producing it; the idea of comprehension being simply spiritual, while the work of production is physical. So also wherever the material portion of man can penetrate, in whole by bodily presence or in part through the functions of the brain, as the eye, the ear, or the touch, there the spirit also penetrates with this difference however, that while the sensations of the body are always local and present, the mind or spirit is as universal in its relations to man as its experiences are general, whether those experiences are in the ever so remote past, or form a part of the nearest present. Not only this, but while the body is always satisfied with the present and the gratifications of present desires, the mind or spirit is continually on the alert to perpetuate past pleasurable experiences, to enjoy the present and prepare for the future. It is this impulse of the spirit that has brought to such a high degree of excellence the printers, the painters, the sculptors and the architects' arts: that gives us such superior facilities for travel by

rail and by ship, for intelligence in our institutions of learning; in telegraphy and kindred sciences, and demands that the attention of man shall be directed to a preparation by all means at his disposal for the enjoyments of the future, both in this world and in the world to come.

Third. The science of photography has been so perfected that not only can almost any form of nature be exactly reproduced and preserved, but should the impression become faded or apparently obliterated, it can be instantly reproduced by use of chemicals brought to bear upon the obliterated portion. But not even the most sanguine artist can ever expect to make upon the same plate a multitude of impressions and then by any means in his power produce at his will any one of those impressions at the expense of all the others. But upon the tablet of memory this master spirit permits not only a multitude of impressions to be made, but at its will produces any one of them singly, even though there may be a million such impressions above and a million below the one so produced.

Fourth. One of the grandest testimonies of this two-fold self is possessed in the man who has been engaged in a struggle with temptation and has come off victorious. It may have been the wine cup. There stands the liquid tempter. Every impulse of the body is enchanted and awaits only the permit of the souls master voice to rush to its own ruin. But the soul with an intuition higher than man's mentality, lifts its warning voice and says, "Beware! beware!" Then the mighty conflict ensues. The increasing allurements held out by the tempter; the additional desire for the gratification of bodily appetite and the redoubled energy of the soul to control such desire and defeat such a gratification. And when the struggle is over and the man realizes his victory, it is the spirit alone that exults with a joy unknown and unappreciable to the mere house of clay in which it dwells.

Fifth. The universal desire of the human family for a more complete and peaceful future than is furnished in this world. The ideas of the speaker on this point are much the same as those held by us, and I need not dwell on them.

Sixth. Death is only a separation. You can see the body decay and crumble back to its mother dust, but what becomes of the spirit? "And here," says the speaker, "I might rest my case. I have shown that in all the works of man, in all the productions of his hands, the impulses of his heart, the emulations of his mind, the comprehensiveness of his soul, its struggles and desires, its designs for perpetuating past achievements, enjoying present labors and preparing for future happiness, this soul, or mind or spirit of man, considered apart from any relation it may bear to the brain as we must consider it that it is an entirely different and eminently superior existence than the mere house it dwells in. I have shown that so far as human eye can see or human intelligence comprehend, the experiences and designs of this overmastering intelligence are broad as the universe, and as I believe, when released from its earthly impediment, as far reaching as infinity itself. The most ultra Rationalist can hardly believe less or demand more. And what proof has the Materialist that I am not correct? All the

rules of logic or of sound reason would permit me to stop right here and demand that you furnish me with your reasons for a non-belief in my position, and instead you ask me for further proof of my faith. Can you furnish proof to the contrary? No, you can not.

Seventh. "I now undertake to say that man as a merely earthly being, endowed with mental or brain functions alone, and considered apart from such a spiritual existence as I have shown is a failure. And I undertake to say that nowhere in science or nature, in all the productions of God, or man's deductions from the laws of natural science, is such a thing as failure contemplated. The lowest order of vegetable or animal life of which man has any knowledge is complete in itself, and accomplishes in itself the full object of its creation. No matter how simple or how complicated its mission may be, the achievement of the object of that mission is a success. Now tell me that man lives only for the present, that beyond this life there is a blank and with the work of filling that blank man has nothing to do, and I will compel you to admit that no man ever has lived or can live who has magnified or can magnify his life work by bringing it to a successful consummation. Place him where you will. Allot to him any work you choose and just as sure as he undertakes its accomplishment so sure will he fail. So you do violence to one of your own pet laws as well as to the universal laws of nature and nature's God; and I would infinitely rather believe the essential element of man to be a never dying spiritual existence, whose ultimate triumph over every difficulty and in the full accomplishment of every object of his creation is fully assured, than do violence to the least law of nature or reason by thus catering to the narrow and selfish ideas of modern materialism.

Eighth. And now, laying aside all questions of creeds or creed builders, I undertake to say that as the grand key stone of this beautiful arch of man's hope of an immortal existence which I have now shown you, I offer you the grand principles of the Christian religion, as manifested and exemplified by Christ himself. For centuries infidels, materialists, deists and atheists have derided and scorned this religion and its exemplar; but not once in all that time have they offered one solitary reasonable or intelligent argument against the code of morals he established, or cited one personal act of his in conflict with that code of morals. This being the case we conclude that he is a safe promulgator of those views, and as such is deserving of our confidence as a promulgator and exemplar of our belief in the theory which we present to you in answer to the question suggested by our subject, that "If a man die he shall live again."

I have been thus lengthy and minute in reproducing his remarks for a two-fold reason. First; because there are some good points in them that may benefit some one who is battling with skepticism and infidelity, or its champions; and second: to show to what straits Rationalism is driven as well as the mistaken creeds of the day in its endeavors to reconcile its belief to the demands of the masses for something that shall as nearly as possible combine the necessity for some faith with the necessity—to them—that that faith shall be as free as possible from the unworldly doctrines of the primitive Christians, and the plain, but as they say, obsolete teachings of

the Scriptures of divine truth. Men will listen to such a discourse as the above and say it is all right; that that is as far as their belief goes and as far as any need to go. That the old ideas of a literal church or kingdom, a literal organization, literal laws and ordinances, a literal and absolute obedience to those laws and ordinances, and literal blessings to follow the true believer as in primitive times, is all nonsense and contrary to all reason. To these two classes Christ is essential only as a connecting link to show their relationship to each other, and at the same time to supply the superstitious demands of both classes for something supernatural to worship; and without him the one would simply worship man as shown in his higher intelligence that enables him to thus self satisfactorily grapple with the knotty problems of life; while the other would just as soon worship the gods of the heathen were those gods divested of the taint of being unpopular, as they now worship the God of Abraham, Isaac, and Jacob, merely because it is popular. O, the blindness of human wisdom! The absolute foolishness of man's much vaunted knowledge! No wonder that infidelity abounds! That every where the self appointed teachers of men shun the light of Christ's eternal gospel and deny the essentiality of its ordinances to the salvation of the children of men. That because God does not see fit to let the mighty power of his Spirit rest upon you, you modern Egyptian magicians, you declare that it does not exist as a part of his church militant, and can so readily find so many who are willing to accept your teachings, merely because on the one hand they are too lazy to learn; and on the other hand it is more convenient to disbelieve. But to those who have tasted of God's power, who have felt its vivifying influence and seen its effects in others, such a discourse as the above only appears as the first steps of a babe, which while they please and gratify merely as an evidence of what may come are tottering still; and seen in a being of mature years would only excite our disgust as evidences of an unprogressive physical organism. So, such a discourse from a being who has grown to maturity and has had opportunities of advancing to that more comprehensive knowledge, because springing from inspiration itself as contained in the gospel of Christ, and resting, as he does, his whole faith and knowledge on the poor, miserable, fallible reason of man is calculated to excite our admiration, only as an evidence of man's skill in mechanical get up and delivery, and not as showing any evidence of either genuine or artificial life; a mere machine of words without the function of motion. How beautifully the idea of this higher spiritual self of ours, which he so forcibly reasons exists, might go beyond the veil of mortality and catch an occasional glimpse of the future and reveal it to us through the agency of prophecy, or invade the sanctum of unknown language and so control our organs of speech as to cause us to speak therein, or lay hold of the hidden springs of God's healing power and bring to the proper degree of subserviency the agencies in and around us, that would enable that power to be felt by the sick, might have been presented by the gentleman in his discourse; and yet not only does he not do this, but had he, the audience that listened with such rapt attention and are so flush with

encomiums of praise for him now, would have denounced his lecture as dry and nonsensical.

Ever praying that God's Spirit may attend his children and enable them always to discern between truth and error, I remain yours in the gospel bonds.

WM. C. CADWELL.

LOGAN, Iowa, Oct. 24th, 1880.

An Hour in the "City of the Dead."

ON a pretty knoll, away from the busy turmoil of the town, in holy peace and quiet, reposes "Our City of the Dead." Many a time and oft have I paused beside my window, and looked away to where its white monuments glimmered among the trees and shrubberies, reminding me of beautiful lilies embedded in living green. One lovely Sabbath morn as I stood and watched the trees swaying their limbs, and gracefully fluttering their leaves in the breeze, and the sunlight glinting upon the marble tombstones, I felt a desire to be there to wander among the lowly mounds, amid the solitude which reigns above them; so, obeying the impulse, I took my way along the dusty road, stopping a moment on the little bridge which spans a miniature river, to gaze into the water below, and think what a cruel death lay beneath its shining silver and blue-tinted surface, then crossing the green commons, I opened gate and passed in.

Lightly and reverently I trod over the hal- lowed ground, and I could almost feel the solemn stillness which pervaded the spot. Even the birds seemed to sing with a softer cadence there, as if they recognized its sacredness. A jesting word or a ribald laugh would be sacrilege and mockery in this beautiful place—for it is beautiful; but, alas! neglect is painfully apparent in the rank vines and weeds, overgrowing and intertwining round the monuments, and in the scattered debris, which sadly mar the beauty of the place. Here I see a handsome marble column so overgrown with vines and rank grass as to render the grave almost indistinguishable, and the lines on the stone quite so. The whole aspect of the place seems to say, "Here lies So and so;" his relatives spent a large sum of money in purchasing this monument, and now think their duty done, and that they may bury the dead out of mind, as well as out of sight. Here are fences broken and dilapidated, tomb stones fallen to earth, graves in a sad condition of disorder and neglect. Alas! how soon are friends forgotten. But there are exceptions. I stop beside a row of well kept little mounds, all of about the same size. Three little souls (freed from their tenements of clay, so often the abode of sickness and pain), gone home to the Savior. Their days of suffering and years of sorrow, cut short by a merciful Father, who will provide for them a mansion in that "home over there," where they shall dwell with him in endless joy. No lofty tomb marks their last resting place, but God knows them, and their names are written in the "Lamb's book of life." "Of such is the kingdom of heaven."

Here are the graves of dear friends and companions with whom I have passed many pleasant hours and as I sit beside their lowly beds, my mind reverts to the days when they were with us, and in dreaming of the past, I almost forget the present. Dear friends, I

would not wish you back. God has taken you from us, and we must not murmur, though our hearts are sad, for our Father doeth all things well. May we "meet beyond the mystic river," in the land where partings are not known.

A pretty marble slab is now before me, and I pause and read thereon these words:

"Farewell dear husband, children, all,
From thee a mother, Christ, doth call,
Mourn not for me, it is in vain,
To call me to your sight again."

How true! Our friends that are gone are lost to us in this world for ever. They have journeyed to that bourne from which none ever return. How useless, how wicked, for us to refuse consolation, and indulge in vain longings for their restoration. Yes, it is sinful; it is complaining against the will of a just God; it is wishing them back to a world of sorrows, of temptations and troubles, wishing them back to suffering and sin. Oh! though we suffer the refinement of sorrow, though our hearts may almost break with grief at their loss, let us not wish them back. They are infinitely better off. Another marble memento meets my eye and I read upon it:

"A sudden change, I in a moment fell,
I had no time to say farewell;
Farewell, dear friends, death comes to all,
Mine is to-day—to-morrow you may fall."

What a warning; but how little it is heeded. The careless passer by will stop and peruse these lines and pass on, without perhaps giving them a second thought. Pause a moment, friends, and think of it. Here lies one who was cut off in the noontide of life. No day of warning was allotted him in which to prepare for the great change. Snatched away without even time to bid his loved ones farewell. Let us take heed to this warning and prepare to meet the angel of death, let him come when he may. We are here to-day, to-morrow we too may be numbered with those who have crossed the "mystic river." Then may it be said of us, as it is said of one who lies beneath the tomb beside which I now stand—

"Why should we weep for her, was she not ready?
Oil in her lamp and her bridal robes on?
Waiting in faith with a hope firm and steady,
The good Shepherd's call and the plaudit well done."

What a comfort, what a consolation to those bereaved ones, to know that their dear one is not lost to them forever, but only for a time. To know that by a loving obedience to God's holy commands while on earth, when they come to pass over the river of death to the unknown realms beyond, she will be there to welcome them home. How terrible indeed it would be to have no hope of a future meeting with the loved ones with whom we have parted here. I pass on a few steps and in a quiet shaded nook I see a modest stone on which I note the following:

"Yet again we hope to meet her
When the day of life is fled;
Then in heaven with joy to greet her,
Where no farewell tear is shed."

No doubt or fear is implied in this. Naught but a supreme faith, hope and patience. Faith in God's promises; hope that through his help and mercy they may merit their fulfillment; patience to endure faithful until the Master calls them to join this last one. One more epitaph claims my attention, and I write it. 'Tis over the grave of a young man:

"His work was not done, but his column was broken."

What strange significant words. Here is food for thought. I have often heard it said of the dead, that their work was done, their mission ended, and other like expressions;

but this is different entirely, I have never seen any thing similar to these lines before. They seem appropriate in one sense, in that he was called away before reaching man's allotted years; but I confess that I do not fully comprehend their exact import, though no doubt there are many who could enlighten me readily. I leave them with you as a subject for thought. As I walk slowly along on my way to the gate, pondering upon the above lines, I come suddenly upon an aged couple, burdened with the weight of years, and bowed down with grief. The man is bending over, the lady kneeling beside a new-made mound of man's size, probably the last resting place of a dearly loved son. Tears fill my eyes, and my heart aches, as the heart rending sobs and broken prayers of the poor old lady fall upon my ears. May the Father comfort them with his Holy Spirit, and send his ministering angels to them, bearing precious promises of a life to come in which there shall be no sorrow, no tears, no sad partings, but everlasting peace and happiness. At the gate I pause a moment, and looking back, I think of the words of a friend:—

"Soon under the coffin lid we too must lie,
When life's labors are done and death dims the eye,
But a mansion's prepared for His loved and His own,
And we'll meet again there in that Beautiful home."

Yes, we shall all lie as lowly as these some day. Who knows how soon? It may be to-morrow. It may be in a week, a month, a year, or it may not be for many years. Only the Father knoweth. Death and the grave are the ultimate end of this mortal life; the life beyond the tomb shall be endless. Oh, how it behooves us to be on our guard, ever watchful, prayerful, striving to do our duty, ready and waiting, that when the Good Shepherd calls we shall go

"Not like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, go to our rest,
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams."

With a last look, a sigh, and a murmured, *Resquiescat in pace*, I pass out, and leave the City of the Dead to its wonted, solemn, solitude.
MRS. E. M. FIFER.

A Bad Temper.

THERE are few things more productive of evil in domestic life than a thoroughly bad temper. It does not matter what form that temper may assume, whether it is of a sulky kind that maintains perfect silence for many days, or the madly passionate, which vents itself in absolute violence. Ill temper at any age is a bad thing; it never does anybody any good, and those who indulge in it feel no better for it. After the passion has passed away one sees that he has been very foolish, and knows that others see it too. Bad temper in the aged is, perhaps, the most trying of all. It is, indeed, a pitiable sight to see the wrinkled cheek of an old person aflame with anger and passion. Since anger is useless and an unspeakable misery to its victims, why should it be indulged in at all?

LOOK ON THE CHEERFUL SIDE.—It is a great misfortune to have a fretful disposition. It takes the fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it be sternly repressed; and the best way to overcome it is to try always to look on the cheerful side of things.

Question of Finance.

AFTER reading the propositions in regard to the Life Protective Association, as introduced by Bro. W. C. Matthews, I offer a few words.

Any thing that touches finance, is criticised by Latter Day Saints very closely; as I think there is not a people in the known world that thinks more of the almighty dollar than do the Latter Day Saints, and perhaps that is all right. When we consider that other religious associations run their institutions almost wholly with money, we seem to have taken the extreme, and try to run ours in a manner without any. We have plenty of good faithful Elders, who could do honor to the cause, if they were in a condition to go into the field; but they are compelled to remain at home. We have a law, which, if lived to by every member of the Church, would obviate all financial difficulty; but so many of the Saints are afraid of it; therefore we are lean.

I now give my own views of tithing, as I understand it from the law on that question. After the Saints have paid in all their surplus property, that those that have thus been tithed should pay one tenth of their annual interest.* The first question then is to find what would be surplus, in order that we might be tithed. In this day of progress and speculation, but few are willing to admit that they have any surplus property, for as fast as one barn or house is finished, another is needed; and when one drove of cattle or hogs is sold and cash received, some more must be bought, &c. Now to bring all the Saints under this law direct. We assume that the head of every family is honest, and desires to do his duty in the fear of God, and while he can not arrive at any definite conclusion as to what his surplus would, be let him say, "Here, I will make a surplus," and let him decide what that shall be, whether it is \$100. or \$1. as the case may be. Suppose he says, "I will now pay \$25. into the hands of the Bishop as surplus." On the first day of January he will invoice his entire effects and finds that he is worth \$2,500. He is in debt to the amount of \$500. He carries on his business to the end of the year, and by examination finds that he has gained over and above his living, \$300 as an income. How much of that is tithing?

One says, "I don't owe any tithing, for I am in debt." But the Lord says *one tenth* of your annual interest is mine. Which should be paid first, the debt to God, or the debt to man? You are paying interest for the use of the \$500 you owe. Why not pay the Lord his interest. Well how much is it, I have gained \$300. The interest of that in the state of Iowa, at ten per cent would be \$30; the tenth of that interest is your tithing, which is \$3, a very easy law to keep. If every Saint would tithe himself by this rule, we would have plenty of money. If this law was lived to, there would not be so much leanness.

So much upon the law of tithing, now for freewill offerings. By keeping the law of tithing as in the manner above, it will not preclude us from donating to any purpose that we see proper and our duty so to do, nor from subscribing to any institution that is for the benefit of our race, and especially to the Saints.

* Increase.

There are quite a majority of Latter Day Saints who invest a great deal of money in useless luxuries; such as tobacco, hot drinks, strong drinks, candies, and many other things that are not good, and that they would be better without. They also subscribe to different societies, such as Temperance Lodges, Odd Fellowship, Masons, United Workmen. And farther, there are many Saints who are carrying life policies in insurance companies of the world at the rate of from \$25 to \$100 per year. Now why can't the members of Church have enough snap about them to get up a protective company, and keep some of this money in the compass of the Church.

The proposition of Bro. Matthews is not to interfere with the law of tithing in any sense whatever, nor to introduce anything in lieu of it. But let one thousand Saints say, We will give \$5 apiece into a fund and form ourselves into a company in accordance with the laws of the State in which we live; place that \$5,000 in the hands of the Bishop as a free will offering to be used in the purchase of land to be owned as church property; and in case of a death of any member of this association let every member pay the \$1 to the widow, or the one to which the policy is issued.

If this subject should meet the approbation of one thousand Saints, then propositions of the business plan will be submitted. The plan is susceptible of being amended. No speculation is intended in this scheme—but purely to institute something for the benefit of as many Saints as wish to invest.

J. R. BADHAM.

Thoughts.

THE capacity to think is the noblest gift with which man is endowed. Thought is a beautiful, quick and powerful agent in the immaterial world, to which matter owes its form, vitality and usefulness. Imagination, poetry, faith, hope and love, and every other offspring of the spirit, are the worthier the more they are nourished and cherished by consistent thought. How much would you give for the work or the religion of a person who never thinks? But many say, when attempting to excuse a neglect of duty, "I forgot it," or, "I didn't think about it." If such is indeed the case, the mind surely is not always at home. It is a strange, a deplorable fact, that as the years go by, millions of human souls are rushing thoughtlessly towards the eternal shore. Oh! that such would consider, while it is called to-day, the theme of our great redemption. Some people seem to get along very well in this world without taking any mental exercise, as they may be led by the thoughts of others; but when the last moment arrives, earth recedes, and eternity is in sight, what shall the uneducated soul do? Then, thought will force itself on the mind; and this may often be the case in this life, as shadow after shadow falls across our pathway. Evil thoughts arise unbidden in the best of hearts, and it is only by the aid of divine grace that they can be banished. How easy it is for them to gain ascendance in the heart of the careless? The will need not always fail to overturn a pernicious habit of long duration. "Let the wicked forsake his ways and the unrighteous man his thoughts, and let them turn unto me," saith

the Holy One of Israel." Again, "My thoughts are not your thoughts; for as the heaven is high above the earth, so are my thoughts are above your thoughts." Man may think to the utmost of his power, and now and then a thought pass uncalled for through the mind leaving no preceptible trace, while he is doubting more and more, and religion and science are beaming in the light of the Creator's intelligence.

L. H. SMITTEEL.

Sleep the Best Stimulant.

THE best possible thing for a man to do when he feels too weak to carry it through is to go to bed and sleep a week if he can. This is the only true recuperation of power, the only actual recuperation of brain force. Because during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood which take the place of those which have been consumed in previous labor, since the very act of thinking consumes, burns up solid particles, as every turn of the wheel or screw of the splendid steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously, and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during a state of rest, of quiet, and stillness in sleep. Mere stimulants supply nothing in themselves; they only goad the brain, force is to a greater consumption of its substance, until that substance has been so exhausted that there is not power enough left to receive a supply, just as men are so near death by thirst and starvation that there is not power enough to swallow anything, and all is over.

"The Bible."

VIEWED merely as a human or literary production, the Bible is a marvelous book, and without a rival. It embraces works of forty authors, representing the extremes of society, from the throne of a king to the boat of a fisherman. It was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in Classical Greece, and in Imperial Rome. It commences with the creation, and ends with the final glorification; after describing the intervening stages in the relation of God and the spiritual development of man. It uses all forms of literary composition. It rises to the highest heights and descends to the lowest depths of humanity. It measures all states and conditions of life. It is acquainted with every grief and every woe; it touches every chord of sympathy. It contains the spiritual biography of every human heart. It is suited to every class of society, and can be read with the same interest and profit by the king and the beggar; by the philosopher and the child. It is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity. Of all the books of the world, the Bible is the only one we never tire of, but which we admire and love more and more in proportion as we use it.

Like the diamond, it casts its luster in every direction; like a torch, the more it is shaken the more it shines; like a healing herb the more it is pressed, the sweeter its fragrance.

Selected by Wm. Street.

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, January 15, 1881.

BRO. P. M. BETTS writes from Newport, California, that the last conference held there was one of the best he was ever at in California. He further states that Elder Russell Huntley had been doing the cause considerable harm in that and other branches, by attempting to prove from the Book of Mormon that we were not the right man in the place we occupy; and that there should be no High Priests in the Church.

We have always heretofore regarded Elder Russell Huntley as an honorable, honest minded man. He hesitated long before he united with us, though he had been for many years a believer in the Book of Mormon. He became a believer through the ministration of Elder Zadoc Brooks; and being of a practical turn of mind and possessed of some wealth, he at once furnished the means and published four thousand copies of what is called the Huntley edition of the Book of Mormon. After the failure of Elder Brooks, Elder Huntley had a large number of these books on hand; he gave away hundreds of them no doubt, and sold many. Long before he united with us we sold these books for him and paid him for hundreds of them. While with Elder Brooks he obtained possession of the Kirtland Temple, reroofed and refitted the building, expending something near three thousand dollars upon it, as we have been told. In 1873, we think, he deeded his title to the Temple to Elders M. H. Forscutt and Joseph Smith, without solicitation on their part; and not long after this he united with the Reorganization, being baptized at Oakland, California, by Elder John Roberts. He became interested with Bro. D. S. Mills and others in a settlers' controversy over an old Mexican, or Spanish land grant, known as the Los Bolsas Grant, in which the settlers were beaten. There is reason to believe that Elder Huntley suffered materially in the losses that ensued, as he had invested considerable money in the affair, first and last. To this we were not a party; but to the contrary, distinctly warned Elder Huntley to be sure and keep the means he had from being put where it would likely be lost. The last conversation we had with him in the afternoon before leaving Newport, California, in 1876, we told him that the risks were very grave and that it was just such a fight in which speculators and their money was usually successful against settlers, and cited the Joy land job in Kansas as an instance. But it is likely that other men also suffered.

What the inducements were that led to the investments at Newport, what was called Gospel Swamp, we personally do not know; though we heard many things; but it is quite clear that loss of means resulted in a loss of faith in the men of

the Reorganization immediately connected with him in such loss, and from thence in easy gradation to departure from all.

Elder Huntley believed, also, that it was not long till the sealed part of the Nephite records would come forth for publication; and in this belief he devoted some five thousand dollars to pay publishing expenses when it did so come forth. This money he lodged with Bishop Israel L. Rogers, subject to draft by the Board of Publication, for the purpose designated, when the exigency should occur. For the use of this money he wished seven per cent. to be paid; but, as the Board of Publication could not use it for any other purpose than the one named; and as the Church could not use it at all under the terms of its deposit, the Bishop put it in the hands of parties who were responsible, at the interest named. Before the expiration of the time for which it was loaned, Elder Huntley asked for its return, dissolving the trust. The money could not be at once returned; and Elder Huntley grew alarmed; and it is possible that others helped his alarm, who possibly would have been glad had the Bishop acted dishonestly in the affair. Be that as it may, as soon as it could reasonably be done, the money, including its interest, was returned to Elder Huntley. Not one of the general officers of the Church acted in the least unfairly or dishonestly with him; and there is not a shadow of cause for personal disaffection toward any one of them.

In the Kirtland Temple affair, the Church as a body has acted independently. Many of its leading officers, of whom we were one, believed that the title was and should be in the Church; that the holding by trustee, as the Church had held that when that trustee was not the Bishop, was a mistake, and that proper legal investigation would show that neither Elder Huntley, nor those holding under him were entitled to hold legally. This proved to be correct; and therefore if any disaffection grew out of the effort made by the Church to properly secure its right, it is a mistake, and the Church, nor any member of it in fault.

We have been told that Elder Huntley has cast his lot and influence with Elder David Whitmer; but we have seen nothing definitely from him. We wish him well, no matter what his opinion about us may be. And, whether he and others may, or may not think we are the right man, we shall try and do what appears to us to be our work, and take the chances at the final summing up. We have not believed but what among them that should fall away, there might be some good men. We err, as we are painfully aware, and hence think it possible for others to err. We think Elder Huntley has erred; but as he thinks we have erred, and is entitled to his belief, there is the waiting time until we shall see as we are seen. "Who shall abide in the day of His coming?"

THE Saints will remember our having noticed in the HERALD, some issues back, the heretical position of Rev. Myron Adams, of Rochester, N. Y., concerning the doctrines of the church to which he belonged; the following from a late Chicago *Tribune* is the result. "The Rev. Myron Adams, pastor of the Plymouth Congregational Church at Rochester, N. Y., was disfellowshipped yesterday by the Ontario Association of Congre-

gational Ministers for heresy, the heresy consisting in a too-liberal view of spiritual matters. He does not believe in eternal punishment, thinks that sinners are more to be pitied than condemned, etc. It is believed the Rev. Mr. Adams' congregation will stand by him." Of course his congregation, or enough to form another church, will stand by him—"Some for Paul, some for Cephas," and some for Rev. Myron Adams.

A SUM IN ARITHMETIC.

FIFTEEN thousand Saints divided into families, averaging five in a family, gives three thousand heads of families; if divided into families of three in a family there will be five thousand heads of families. If each of these five thousand heads of families in casting up his accounts at the end of the year finds that he has gained \$300 as suggested by Bro. J. R. Badham, the interest on which is to be tithed one-tenth amounting to \$3, then the aggregate sum is \$15,000. This is quite a sum to be paid into the Church treasury; and would seem to make good the statement made by Bro. Badham. But will the facts, the hard actual facts, bear out the above "if." Are there five thousand heads of families? Will each and every one of these heads of families have gained \$300 at the end of the year clear of his living for himself and family? Is any number to be deducted for the willing Elders who can not take the field because of financial difficulty? If so, how many?

We had been led to believe, from letters written to us, and by hearing the brethren (Elders and all) talk, and from our travels among them that the Saints were as a rule poor; we may mistake in this, but we write that we had been led to suppose this. Now the head of a family, an averaged sized family, who counts up his dealings with the world, the flesh and the devil, pro and con, at the end of the year and finds his gains to amount to \$300, over and above his living, wont go to the poor house that year, that is certain. If we take out five hundred willing labors, whose labors could be had if their finance business was in proper shape, as a "plenty" for the great work, (none too many surely), we will have that many to take out of our number of heads of families. If we then discover that not more than one-half of all the remainder of the heads of families have any gains at all at the end of the year, and that not more than one-half of the remaining half have \$300, to be tithed, we have reduced the income to the Church treasury to the sum of \$3,375, to be paid by one thousand one hundred and twenty-five heads of families. This sum divided among the five hundred families of the five hundred Elders in the field will give \$6.75 to each family.

THE Macon *Republican* of December 9th, 1880, has the following:

"Elder Gomer T. Griffiths, of Bevier, (who is now on a mission in Canada), is meeting with success. At a place called Mossley he baptised five adults at one time, and several at other places besides. For earnestness and devotion to his calling, Gomer shines, and no doubt this is the secret of his success. Although uneducated, he is naturally eloquent, besides his looks commend him to all, being very prepossessing; there is no telling what a coal digger can do until he tries. *Let more try.*"

It is never known what a man can do till he is tried. When men from the mine, the work shop,

or the desk, receive the truth, keep humble and within the rule of proper conduct, they are blessed to do good. The spirit of persuasive eloquence goes with an earnest man in defense of the truth.

We are addressed by Bro. H. N. Hansen, of Weston, Iowa, upon the subject of publishing something in the Scandinavian language. The fact that other denominations are publishing tracts and periodicals in other languages is cited; and the question asked whether the Saints should do less than they are doing. The *Advocate* is cited as an example of what might be done.

We are pleased to learn that some one is thinking about the matter. The practicability of such an undertaking may be easily determined by Bro. Hansen, from the following figures. The average monthly cost of the *Advocate* is not far from \$35. This does not include the Editorial work, proof reading, and distributing and postage. The Editorial and proof reading labor is done, as one might say, for the regard to the work. This work would need to be done by some one conversant with the language, and who was able also to write, or translate sufficient articles. No one could be hired to do that work—it is essentially a labor of love. Does Bro. Hansen, or any of our brethren know of such a man.

The literary work done, there is the mechanical, the printing, cost of paper and type setting, that must be done. Of course this work can be hired, and is not a labor of love; but may be done by competent men for pay. Thirty-five dollars per month is \$420 per year: say for incidentals and postage about \$500, for a year, for a thousand papers, and this would seem to be little enough issue to do any good. Of course we have stated the figures approximately, and some may say that it can be done for less; but suppose it can for \$300 per year, whence will this come. The Church ought to be able to furnish so much for such an object, will be urged. So it ought, we may reply; but is it? We certainly know that the Board of Publication is not able to furnish so much at the present time. We believe that it can be done in time by sacrifice, but who is ready for the sacrifice?

The other denominations, many of them, so far as their publishing is concerned, are supported by gifts and funds largely raised from bequests of wealthy members, as well as by a constant begging for money in every congregation over the land, and from hundreds of thousands of members. We are not yet in condition to meet this want in either of these ways. Our membership is not large, compared with other denominations; our wealth is not great, by the same comparison; our devotion and willingness to sacrifice may not be compared with theirs. We are, perhaps more willing; or to speak more nearly the truth, there is a larger number of our members as compared with theirs, who are willing to make sacrifice, we hope so anyway. But our anxieties are greater, our hopes larger, our anticipations vaster; and our judgments and convictions respecting the necessities of the work sharper; and for this reason what we desire should be done, we think ought to be done; and what others do, it seems to us that we also should do; and what is to be done by sacrifice, it seems to us somebody should make the sacrifice. This matter of sacrifice is a little like the statement about "Job's comforters," as boils in

the flesh are sometimes called, once made by a man who had them; he said, "I know but one good place to have a boil—that is on some other fellow." Some such sentiment may be indulged in in regard to sacrifice, it is necessary and good—for some other body.

We clip the following from the Philadelphia *Sunday Mercury*, of December 26th, 1880. It has taken a long time to get the ears of the people; but now that they begin to hear us, the Saints ought to be, and must be equal to the emergency. Honestly professing belief in primitive Mormonism, the Reorganization has fought its way slowly into a position to be heard. It has been doubly difficult, because that some who ought to have been helpers, have besieged us day and night with charges of weakness, cowardice, truckling to popular sentiment, being sectarian and afraid to speak the truth about the doctrine; and a great many other things. It takes a long time for the water in the pond to percolate through the dam when the Spring freshets come; but when once the earth of the embankment is fully saturated and the first tiny rivulet finds a hidden channel through, it is but a question of time until the mighty torrent shall bear all before it.

"Ye shall find favor in the eyes of the people," means some sort and some degree of respectability; and because we have dared the risk of securing that respectability, rather than to court disfavor, and invite reproach, we have met at the hands of many friends of the work, this unfriendly reception. We venture nothing in predicting that the time is sure to come when these men, in the triumph the work is sure to win, will be willing to say: "Brethren, we stood by you in the day of your conflict, let us share your glory."

"SOLVING A DIFFICULT PROBLEM."

"If the recent conversion of a Mormon missionary and advocate of polygamy by the Latter Day Saints of this city be genuine, and a fair indication of what may be expected on the average from the mission work in Utah, it conveys a very important suggestion. When Joseph Smith, the son of the prophet, was about thirty years of age, he came forward to reorganize the Church of the Latter Day Saints on principles approximating to those of orthodox denominations and essentially hostile to polygamy. His appearance was the signal for a number of his father's followers to rally around him. Branches of the Church have been organized in many of the principal cities of the Union, and from various directions the Saints have been and are converging toward the headquarters of the Church at Independence, Missouri. They have also carried the war into Africa, and have established a mission in Salt Lake City itself, where in spite of Mormon opposition, the labors of their Elders have been attended with marked success. The doctrine of hereditary succession in the priesthood seems to possess a charm for the Mormon people, which all the heads of the Brighamite Church is not able to counteract. It seems quite within the bounds of possibility that the Government by fostering a reorganized church may do more to overthrow polygamy in its stronghold than even by legislation and a show of armed force."

QUESTIONS AND ANSWERS.

1st. In the growth and increase of a branch in numbers, it is found necessary to have more than one priest, teacher, and deacon, who presides in the absence of the presiding elder, and priest? Is it the right of the next priest to preside before the teacher, or what is known as the teacher of the branch? 2d. Is it the right of all the priests to preside who have been appointed by branch

vote, to assist in branch work, each in their order of appointment, before the teacher can preside? 3d. What is, or should be the rule or order of their presiding authority in branch meetings where there are more than one priest, teacher, and deacon?

If there is a work of supererogation in our business, it is answering the question about priests presiding. Take the above for example. The principle by which one elder out of many in a branch presides is the wish of the people publicly stated by vote that he should so act. The same principle obtains with priest, teacher and deacon, chosen in like manner. If there be but one each chosen, then the right to preside inures in this way, first the elder; then the priest, the elder being absent; then the teacher, the elder and priest being absent; then the deacon, the elder, priest and teacher being absent. This seems to be clear. Now while there may not be more than one presiding elder, there may be one or more priests, teachers and deacons. Of these the one first chosen by the branch is the presiding priest, teacher and deacon; so that in the absence of the first, in succession, the next one is the presiding one. Now here is the pith of the questions; in the absence of the first one chosen of each grade, who then takes charge. We reply; if there are two, or more priests, in the absence of the elder and priest first chosen, the presiding priest, as he is called by some, the assistant priests, in the order in which they are chosen by the branch, second, third, fourth, and so on, should preside. The same rule holds good all the way through, priests, teachers and deacons in their order. Where there is no organization the highest in authority presides, and among those of the same grades, the oldest, or fittest decided by vote.

The answering of the question whose right it is to preside is, to us, a good deal like some of the *HERALD* subscribers sitting down and writing to us asking us to write them *when* the time is out that their subscription expires; when upon each number they get it is plainly stamped. For example: "Mrs. J. Doe, 15 Dec., 80," means as plain as we could possibly write it, that Mrs. Doe's time is out with the number for December 15th, 1880. Yet Mrs. Doe wants us to spend time and postage to write and tell her when her time expires. We have agents who want us to send receipts by mail for each subscriber for whom they send, when a moment's glance at their list would decide the receipt of the money at once. Our account with the subscriber is kept on the mailing list; and it is difficult, and it seems to us, imposing unnecessary work upon us to keep the agents accounts too. Mistakes are made, and we make our share; but the same degree of carefulness observed by many of our subscribers that they require of us, would aid us materially in avoiding some mistakes that we seem to have made; for instance, a sister gave us her name and her post office address for the *HERALD* at the Semi-Annual Conference, and we entered her name and sent the *HERALD* to the address given, and this month we received a card from a brother at another post office stating that this sister told him that she paid us for the *HERALD* to be sent to the last office mentioned, and wanting us to account for the reason why she did not receive it. The reason was obvious, she gave us one post address, when she should

have given another and the proper one. The result was that from September to December the HERALD was practically lost to her, and to us too.

A letter reached us December 30th, that had been wandering in the mails since the 14th, directed to Plano, Kindel county, Wisconsin, and only reached us, because some route agent wrote "where" on it and turned it back: and another scratched the word "Wisconsin" out and wrote "Illinois" on it; then it came all right. There is now a letter of advice in the post office at Plano, directing the post master to pay to us several dollars. Where the order is we, nor the post mistress know not; nor do we have the post office address of the brother whose name appears on the advice as the one taking out the order.

Since the cold weather, and during the Holiday rush of business, many complaints have been made about the failure of books ordered to come to hand. In nearly every case the books ordered were promptly sent by us, but the detention has been after they left our office; how we do not know. In a few instances books for Christmas presents were ordered at as late a date as the 23d, hardly giving time for returns within the date, even if the books had been started on return mail, which can not be done by us, as in nearly all cases twenty-four hours must elapse before we can send; one mail each day being a catch mail, in which the mail bag is hung by the side of the track on a crane and snatched therefrom by the fast train without a stop; from this pouch our heavy books are excluded, except now and then one; and therefore these books must wait for the trains that stop. We do the best we can and hope to give fair satisfaction. No offense is intended in this article and none must be taken.

EDITORIAL ITEMS.

FROM December 1st to January 6th inclusive, we sold two hundred and nine copies of our book "Life of Joseph the Prophet." Bro. R. J. Anthony says it is the best thing that we have got in Utah, and will have its effect. It is the only history of Joseph Smith the martyr, written by a friend to him and the work, now extant. It is the cheapest book that we sell.

Bro. Hartman Neeser, writes from Stewartsville, Missouri, that he left Utah four years ago and came to the place he now lives in, and passed through many trials; but was assured that the Lord had brought him there to "raise up his children in righteousness, and that a brighter day would dawn for him. He has realized the promise to a great extent. He sends an offering to help Bro. Bear.

Bro. N. Stamm wrote us December 26th. He was much pleased with Sr. Page's answer to Elder J. S. Comstock. He was also fully impressed with the unchangeable character of God's promises in the gospel; and that he would never reverse the plan. We think so too, Bro. Stamm, and for this we with you give Glory to Him in the Highest.

Bro. Briggs Alden writes January 5th, that Brn. Hansen and Dodson visited Fontanelle as advertized, and delivered seven discourses; most excellent and sound in doctrine, and well received by the few who turned out to hear them. Bro. Alden thinks that some one who visits them next will need to test the temperature of the water in Nodaway Creek, as a result of the labor done there, unless the visit is deferred too long.

The route agents and post office men are forbidden to carry mail matter directed to places that are not post offices. We wish the Saints and our correspondents to remember this, and be sure to give their post office address in their letters and communications. Bro. Theodore Gerber sent money from Lookout Mountain, Tennessee, for HERALD and HOPE; and we directed them to Lookout Mountain; but after awhile he wrote us that he did not get them, and suggested that he sent from Lookout Mountain, but his post office was Lafayette, Ga. The probabilities are that the papers are lying in the post office at Lookout, or have been thrown aside as cumbering the boxes. It is to your advantage, good Saints, as well as to ours that you give your regular post office address every time you write—be sure not to forget this.

The HERALD list is still creeping up in numbers; help to make it grow. Send us fifty subscribers apiece all of you.

Bro. V. D. Baggerly wrote from Canaan, Indiana, December 20th, that he baptized one on the 12th. He had made an opening at Mt. Sterling, Switzerland county, in the Baptist Church, through the kindness of Dr. Christie, not a member of the Church. The effort was blessed. Four new preaching places had been opened in the district.

Bro. Joseph Wheeler thinks the chances for our visiting Utah badly spoiled by Bro. Henry Stebbins leaving the office. We can not say; it may be so.

Bro. William D. Lee, residing one mile southwest of Centerville, Iowa, near Talbot's coal shaft, wishes that any Elder of the Church passing would call on them. There is one waiting for baptism. An Elder will find a home at Bro. Lee's.

Uncle William B. Smith wrote December 25th, and was still anxious that the great work should be moving on. He gets quite impatient when thinking about what strange contrarieties of opposition the work meets with; more especially from those who should be its friends.

Bro. Joseph Clapp wrote December 13th, from Prairie City, Oregon, and says, "I am gaining ground in numbers and attention." He would cross into North-east Oregon and Washington Territory, and thought good would result. He further says: "I am sorry to see such a lack of energy on the part of the Church. I know that if the Saints all felt as I do about the work, that the Bishop would not have to pay all from his own pocket for the missionary purposes. O, to think of the importance of this work and then see how little the Saints seem to be willing to sacrifice for its triumph."

Bro. M. H. Bond has sold out his business at Cadillac, Mich., and has bought a lot of pine timber north of that place, which he proposes to work up into lumber. He was visiting at Kirtland, Ohio, from which place he writes. One sentence so strikes us that we insert it. "The gift and blessing of the Spirit of God do not come by favor, nor without obedience; and I have thought that that man, or Elder is endowed to tell the gospel story, and the latter day evidences of its truth to the world, whose daily life offers the best evidences of its practicability to meet the wants of sin-cursed humanity." He hopes that if we go to Kirtland to hold conference that we shall bring something with us besides, "flour, potatoes and cheese."

Bro. Joseph Luff wrote from Independence, Missouri, December 30th. He had been chosen to take charge of the branch there. He was feeling quite well spiritually. He had been over to Wyandotte, Kansas, where he delivered a lecture, which was reported for the *Journal*, a Kansas City paper. Bro. Luff sends us the paper, and it is quite gratifying, as well as surprising, that such a paper should devote a column and a quarter to such a notice. What with Bro. Luff's effort in the *Journal*, and Bro. T. W. Smith, in the Philadelphia *Inquirer*, it would seem that somebody would hear of us through the press. Keep it up, good soldiers, we shall "reap if we faint not."

Bro. Josiah Ells wrote quite lately that he was suffering from rheumatic pains, but was improving. He could not stand without supporting himself upon something to lean on. Notwithstanding this, he had held meeting, though compelled to sit while preaching, and "had just as much liberty as if standing." Think of that, you mealy mouthed gosselers; an old man past seventy, so lame from pain that he can not stand upright, preaching from his chair. The spectacle of this dauntless veteran sitting in his chair, declaring the truth, should rise up before every laggard Elder, Priest, Teacher, and Deacon who says "I am willing to do what I can," but who does nothing.

Bro. B. V. Springer wrote from Burnside, Ills., January 5th. He was on his way to Indiana and Ohio; was expecting to pass through Canton and Peoria, on his way. He was to speak at Shake Rag on the 9th, and would try to get an opportunity at Burnside.

Bro. J. H. Lake was at Burnside, Illinois, January 4th, suffering from distress in his head. He was trying to do the best he could. Bro. Lake has done a great deal of gospel labor, oftentimes at great disadvantage. He has three children left him by his wife, Sr. Margaretta Lake, and two of these it is difficult for him to provide for. Kind Saints are helping in this, as in all other good works; but like his Master, Bro. John has, so far as home is concerned, not where to lay his head. The Lord has been good in blessing his preaching of the word, and this has been his greatest stay. Surely, if the promise "He who leaveth father and mother, husband or wife, and children for my sake and the gospel's, shall reap life everlasting," is kept, Bro. John Lake is entitled to its fulfillment. He proposed to labor some at Burnside neighborhood, and from thence to Keokuk, Iowa.

Bro. Thomas N. Hudson, Salt Lake City, Utah, wrote quite cheerily December 20th, but anxiously urging that some good and competent Elder be sent there in case Bro. Blair did not stay. He deems it of great importance that the Mission be prosecuted without let, or hindrance. This is also the opinion of Brn. Blair and Anthony. Bro. Brand was suffering at last accounts from catarrh.

Sr. Buorguoin of St. Joseph, Missouri, sends her subscription to the HERALD and states in her letter, "I can do without a meal, but I can not do without the HERALD. * * I have nothing but what I work for with my two hands, but I have enough to pay for the HERALD." She evidently takes note of what is going on in the Church world, and chronicled in the HERALD.

Send us a whole lot more subscribers—we can use five thousand to good advantage.

The Saints in Chicago had a good time on New Year's eve., we expect, judging from several local advertisements of their proposed entertainment, published in the Chicago *Chronicle*, a copy of which for December 25th is sent us with notices marked.

Bro. Thomas Martin writing from Detroit, Minnesota, December 27, states that Bro. Marcus Shaw, is having fair success in defending the faith. He was alternating with the Baptist minister and a soul-sleeping lawyer, each defending his faith. Bro. Martin says that "Bro. S. has no trouble in presenting the faith, and readily answers all the questions they ask him."

Bro. John Macauley, of Dunnville, Dunn county, Wisconsin, thinks some of us a trifle in error when we say that John's baptism was a baptism for the remission of sins; and argues from Heb. 9:17 that John baptized unto repentance and not for the remission of sin. He cites John 7:27 to show that the Holy Ghost, the life of God and Christ, was not given until after Christ arose and received it from the Father. See also Heb. 9:8. That this and the Melchisedec priesthood were essential to this baptism for remission of sin, and therefore such baptism was not administered by John. Heb. 2, last verse, and Heb. 1, are also cited; and the question asked, if some brother will look the matter up and see whether any but the higher priesthood preached baptism for remission of sin. Bro. Macauley gives the text; please give the sermon, brethren.

Bro. J. F. Burton and Hiram L. Holt were at Azusa, California, trying to tell the gospel story. Bro. B. states that Bro. Holt "had good liberty December 29th in presenting Bible evidence for the peculiar faith of Bible days." We are heartily glad to hear that the standard bearers are blessed. Bro. D. S. Mills' health was improving some, and of that we are glad too.

Bro. Alexander H. Smith wrote card from Stewartville, Missouri, to which place he has removed, that the "prospects were fair."

Bro. John Eames, of Cheyenne, believes in combining the preaching of the word with his daily labor; so whenever he puts up for the night, as he travels to and from the mines and settlements, he gets liberty to preach and delivers the message. He will beyond question sow words of cheer in some hearts, by such means; and who is there who shall say him nay. We bid him and all others who will speak a word for the cause, "God speed." He wrote us December 9th, but the letter arrived after January 1st.

Bro. Samuel Longbottom wrote from Adelphi, Iowa, December 28th, 1880, having been laboring in Dakota, and in Iowa since the Semi-Annual Conference. He succeeded in preaching in a number of places, and found two old-time Saints, one of whom had not been confirmed after baptism administered a long time ago. These he encouraged, confirming the one so long waiting, and striving to sow the word to the best of his ability. Bro. Longbottom has done a deal of good in distributing the printed works of the Church in the various places where he has lived, traveled and worked.

Bro. James Collier wrote from Bridgeport, Connecticut, January 6th, and was grateful for a visit from Elder Stone, of New Canaan, same State, who had administered to himself and wife, with quite gratifying results. Bro. C. attended the conference at Brooklyn, and was edified and much strengthened.

We received two papers, the *Inquirer*, from Philadelphia, Pennsylvania, one for December 24th, the other for the 27th. The one for the 24th contains the news of the conversion of Elder Henry Koehler, a missionary sent out from Salt Lake, who warned against the Josephites, yet dared to go and hear Bro. J. A. Stewart, at the corner of Ninth and Callowhill streets. The result of his hearing was his renunciation of Utah Mormonism and uniting with the Reorganization. He heard the truth and was won by it. The one for the 27th contains a digest of a sermon delivered by Bro. Thomas W. Smith, on the subject of the "Thousand Years' Reign." It was a fair presentation of the sermon, and gave a good conception to the reader of Bro. Smith's views on that subject. It is stated in the article referring to Elder Koehler, that he was charged not to say a word about polygamy until his converts were fully committed to the church; and, as we suppose, could not readily retract. What a comment upon fair dealing. The idea of sending an honest devotee out to teach the faith of a people, charging him to keep silent upon a tenet so vital and essential as our Utah religionists deem polygamy to be. Such policy meets its just reward when such honest devotees come into contact with frank truth. Just as Elder Koehler has done, he will easily see that the reason for hiding the tenet is that the tenet can not be safely defended.

That the Saints are a reading people is evinced by the fact that there is one *HERALD* taken for every five members, or very nearly that ratio. It is quite doubtful if any other denomination does better than that.

Bro. David McGoon, Volney, Iowa, asks the prayers of the Saints for himself and wife. They are afflicted sorely.

Bro. R. B. Whitmore, New London, Connecticut, asks also to be remembered for success in his affairs. He too is afflicted.

Card from Bro. George F. Weston, received January 10th, from New Marion, Indiana. Well and at work.

The German Branch at Stewartville is in good condition; they receive the gifts, and are glad.

News Summary.

Dec. 28th.—At a meeting of the Home Rulers it was resolved to move an address to the Queen's speech at the opening of Parliament, favoring a withdrawal of the military forces from Ireland.

The Parnell defense fund, which reached \$70,000 yesterday, has been closed.

A boiler explosion in a shoe factory at Newburyport, Mass., killed three men, and seriously hurt several others.

Twenty saloon keepers of Detroit, Mich., were arrested for keeping open on Christmas Day.

Two of Sitting Bull's most efficient lieutenants, have come into Fort Buford to make terms of surrender for their Chief and his followers.

A collision on the Mobile & Ohio Railroad between a passenger and a freight train. The engineers and brakemen of both trains were killed, and several other persons were fatally wounded.

An explosion of fire-damp in a colliery near St. Etienne, France, while the miners were at work. Eleven dead bodies had been taken from the pit last night.

At Coney Island, the sea swept away the plaza of the Oriental Hotel and carried off about 200 feet of bulkhead of the Manhattan Beach Hotel. The iron pier remains intact, but some of the outlying bath-houses were smashed into kindling wood. The damage is estimated at \$75,000.

The storm on the New Jersey coast raged for

seventy-two hours. The roads about Long Branch are blockaded with snow, some of the drifts being ten feet deep.

29th.—At the meeting of the Home Rule members in Dublin, Monday, it was resolved to oppose the suspension of the Habeas Corpus act, or any other coercive measure for Ireland, to the last extremity.

Anderwert, the President of the Swiss Republic, who committed suicide Christmas Day, was laboring under a fit of temporary insanity when he shot himself.

The Treasury Department has directed the transfer of \$3,999,500 gold bullion from the Assay Office in New York to the Philadelphia Mint for coinage into eagles and half-eagles.

30th.—The cold weather of the previous day continued throughout the country yesterday. In the East there was a very heavy snow fall, and traffic and travel were greatly interrupted in consequence. The cold weather extended to the South, and business in that section was almost suspended.

The Boers are making it exceedingly interesting for the British forces in the Transvaal. Up to the present they have defeated the soldiers in nearly every encounter. English Radicals say that had England treated the Boers with justice during the last three years there would be no need now of engaging in an expensive and irritating war for the conquest of that people.

Extensive floods in the North and North-West of France have caused serious loss of life and very great damage to property.

The value of exports from this country during the month of November exceeded the value of the imports by \$35,894,340.

During the Christmas services in the church at Sailligott, France, the building fell, and seven persons were killed and about fifty persons received serious injury.

31st.—Eight cars of an emigrant train on the Union Pacific Railroad were wrecked, and five passengers seriously wounded.

A Scotch steamer is reported to have been wrecked in the North Sea, and all on board, seventeen persons, to have perished.

A steamer from Cardiff has been wrecked off the coast of Portugal. The crew, thirty men, were lost.

There was manufactured in Hamilton County, Ohio, during the present year, 11,783,270 proof gallons of highwines, on which the taxes amounted to \$12,800,000, which is an increase of \$1,250,000 over the amount collected in 1879.

The Pope is said to have sent a personal note to some Irish Bishops commanding them to abstain from encouraging the Land League.

Eighteen villages in the Province of North Brabant are flooded in consequence of the breaking of a dyke. The damage done to property is immense.

A boy in Massachusetts was coasting near a pond and broke through the thin ice. The mother was drowned in attempting to save her boy.

An immense anti-Jewish demonstration was held in Berlin. Several members of the Reichstag attended.

Floods in Derbyshire, England, have seriously interfered with cotton manufacturing.

Jan. 1st.—Some beautiful phenomena were visible in the sky to the people of Plano and Northern Illinois and Southern Wisconsin, yesterday. The phenomena consisted of a broad band of prismatic color around the sky and parallel to the horizon; also the phenomena known as "sun dogs." The air was filled at the time with snow crystals, and the sun shone brightly, which, of course, accounts for the appearance of the display.

Fifty-nine National Banks, with an aggregate capital of \$7,240,170, were organized during the past year. Eleven banks, with an aggregate capital of \$1,046,000, went out of business; and three banks, with a capital of \$700,000 went into bankruptcy.

3d.—A man drank ten schooners of beer in five minutes in a St. Louis saloon, for a wager of ten cents. He died an hour after he had swallowed the last schooner.

Two young ladies of Hamburg, Mo., were nearly burned to death, whilst dressing for a New

Year's Eve ball. Both are so horribly burned that their lives are despaired of.

New York Central Park Museum, situated on what is known as Mount St. Vincent, was destroyed by fire; loss \$100,000.

The First Methodist Church at Canton, O., took fire while service was in progress, and was entirely destroyed; loss \$45,000. The church was emptied without a panic.

4th.—Heavy rains have caused great damage in Sicily. At Barcelona the river burst its embankments, creating a general panic.

On the morning of New Year's Day large crowds, mostly students, made a demonstration before two cafes in Berlin, much frequented by Jews. They smashed windows and mobbed all the Jews they met. The police were comparatively helpless.

The Methodist Church at Modoc, Ont., valued at \$10,000, was burned.

The receipts of the Chicago Post Office for the past year have been \$1,346,895.

The London Times, in commenting on what it regards as a remarkable increase in the population of the United States during the past ten years, admits that Britain has occasion to be envious. It alludes to the fact that the 11,000,000 people that have been added are nearly all intelligent, well-educated people, who understand their duties as men and citizens.

The German colonists in the Volga provinces of Russia, usually the most prosperous and thrifty agriculturists of that country, are said to be in a half starving condition. In one settlement of 7,000 people, there are said to be only six families not in need of alms.

A naval encounter between the Chilians and Peruvians occurred in the Bay of Lima; both sides considerably damaged.

A severe frost has ruined the ungathered orange crop of Florida, and many of the young plants have been destroyed.

For the first time in twenty-five years the ground in the vicinity of Augusta, Ga., has been covered with snow one whole week.

5th.—Lord Dufferin, recommends that the Government buy the land in Ireland from the landlords, and let it to the tenants, who would become tenants to the Government, paying a land tax instead of rent.

A fire in a five story tenement in New York City, started by the upsetting of a gasoline lamp, used by plumbers in thawing out water pipes at the foot of the narrow staircase, caused the death of five children and five grown persons, besides injuring three persons in jumping from the fourth and fifth story windows.

Six men were killed and a seventh wounded near Bancroft, Neb. They were employed in clearing the track of snow at a curve when a passenger train came along. They stepped aside to allow it to pass, and were caught by the front steps of the last car and thrown under the wheels. Four companions escaped.

A flat boat was picked up off Bay Point, S. C., containing the dead bodies of eight men covered with ice. They got drunk on the voyage from St. Helena to Port Royal, and while drunk fell asleep and perished.

A colored woman died in Cheltenham, Mo., at the advanced age of 115 years. Her husband, aged 101, still lives, and her youngest son is 61 years old. She weighed 400 pounds.

By the capsizing of a vessel on the rocks, near Yarmouth, N. S., the Captain, his wife and daughter, and one man were drowned.

There were taken out of the mines West of the Missouri River last year, \$33,522,182 worth of gold, \$40,005,364 of silver, \$5,752,890 of lead, and \$398,000 of copper.

During the year 1880 \$62,283,279 worth of gold coin was turned out of the United States Mints, and \$27,409,706 worth of silver coin.

A vessel of the British Navy is quarantined at Monte Vidio, having several cases of yellow fever on board.

From present appearance it does not seem probable that war between Turkey and Greece can be well avoided.

In the Province of Saratoff, Russia, 750,000 peasants are said to be in a starving condition.

6th.—A large number of engineers and skilled

laborers left Paris yesterday, to commence operations on the De Lesseps Panama Canal.

Three transatlantic steamers employed in the cattle trade lost heavily during their last voyages. They lost 260 head of cattle.

About 4,000 coal miners of Wheeling, W. Va., have struck for an advance of wages.

The Cuban Liberals favor the immediate abolition of slavery, and do not favor the idea of compensating the slave owners.

7th.—An English steamer came into collision with a Spanish steamer off the Portuguese coast and both vessels were sunk. Nine Englishmen and fourteen Spaniards were saved, but many were lost.

The British ship, *Indian Chief*, has been wrecked near the mouth of the River Thames. Eighteen of the passengers and crew were drowned; eleven were saved.

An English iron manufacturing firm has failed. Liabilities \$1,319,000; assets, \$601,225.

By the simultaneous explosion of two boilers in the Balbach Smelting Works, at Newark, N. J., four workmen were killed, and many more wounded.

Four men lost their lives by the explosion of varnish, in a brewery in New York City, while varnishing barrels. A lighted lamp was brought near enough to ignite the fumes from the varnish, and the burning fluid was scattered through the room in all directions, which fell upon the men like a shower of fire.

There were 7,207 miles of new railroad track laid in this country last year, on at least 234 different lines. In Iowa 445 miles were laid; Nebraska 385 miles, Illinois and Kansas 340 miles each.

8th.—According to the census returns the population of Salt Lake City is 1,000 less than it was ten years ago.

At the auction of the pews in Beecher's Plymouth Church, \$29,536 was realized in premiums, an excess over last year of \$1,914. Adding to this the fixed rental of pews and aisle seats, amounting \$12,826, the income of the church next year will be \$42,362.

There were 111,565,122 bushels of corn shipped from this country last year; New York taking the lead with 49,875,430 bushels.

Early yesterday morning a fire broke out in the County Poor-house at Dover, N. H., and the whole structure was destroyed. There were 169 inmates, and it is believed that thirteen of them have perished in the flames.

A passenger train after leaving Newport, Vt., was thrown from the track by a broken rail, and one woman killed, and twelve persons were seriously injured, and ten slightly injured.

The Russian Government will supply seed to the peasants in the distressed districts of the Empire, and will commence the construction of public works, such as railways, roads, canals and bridges to provide work for the people.

About 100 men were thrown out of employment by the burning of the bent-wood works at Lancaster, Ohio.

A cigar factory at Havana, Cuba, was destroyed by fire, and eleven persons perished in the flames.

The bark John Zittleton sunk in a collision. Six of the crew were drowned.

A steamer was wrecked on the Goodwin Sands, coast of Kent, England, and all on board lost. The name of the vessel has not been ascertained.

It is announced that the ships *Cape Sable* and *Wild-Rose* have both foundered at sea, with their crews, numbering eighty-five men.

Three men were lost from the pilot boat *Caprice* sixteen miles south east of The Highlands, New York.

A boiler exploded at the Allentown Rolling Mill, killing eight of the men.

In the English House of Commons last evening, after a preliminary skirmish by the Home Rulers, lasting over an hour, respecting the prohibition of land-meetings in Ireland, which Mr. Forster justified, Mr. Parnell moved an amendment to the reply to the Queen's address, and spoke an hour. He urged that the Land-League agitation was similar to O'Connell's tithe agitation, except that the people now were thoroughly organized. He produced

elaborate statistics, proving that Ireland to-day was immeasurably more peaceful than in 1831. He warned the Government that the only result of coercion would be increased outrages—that the disarming of the people would be useless, as a blunderbuss was never wanting when required to shoot a landlord. He offered the Government the choice between open organization or secret conspiracy.

There are 153 persons under police protection, in Ireland, and there had been 2,573 agrarian outrages committed up to the end of December.

Twenty-two Internationalists have been arrested at Naples, charged with conspiring to overturn social order.

Three hundred amnestied Communists have arrived at Brest, France, from New Caledonia. Twenty-three still remain there.

10th.—Allen G. Campbell, the gentleman to whom Gov. Murray, of Utah, has issued the certificate of election as Delegate to Congress, passed through Chicago yesterday on his way to New York. His views on the Utah controversy and the protest he filed against granting a certificate of election to Cannon, the Mormon candidate, will be given in our next issue.

"Delegate Cannon, of Utah, in reference to the action of Gov. Murray in giving a certificate of election to Allen G. Campbell, says he is surprised, as the same question was presented to the Committee of Election of the Forty-third Congress in the case Maxwell vs. Cannon. At that time the doctrine now advocated by Campbell, he says, was rejected without a division. He denies, however, that he is an unnaturalized foreigner; but, on the contrary, claims to have been naturalized in December, 1854, by a court of competent jurisdiction. In the recent election Mr. Cannon received 18,568 votes, against 1,357 cast for Campbell. Mr. Cannon says he is not alarmed for the result of the contest, believing that in the issue is involved the freedom of his people to worship God according to the dictates of their conscience. He will, he says, welcome the contest and its consequences."

While two ladies were riding in a cutter, near Cleveland, O., they were struck by a locomotive, and both instantly killed.

Two young men and a boy were drowned while skating at Bass Creek, N. J.

Thirty-two of the crew of the Spanish steamer *Leon*, which came in collision with the steamer *Heralda*, have been saved. There are thirty still missing.

The cost of taking the census of the United States has been \$3,500,000 and \$500,000 is asked of Government to complete it.

A sad case of starvation and death has occurred in Chicago, on Sunday morning. An old woman was found frozen to death lying in her bed, which consisted of carpenter's shavings and some small blocks of wood, with a few shavings for a pillow. In commenting on the case, the *Tribune* says: "In this miserable garret this poor, forsaken, and enfeebled old woman, her last bit of bread consumed, and no firewood left save that which formed her bed, laid down to die in the bitter cold of Saturday night, while within a stone's throw in either direction were liberal portions of the wealth and opulence of a populous and prosperous city. It would make one think that charity is malign in these latter days to look on such a scene, and then recall the Indian heathen which he heard preached about in the forenoon sermon."

ADDRESSES

Glad Rodger, 823 Henry street, West Oakland, California.
Thomas W. Smith, for a few weeks only, care E. S. Salyard, 233 Liberty street, Pittsburgh, Pennsylvania.
J. Parrish Burton, Box 13, Santa Ana, Los Angeles Co., Cal.
Heman C. Smith, Oenaville, Bell county, Texas, in care of H. L. Thompson.
Gomer T. Griffiths, Box 38, London East, Ontario.
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.
A. J. Cato, Plum Hollow, Fremont county, Iowa.
J. C. Clapp, Prairie City, Grant county, Oregon.
James Kemp, Hutchinson, Jefferson county, Colorado.
Thomas Taylor, 233 Bell Burn Road, Birmingham, England.
Joseph Squires, 93 Ralph Avenue, Brooklyn, N. Y.
Charles Derry, Magnolia, Harrison county, Iowa.
Joseph Luff, Independence, Jackson county, Missouri.
William Hart, 823 Henry street, West Oakland, California.
George Mottashed, 352 Grey street, London, Ontario.

Correspondence.

EDENVILLE, IOWA,
December 20, 1880.

Bro. Joseph:—It is now a year since I was prevailed upon by Bro. W. T. Bozarth to engage in the ministry. The year that I have spent thus is more satisfactory to me than any previous. Like all others, I suppose, my experiences have been varied. Some trials that I have encountered were hard to bear, but I feel none the worse for them now. I also have been blessed many times and been made to rejoice because of the consolation the latter day work affords.

Since Conference at the Bluffs, have labored considerable, but not so much as I would like to have done, owing to a variety of hindering circumstances.

In October I had the pleasure of assisting Bro. J. H. Lake in a number of meetings at several places in Polk and Marion counties, during which time I baptized a young lady from Creston, Union, county, who had long understood the work. She subscribed for the *Herald*, which we hope will be of much encouragement and strength to her, as she is alone in Creston. After Bro. Lake's departure, I had the assistance on several occasions of brethren E. D. Bullard, G. M. Jamison and J. P. Knox. One new opening was effected, which seemed rather encouraging. We found the Saints feeling well in the work and a desire arising for the spread of the gospel. This desire many of the Saints have put into practice by donating to Bishop Agent and Elders' fund. We see quite an improvement in the district in several ways. Our conference on the 11th and 12th was the best in the last year; and we are quite sanguine of a number of good omens in it. Since our conference I have spent pleasant days at my co-laborer's home and Bro. A. White's, who, with their families, I have learned by acquaintance and their unceasing kindness to me to esteem as relatives, almost. Such pleasant interminglings is a foretaste of what future times will be to the faithful. Bro. I. N. White and self expect to start on the morrow to begin our campaign for the ensuing three months. We hope to occupy all possible time, as our last three months has by no means exhausted the demand for labor. I tender my sincere thanks to Saints and friends throughout the district for kindness shown.

With a sincere desire for the furtherance of the cause, I am your brother in the gospel,
R. ETZENHOUSER.

WESTON, IOWA, December 27, 1880.

Bro. Joseph Smith:—By the request of some of the Scandinavian Saints, I send these lines. I have often been asked both by Saints and friends, "Why is it that you have no printed publications in the Scandinavian tongue?" And I am requested to ask for something to be done by the Church, if possible, for those who can not read the English language. Some have expressed themselves as willing to render financial help if a small monthly periodical could be published in their own language. I do not wish to dictate, nor do I consider myself competent to do so, but I do believe that if it is practical, an effort should be made in this direction. I see in the letters from many of the Saints that the *Herald* is their only preacher. Now there are many Saints that have not even the *Herald* to encourage them, or tell them of the good news how the work is progressing; because they can not read it. The result is that some become lukewarm or cold; while if they had a little paper to visit them, even if no larger than the *Advocate*, containing some of the good things published in the *Herald* and *Advocate*, it would be the means of keeping them alive in the work, and besides spreading the gospel to their neighbors; and to many who now are unacquainted with the doctrine of the Church. I find that other churches and organizations are publishing papers in the different languages; should we, who tell the world that we have received the commission to preach the gospel in all the world before the coming of the Son of Man, be found doing less.

Efforts have been made to open up missions in different parts of Europe, and the brethren that

have gone there have felt the want of publications that the people could read. Some of the few that received the gospel there have come to this country; and here they have found themselves as lost sheep without the word to them in the language that they can read and understand. I, for one, would be glad to see something done for these people, for I realize that man can not live by bread alone. May God bless his servants and and people that nothing that can be done may be left undone, that Zion's cause may prosper.

Your brother,
H. N. HANSEN.

LAWRENCE, Mich.,
November 7th, 1880.

Bro. Joseph: It is with a sad and lonely heart I seat myself to write a few lines to you; for since we last met I have lost my companion. My trial has been great, but I have found God's promises sure, that we should not be tried above what we were able to bear. I have just returned from Canada; have been there on a visit to my mother,—who, by the way, is a Baptist. I attended their meetings while there, which did more to strengthen me in the faith than the same amount of Latter Day Saint preaching would; for it showed to me the darkness they were in; and also the greater light we have received. I thank my heavenly father daily that I was permitted to receive that light. I thought, before I left home, I would not say anything about the doctrine; because my mother was so opposed, but picking up a paper with the inclosed verses, I felt they were for me, or the last one at least, so I watched till I had a good opportunity and then gave them a reason for the hope I had within me; and they had to admit the Bible was on my side. Since I came home I sent my brother-in-law an epitome of our faith. Hope the Lord will bless my weak efforts, and that the Elders appointed in this mission will go down there and sow some gospel seed. Their address is Forestville, Norfolk Co., Ontario. Herein you will find those verses. I think they are splendid; think they will be good for the readers of the *Herald*.

Your sister in the gospel,
ELIZA BENTLY.

LEFT UNSAID.

"It is often something we do or think,
Or some little thing we say,
That will fill our hearts with a bitter pain,
And darken a sunny day;
But many a time when the heart is sad
And sorrow bows down the head,
It is not for what we have said or done,
But what we have left unsaid.

"Maybe there was foolish and angry strife
Which had parted friend from friend,
And both were too proud to utter the word
That their broken love could mend.
And the life of each was a sadder thing
For the loss of friendship dead;
'Twas all for the want of one healing word,
Which, alas! was left unsaid.

"And it may have been in a thoughtless way,
Too lightly, the Master's Name
Fell from laughing lips, yet we nothing said
For fear it might bring us shame.
We silently sat and silently heard,
Although we had often read,
'Whosoever of Me shall be ashamed'—
Still, the words were left unsaid.

And maybe to us came the golden time
(T'was given us from above)
When we might have spoken of holy things,
Told of a Savior's love.
But we let the time pass unheeded by,
And the precious season fled,
When one word might have helped to save a soul,
But that word was left unsaid.

"It was left unsaid! Ah! we little think
How heavy the pain will be
Of the looking back on a misspent life
Where this 'left unsaid' we see!
If we boldly spoke in the Master's cause,
If all thought of self were dead,
Oh, then would our hearts be free from the pain
Of words we have left unsaid!"

JEFFERSONVILLE, Ill.

Bro. Joseph: Bro I. M. Smith and I have just returned from a preaching tour in Richland county, where we left several favorably impressed with the doctrine. The Christian Church of that place went after W. B. F. Treat, who happened to be at Olney, the county seat of Richland county, at the time; but he declined meeting me in debate unless I was the biggest gun in the Church. So you see being very small saved me. I told them I would give him the best I had, and we proposed to use all the talent we had before we had any imported in; that we proposed to settle our own difficulties, and believed we were competent, and did not propose to bother others. We start next Wednesday to Marion, Williamson and Johnson counties, all well.

Yours in love,
G. H. HILLIARD.

HEARNE, Robertson county, Texas,
December 24th, 1880.

Dear Herald:—After writing from Good Intent, Kansas, I attended the Central Kansas District Conference, at Fanning. After conference I returned to Good Intent. I preached before and after conference seven times in the Good Intent Branch. November 20th I went to Netawaka, remained a few days and spoke four times.

November 24th I took train at Netawaka for Blue Rapids. On the train I met Mr. Arthur Smith, of Clay county, my moderator in the Boyakin discussion, and was introduced to his wife, a daughter of Bro. Alma Kent, whom he had married a few days previously. May their lives be long and happy!

We partook of a bountiful thanksgiving dinner at Bro. Goble's. Among the guests were those tried and true veterans of the cross, father and mother Landers; and as I witnessed their unwavering devotion to the cause, I could but ask myself, will I bear the burdens of life so long, and if so, after all the storms and tempests of life, will I be so firm and true? I renewed many old and agreeable acquaintances and made some new ones; some, who were my opposers in days gone by, are now members of the Church. The branch at Blue Rapids has greatly increased in numbers during the last three years, but I fear that their spiritual growth has not been commensurate with their numerical growth; only in individual cases. I advised them not to lose sight of the prime object of their lives, to become purer and better, while they strive to increase their numbers.

On December 1st, Bro. Jacob Goble took me to Goshen Branch, Clay county, where I spoke once. On the 4th Bro. Kent and Harder took me to Bro. VanFleet's, where once the Nobleton Branch existed, but which has been disorganized. We did not have the mortification, however, of conversing with those who were to blame in the trouble; all we saw had been doing "the best they could." Bro. James Perkins is there, almost helplessly sick. I spoke in the school house near Bro. VanFleet's three times. On the 8th I went with Bro. I. N. Roberts to his home in South Logan Branch, where I remained until the 13th, speaking five times.

Arrived at Junction City about noon December 13th, and at 1:40 p. m., the 14th I arrived at Parsons, Kansas. Thence I came through, arriving in Thornton, Texas, at midnight the 15th, where I was kindly received at the hospitable home of Bro. Elias Land. I remained at Thornton two days, and then came on to this place where I have now been a week. On account of the weather, and for want of a suitable place to hold meetings, I have preached but once; but I will have to get to work soon, or I will get homesick. To do nothing is the hardest task I ever undertook. God has blest me in coming here. Though I was comparatively without means when assigned this mission, I am here and have suffered for nothing. I am grateful to God for his overruling care, and hereby express my thanks to those who have so generously assisted me on my way. May God bless them!

I can say but little in regard to the mission, as I have seen but little of it. Prospects are not very encouraging as I see them now, but will say more when I have more experience in the mission. The missionary labor done here in the

past has not been lost. Though I have here but a short time and traveled but little, I have already seen the good effect of labor done by Brn. Bays, Jenkins, Bozarth, Cato and Wickes, and am fully satisfied that all who have labored here have done so with pure motives, and a desire to do good. No other inducement is held out.

As I think of the vast mission entrusted to me here my heart almost sinks within me; but with God's help I will try. May I here make a request that all lovers of truth will supplicate the throne of grace for this mission? I am expecting Bro. Thompson of Bell county here, and intend to go home with him, and thence to Southern Texas.

Hoping, trusting, and praying for Zion's release and redemption, I am as ever,

HEMAN C. SMITH.

BUCHANAN, Tennessee,
December 25th, 1880.

Bro. Joseph:—I arrived here the 14th of this month, held meetings every evening and on Sundays twice. On the 19th, I baptized two, and on the 23d three, all heads of families. The cause is gaining ground here. I shall organize a branch here next week. There was an organized branch here, but is now disorganized by the officers moving away. I am pleased to hear the people here praise the honesty and zeal of Brn. Hansen, Clapp, and Anthony. I like to labor where such noble men have been, for their works show love for the work. May God bless them, and all the Saints who leave their goodness standing in the memory of the people. I am laboring hard for the right, and gain ground every sermon.

Yours ever,

J. C. FOSS.

DETROIT, Minnesota.

Bro. Joseph:—How I do wish we had a more able defender of the truth here among us. I am not equal to the occasion. We have now commenced a series of lectures, wherein there are two Baptist ministers, one Advent, and myself to speak. We hold our meetings Thursday evenings, and calculate to continue them all winter. Subjects under consideration: (1) The nature of man; is he single, dual or triple. (2) Is he conscious between death and the resurrection. (3) And what his final destiny, both of the just and unjust.

After this we will take up the authenticity of the Bible, showing the character of the writers and the character of the work written. 2d, What God has said of them, (the writers), what they said of themselves, what their friends said of them and what their enemies said of them.

It is agreed that we will prove all men that have come forth saying "Thus saith the Lord," whether it be Mahomet, Crishna, Swedenborg or Joseph Smith, by this rule: first, the character of the men, the character of his writings, what God has said of him and to him; what he has said of himself, and what friends and foes say of him.

The Baptist minister thinks it quite a point that "the centurian and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."—Matt. 27: 54. He little thinks that I stand ready to bring forth several like circumstances where Joseph's foes or unbelievers had to acknowledge that there was a supernatural power attending him. And inasmuch as we accept the history of the ancients written either by themselves, or their followers, I have the same privilege of proving my assertions by the history written by the followers of Joseph Smith.

The honor of opening the lectures was granted unto the "Elder of the Latter Day Saints." I did the best I knew how. Some of the doctrines advanced in my lecture was quite new, such as the spirit and body is the soul of man, and the pre-existence of spirits. Three-fourths of an hour after the lecture was occupied by parties asking me questions mostly on pre-existence; but also led to the second death, which I hold is the second time the spirit is separated from the body and there is no redemption from this death; all

are raised the just and unjust first, some to Celestial bodies, some to Terrestrial bodies, and others to Telesstial bodies, others to bodies of a corruptible nature, that over which the second death hath power. It is hard for people to see for what purpose the world was created and peopled, if they can see this wisdom of God all the rest is mastered or comprehended. I have been trying to sow good seed for the last four years; I sometimes think there will be a harvest, but I am not much of a reaper.

I see by the last *Herald*, that the Marsh Harvester works have been moved from Plano; therefore many are out of employment. I am in the business of manufacturing brick. I shall employ some twenty-five men next season. With the present outlook there will not be men enough in the country to do the work to be done next summer. We want mechanics of all kinds, and common laborers. I shall pay \$25 per month for laborers, and board them; \$38 where they they board themselves. This is the best country I have ever lived in, a very agreeable climate, also very healthy. If there are any wishing to emigrate, it is far better here than in Missouri or Iowa. I have lived there, and this also is in the land of Zion. Society is mostly New England people, the best in the world.

M. SHAW.

PLEASANTON, IOWA,
December 20, 1880.

Editors Herald:—I would like to say a few words through the *Herald* how the Lord has blessed me, spiritually and temporally, during the last year. I would like also to say that I am in love with this part of the country. I never lived in a country where I could take more satisfaction with neighbors or could enjoy my religion better in my life. As far as my experience of over four years goes, I know that any one desiring to live in the country who is willing to work and try to make an honest living, and do as they would wish to be done by, this part of the country can not be beaten. But says one, "You are a woman and don't know any thing about it." Perhaps I do not know as much as my wiser brethren, but I have had the experience of farming in a strange country, without means, but thank God not without friends.

Three years ago I tried to cast in my mite towards the help of our glorious cause, (I say tried because I gave the last dollar I had). The next year I was enabled to double it, and I am happy to say, this year I am able to double it again, and I believe next year my heavenly Father will prosper me more yet. This is my experience and my faith. Brothers and sisters try it. "The Lord will help us if we try."

From your sister,

MRS. E. ALLEN.

BLOOMING PRAIRIE, Pocahontas Co., Iowa,
December 20th, 1880.

Dear Herald:—After writing from New Jefferson, our labors have been varied. Immediately after Bro. Lambert's return from Boonesborough as we mentioned in our last, we held a series of meetings at Oak Tree School House. Interest good. From here we went to Carroll county, having the luck to ride from Glidden to North Coon through a driving snow storm. At North Coon we remained three nights, congregations small. Thence to Camp Creek Branch, where we held several meetings; interest good. Bro. Lambert held forth at Grant City four evenings, the interest seeming to increase. Thence to Lone Cottonwood, where we held two meetings. At this place we parted company, Bro. Lambert going to Lake City, myself to the corn field, not with the expectation of gaining proselytes, but to increase a store of lucre. I now proceed to tell only the experience of self, as I have not since had the pleasure of our most genial co-laborer's company, who is now at home on account of ill health of self and family. From Calhoun county I proceeded to Fonda, this county, Bro. T. Skinner being escort. Here I was hospitably entertained by Bro. E. C. Brown and wife while waiting to make connection with a co-laborer. Failing in this I came here, arriving shortly after

sundown, after having ridden upwards of thirty miles through the snow and cold. At this place I have held ten services, two being prayer and testimony meetings, assisted since Friday by Brn. Whiting and Turner of Deloit.

Wherever I have labored I have been very kindly entertained by both Saints and others. I am of the opinion that some will be baptized at this place. From here it is not yet settled as to where I go. The call comes from every quarter. O! that the Church coffers could be sufficiently full that our Elders could answer.

Ever praying for the spread of truth and weal of Zion, I remain your co-laborer for Christ,

JOHN W. WRIGHT.

LLANELLY, Wales, 25 Swansea Road,
December 11th, 1880.

Bro. Joseph Smith: Your letter of the 17th November to hand, and many thanks for the same. I have received the "Life of Joseph," and I can not speak too highly of it. It is quite satisfactory. I never read a book equal to it in matters of Church History; I am very thankful that I sent for it. I have nearly read it through, and the matter contained in it creates in me more faith in the latter day work. I find in it much to aid the young Elders of the Reorganization. It is worth double its price.

Yours truly,

ALMA BISHOP.

DECATUR, Neb.,
December 28th, 1880.

Bro. Joseph: Three years ago next April, I became convinced that God would hear the prayers of his children; also that his children were those who lived in harmony with the gospel, as taught by the Latter Day Saints. I was baptized for the remission of sins, and received the laying on of hands for the gift of the Holy Ghost. Prior to this I did not know what the Book of Mormon was. This I obtained, and together with my companion (who had previously obeyed) I read it. As we read we sought earnestly to know whether it was true; and as Peter knew that Jesus was the Christ, in like manner do I know that the Book of Mormon is true. A strong desire for the welfare of the human family began to kindle in my breast. I longed to impart the precious knowledge I had gained to my fellow man. Money, cattle, houses and lands, seemed as nothing to me in comparison with the glorious gospel. I thought to myself, "I am uncultured, but I will live humble, and study hard; and if God will, it may be that in ten years I will be called to bear some humble part in declaring his word." Not quite two years ago I was called by revelation to the ministry. Since that time I have tried to be faithful as a servant of Christ. My experience, I suppose, has been such as is common to all true ministers of the gospel.

Sometimes, when wandering among strangers, who upon being informed of my calling, eyed me with suspicion, the burden seemed heavy; but when I look upon the bright side of the picture, how small the trials appear, compared with the happiness enjoyed by the humble follower of the Lord Jesus; and what exquisite joy and peace accompanies the thought, that in our weakness we have been made strong, and that other dear ones have been made partakers of the heavenly gift through our instrumentality. I have often been made sad by a consciousness of my own weakness; but I trust that I have "learned wisdom by the things I have suffered."

In order that I might prosecute my mission more effectually, I rented my farm, sold the utensils, and discontinued keeping house (my wife went to live with her parents). I now am on my way to Antelope county, Nebraska, with family, where we intend to locate on a homestead in the vicinity of Clear Water Branch. We go there by request of the Saints there. We are in hopes of having a flourishing branch, as several talk of coming there to obtain homes. Truly, Uncle Sam is a generous man, to give all his nephews one hundred and sixty acres of land for the small sum of fourteen dollars; and it occurs to me that all those Saints who are too poor to take the *HERALD*, would do well to come here and get themselves homes.

Mr. Editor: I trust that you will not think me worldly if I tell you that I think the Latter Day Saints ought to be at the head. I expect to be detained some from active service in the ministry until we get settled in our new home. There is a vast field of labor opening up in North-west Nebraska. That the hands of the Elders may be loosed, we shall ever pray.

Yours in the faith,

G. S. HYDE.

CLINTON, Iowa, Dec. 17th, 1880.

Bro. Joseph.—I have just returned from another meeting of four days at Iron Hill. The interest is on the increase in that vicinity. Sunday evening the house was crowded so that quite a number failed to find sitting room, and stood in the aisles through the meeting. The house is about the size of the church at Plano; the congregation was estimated at near five hundred, who gave the best of attention to the word for over an hour. I have another appointment there on the 30th of this month. There is no other preaching in this house, or vicinity. The different denominations fail to support their preachers. I have thus far been supported by free will offerings. Several have requested baptism, and others, to quite a number, are nearing the kingdom. Two more have committed themselves for baptism here at Clinton also, and the cause we trust is on the forward march. The true law of the Lord on finance find its worst enemy among the old professed Saints. I will send money for *Herald* soon.

Pray for us,

JOBE BROWN.

MANCHESTER, Red River Co., Texas,
December 17th, 1880.

Bro. Joseph: We are still here among a prejudiced people, that not only speak against us, but will not hear us. We are denied the privilege of preaching in their or our school house; though we are cheered and comforted to know there are some who stand with us here, earnestly contending for the faith once delivered to the saints. We hold meetings at my house every Sunday; we have school for the children and all on the Sabbath morn.

DOW CITY, Crawford Co., Iowa,
January 4th, 1881.

Bro. Joseph Smith:—I wish for you, and all the readers of the *Herald*, a Happy New Year.

Since the Semi-Annual Conference, I have spent about two and a half months in the field, laboring more or less, in Crawford, Carroll, Greene, Boone, Calhoun, Sac and Webster counties, Iowa. At Carroll City and Deloit, I labored in connection with Bro. J. F. McDowell; and I frankly confess, that the longer I was with this brother the more I learned to respect and love him. Soon after his departure, which made me lonely for a season, I was joined by Bro. J. W. Wight, a young Elder from Monona county. Bro. Wight is a quiet and agreeable companion, always ready to do what he can for the benefit of the cause, willing to teach and be taught. He is improving, and with proper care, humility, and diligence, I know of no reason why he should not become as able as he is now worthy in the Master's hands. Already he has been a help to me in the ministry. In Greene county we held meetings in six different school houses, some of these places being entirely new. At all of these places Bro. John Hatcher was with us, assisting in every possible way to move on the work. At other places, too, we were ably assisted by local brethren, all of which we appreciate. At the Pike's Peak and Oak Tree school houses, in Greene county, the attendance was fair, and the interest very good. Marked kindness was shown us by friends without, and the gospel seemed to find place in the hearts of quite a number. We hope and pray for their obedience in the future.

Contrary to what I had hoped for, I felt it my duty, under the circumstances, to return home for a little season. God willing, I shall take the field again in a few days, after a short visit of three weeks with Sr. Lambert and the little ones. O, how hard it is to leave them so soon! And, what makes it doubly difficult is that the task of leaving home is not made more easy by a long

stay with the loved ones, who, if possible, suffer more intensely than the one who departs. I sometimes wonder, for a moment, why God requires those who have such a strong love for home to go and preach.

I have an unusual interest in the positions assumed by Dr. Thomas, Rev. Adams and others. I believe these men have taught much that is in harmony with our faith. And having expressed opinions, privately, (and once or twice in public), that were thought to be heterodox, I feel like watching, and waiting, and praying. But there is one thing in the way of my getting rid of this supposed heresy. The more I preach, and pray, and think, the stronger hold it takes upon me! Why is this? Is it because I am losing the Spirit and proper understanding of the work? May God bless his people, and scatter gloom and darkness by a revelation of his truth.

JOSEPH R. LAMBERT.

Conference Minutes.

SOUTHERN INDIANA DISTRICT.

Conference was held at Eden, Ind., November 13th, 1880; H. Scott, president; E. C. Mayhew, clerk.

Branch Report.—Pleasant Ridge 44; died 1.

Reports.—J. S. Christy wrote:

"To the Saints in Conference assembled; Dear Brethren, I had hoped to be present with you at this conference, but not being able so to do, I take this means of calling your attention to the following facts. It will be remembered that at the last conference the long existing troubles (in the Olive Branch) were settled, in the spirit and letter of the law. A motion prevailed that the proceedings of the conference be published entire. All expressed themselves satisfied until the minutes appeared in the *Herald*. I desire to say that the minutes, as they appear in the *Herald* is not a true copy of the proceedings of the conference. Where the perversion took place, will be for you to determine. The committee on investigation, on the morning of the 17th reported charges preferred against E. C. Mayhew, Anna M. Mayhew, John L. Miles and Wm. Victory, for unchristian conduct. We have a perversion of this by the omission of Sr. Mayhew's name. We afterward learn that a verdict is rendered against her. Why so, if no charge? The decision of the court in the above named cases was that the charges are sustained. Not that Bro. Mayhew had talked too much. I hold it not unchristian to even talk too much, provided we tell the truth. The testimony against him was for slandering and backbiting. We read that Bro. Miles plead guilty of getting angry at Bro. Christy and using unbecoming language. I ask the question, Why does the court sustain a charge against Bro. Miles for unchristian conduct, when only guilty of using unbecoming language? when in Sr. Victory's case the charge was not sustained, although she was guilty of using unbecoming language. The facts are, Bro. Miles never used unbecoming language in my presence, to my knowledge; he also testifies. The charge made against Bro. Miles was for intoxication. Again, Why is the action of each itemized, except Bro. Christie's? It was proven that he got angry, and proposed to fight. Why does it not appear? When interrogated by the court concerning my actions, if I considered them unchristian, I answered in the affirmative. Why did I not plead guilty then, with the balance? It should so appear. I think it doing the parties an injustice to expose their actions through the *Herald*. It was remarked by a brother, during the adjustment, 'We want no white-washing.' We think there has been considerable whitewashing done. And we now ask that the conference take action in this matter, that justice and equity be accorded to all. If this request fails to meet your approval, I will most respectfully ask that my name be dropped from the district record. For the cause of Christ I shall ever pray." Elder M. R. Scott, and Priests V. D. Baggerly and J. Bywaters reported.

Bishop's Agent, J. S. Christy, reported, and tendered his resignation, which, on motion, was accepted.

The complaint of J. S. Christy was taken up, and, on motion, M. R. Scott, V. D. Baggerly and

Tillman Hollis were appointed a committee to investigate the matter, and report at a later session of this conference.

Adjourned to meet at early lamplight for preaching; also at 10½ o'clock a.m. and lamplight on Sunday; social meeting at 2 p.m.

15th.—The committee on complaint of J. S. Christy reported, as follows:

"We, your committee, after carefully comparing the minutes of the last conference with the minutes as published in the *Herald* of Nov. 1st, find that in the minutes of said conference that charges were preferred against E. C. Mayhew, and second against Anna M. Mayhew, and find in the minutes of that conference, as published in the *Herald*, an omission of Sr. Mayhew's name in the list of names that charges were preferred against, but find her name included among the rest whose names were not investigated; but who plead guilty, which confession was by advice of the court. The omission of her name in the indictment as appears in the *Herald*, who is at fault, if any one, we can not tell. But in our judgment it is not material, and find no grounds for action or objections to the minutes. M. R. Scott, V. D. Baggerly and Tillman Hollis, court." Report received.

[The name was transposed by the Editor in preparing copy, to save space, without intention of giving offense, or to change the record.]

Bro. Wm. H. Chappellow was recommended to the Bishop as agent for the Southern Indiana District.

E. C. Mayhew offered his resignation as clerk of the district, which was accepted, and a vote of thanks tendered him.

On motion Wm. W. Carmichael was appointed clerk of the district.

On motion, the Eden Branch was permitted to defend its action in the case of Jas. G. Scott, by which it sustained the actions of the district conference in the case, thereby throwing the adjustment of the case back to the branch, by the following resolution:

Whereas the Eden Branch did, on the third day of March, 1878, receive James G. Scott back into the branch by vote, under the impression that he was simply suspended by the court, and

Whereas, the district conference did, on the 29th day of November, 1879, declare the act of the Eden Branch null and void, because of a misunderstanding of the decision of the court of Elders in his case, and

Whereas, the branch did vote to sustain the decision of the court, with the same understanding, that it was simply suspension, therefore the branch maintains that the decision of the conference in declaring the acts of the Eden Branch null and void, did also nullify the actions of the branch in carrying out the decision of the court in his case.

The resolution was adopted.

Adjourned to Hall's Ridge, Ind., 5th March, 1881, at half-past ten in the morning.

NORTH-WEST KANSAS DISTRICT.

The above conference was held at Blue Rapids, Kansas, November 13th and 14th, 1880; Geo. W. Shute, in the chair; H. R. Harder, clerk.

Bishop's Agent Reported.

Branch Reports.—Prairie Home, referred back to branch for correction. Blue Rapids 57; received by letter 1, received by vote 3. South Logan, no change. Goshen, Solomon Valley, Gaylord, Elmira and Pleasant Ridge branches, not reported.

Reports.—Elders J. Landers, C. Hall, J. S. Goble, A. Kent, N. N. Hazleton, M. Smith, Bro. Hawer and G. W. Shute reported in person; I. N. Roberts, J. D. Bennett, G. W. Beebe, T. H. Humes, by letter. Priests: A. J. Taylor, Z. T. Decker and H. R. Harder.

Whereas, the action of the 11th quarterly conference declaring certain action of the tenth quarterly conference was of itself illegal, inasmuch as it conflicts with the Rules of Order, adopted by this conference governing such action; also that the rescinding the resolution governing ordinations, passed May 3d, 1879, being unwise and injudicious; therefore, Resolved that the above named action be and is hereby declared null and void.

Resolved, that we endorse the recommendation

of South Logan Branch, of Bro. Mitchel Mayett to the office of an Elder, and refer him to Bro. I. N. Roberts to ordain.

Resolved, that this conference grant Bro. J. S. Goble an Elder's license.

Resolved, to sustain present district authorities in righteousness.

Adjourned to meet at Blue Rapids, Kansas, February 11th, 1881.

KEWANEE DISTRICT.

The above conference convened on December 11th, 1880; J. A. Robinson, presiding; J. Chisnall, clerk.

Reports of Branches.—St. David's Branch 9. Peoria 28; baptized 1. Buffalo Prairie 87; baptized 1, expelled 1. Kewanee 100; removed by letter 6, expelled 1. Canton 40; expelled 1.

Financial Reports.—Peoria Branch, collections and disbursements, per quarter, \$18.31. Buffalo Prairie Branch, \$28.20. Kewanee Branch, disbursements \$42.77.

Bishop's Agent's Report.—Collections \$22.41; disbursements \$11.93; balance on hand \$10.48.

Reports.—J. H. Hopkins, D. Holmes, J. S. Patterson and T. Stafford reported.

Committee on appeal of Bro. Riggs reported in substance as follows: That the matter be referred back to the Canton Branch. That Bro. Riggs make restitution to the said branch; which was further amended with: "and in event of such restitution being made, said branch was instructed to reinstate and grant him letters of removal."

Met for prayer and fellowship meeting in the evening; Elders J. A. Robinson and Joseph Smith in the stand. Bro. Robinson exhorted the Saints at length, contrasting our views with those of the world; after which many bore testimony to the work. The services of the hour were changed, and Pres. Joseph Smith spoke at length on the marriage covenant, after which he united in holy bonds of matrimony Mr. T. F. Chisnall and sister Annie Boswell. The services were very impressive, and were witnessed by a large audience present. The services were interspersed with appropriate songs by the choir.

Sabbath morning: preaching at 10½ a.m., by Pres. J. Smith. Sacrament and testimony in the afternoon. Preaching by Pres. Joseph Smith in

At the close of preaching services Bro. Stafford, in behalf of the few Saints composing the St. David's Branch, asked that the branch might be disorganized, and that the members have the privilege of uniting with the Bryant Branch. The request was granted.

Adjourned to Peoria, Illinois, March 12th, 1880.

PITTSBURGH DISTRICT.

The quarterly conference of the above district was held at Pittsburgh, Pa., December 11th and 12th, 1880; J. Brown, in the chair; G. W. Henderson, clerk.

Branch Reports.—Pittsburgh numbers 100; received by vote 1, died 1. Financial report: Received \$33.21, expended \$29.52, balance \$3.69. Mansfield, membership 12; received by letter 1, removed by letter 1. Lampsville, Belmont, West Wheeling and Church Hill branches not reported. J. Parsons and E. Thomas reported.

Sunday, Dec. 12th.—Elders' Fund: Balance 63c. Received \$17.50, expended \$7.30, balance \$10.83.

Bro. J. P. Knox was appointed to labor in the district, under direction of the president. Bro. Parsons to labor in the northern part of the district. The Elders' Fund to be used for the support of the Elders' families, and for the necessary expenses of the ministry.

Afternoon.—Resolved that the district in session assembled feel it an imperative duty to call the attention of the several branches comprising this district to the law as found in the seventeenth section of Doctrine and Covenants, par. 13, in reference to their duty in attending to meet in conference once in three months, or from time to time as said conference shall direct or appoint, to do the business of conference. In par. 25, it is said: "It shall be the duty of the several churches composing the Church of Christ to send one or more of their Teachers to attend the several conferences held by the Elders of the Church." Our reasons

for drawing the attention of the several churches to the law, is on account of the apparent lack of duty on the part of the branches. The conference has met on different occasions, and some of the branches have made no report from time to time; the conference therefore desires that all hereafter attend to the law governing the Church as found in the Doctrine and Covenants. If the branches of the Pittsburgh District do not attend to the law the district will have to take action.

Resolved that a copy of the foregoing resolution be given to the Elders that are to labor in the district, and that they place it before the different branches.

The evening was occupied in preaching by Brn. Brown and Knox.

Adjourned to meet at Pittsburgh, the second Saturday in March [12th], 1881.

DES MOINES DISTRICT.

A conference assembled in the Saints' Hall, Newton, Iowa, December 11th, 1880; I. N. White, presiding; J. Sayer, clerk, assisted by R. Etzenhouser

Newton 55 members; received by vote 1, by letter 2. Independence 55 members; removed by letter 4. Des Moines, no change. Des Moines Valley 51 members; baptized 1, received by vote 1. Sheridan 48 members; baptized 7, received 3. Pleasantville 8 members; expelled 1.

Reports.—Elders J. P. Knox, I. N. White, J. X. Davis, M. Houghton, B. Myres, J. Sayer, E. D. Bullard, N. Stamm, W. C. Nirk reported. Priests R. Goreham, D. C. White, C. F. Merrill, R. Etzenhouser, reported.

Evening.—Moved that this conference take into consideration the propriety of building a Church house to worship in.

Moved that two committees be appointed by this conference, consisting of three members each, one to solicit funds in all the branches of said district, the other to look after a location and building materials, and ascertain the probable cost, and report their success at the next conference.

Moved that F. W. Barbee, J. X. Davis and D. C. White be the locating and business committee.

Moved that I. N. White, J. Sayer and J. X. Davis act as the soliciting committee, to obtain means to build said house of worship.

Teacher Shelhart reported. Deacon D. Bowen reported.

Moved that the building committee ascertain the cost of a building 32 feet by 45 on good foundation and 14 feet high, to be a frame building, other particulars to be left to the committee.

Preaching at 7 p.m., in the Court house, by I. N. White.

Moved that John S. Roth be ordained to the office of an Elder.

Whereas, the idea has obtained among many of the Saints to do something financially for the support of the work in our district, therefore be it Resolved that this conference appoint a treasurer, to hold all funds that shall be paid in from the several branches from time to time, for to support, encourage, and sustain, and aid those of our district who are sustained by our several conferences, as worthy representatives of our cause in this district, and that said funds shall be paid out to such persons, in such sums as the conference shall direct from time to time.

Moved that F. W. Barbee act as district treasurer for the Elders' fund.

Book Agent and Bishop's Agent reported.

The following persons were sustained: I. N. White as district president; J. Sayer as district clerk; R. Etzenhouser as co-laborer with I. N. White; A. White & Bros. as Book Agents; J. X. Davis as Bishop's Agent.

Sunday Morning.—Prayer meeting at 9 30 a.m. Preaching at 11 a.m., at the Court house, by N. Stamm and W. C. Nirk. 2 30 p.m., Sacrament and Saints' meeting. 7 p.m., preaching in the Court-house by I. N. White.

Adjourned to meet at Newton, Jasper county, Iowa, on the 12th day of March, 1881.

A bishop asked a little child: "My little friend tell me where God is, and I will give you an orange." "My Lord," replied the child, "tell me where he is not? and I will give you two."

Miscellaneous.

EASTERN IOWA DISTRICT.

The conference of the Elders of the Eastern Iowa District will convene at Clinton, Iowa, February 12th, and 13th, 1881. As this is a new field, and weather cold and accommodations none too abundant, none but the proper members, the Elders, (Book of Doctrine and Covenants, sec. 17: 13), will be expected to attend; they are all requested to be there. Hall on the corner of Second Street and Seventh Avenue. A committee will be there to receive and provide for their accommodation.

EDWARD LARKEY, *Pres of Dist.*

NOTICES.

The conference of the Spring River District, Kansas, will be held at Galesburg, Jasper county, Missouri, February 11th, 1881, at 7 p.m.

JAMES DUTTON, *Assistant Clerk.*

This is to notify the brethren in Southern Indiana District, according to recommend sent me, I appoint Brother Wm. H. Chappellow as my agent for said district.

ISRAEL L. ROGERS, *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.

PAGE.—At Independence, Missouri, November 19th, 1880, to Bro. John S. and Sr. Rosella A. Page, a son; blessed, and named James Caffall, December 9th, 1880, by Elder James Caffall.

WHITCOMB.—At Fairmount, Nebraska, November 21st, 1880, to E. F. and Sr. Matilda Whitcomb, a son.

BISHOP.—At Swansea Road, Llanelly, Wales, November 30th, 1880, to Bro. John and Sr. Eliza Jane Bishop, a son, name John James.

MARRIED.

HARRIS—REED.—At Cleveland, Lucas county, Iowa, by Bro. Evan B. Morgan, on Saturday, Dec. 18th, 1880, Bro. Robert Harris and Miss Isabella Reed, both of Cleveland.

May their minds in future blending,
Know the purest of earth's peace;
May no evil cloud descending,
Cause their perfect trust to cease.
With the other each forbearing,
When the time of trials come;
Every joy and sorrow sharing,
Fill with light the halls of home.

ROBERTSON—PARKER.—At the residence of the bride's sister, Armstrong, Wyandotte county, Kansas, December 30th, 1880, Mr. Henry Jasper Robertson of Jefferson City, Mo., to Sr. Elizabeth Parker of Independence, Mo.; Bro. Wm. Clow officiating.

In our life there comes no blessing,
Nor a pleasure can we name,
Nor a gift worth the possessing,
If God blesses not the same;
Therefore, sanctify, our Father,
With thy Spirit, this pure vow,
May it ever hold unbroken
These two lives in love as now.

DIED.

BASS.—At Beloit, Wisconsin, December 30th, 1880, Sr. Sarah L. Bass, after an illness of four weeks. She was born in Bucks county, Pa., January 26th, 1821. She was baptized by Bro. Samuel Powers about the year 1859. She leaves a husband and four children to mourn her loss; from our home has gone a bright and shining light, one unto whom in the hour of trial we could go and receive that cheer and consolation which none but a christian mother can give; ever willing to deny her own interest for the good of others. She passed away peaceably and without pain; indeed in her death was seen truly the death of the righteous. She lived a consistent christian life, and has passed away from this world of trouble to mingle with the bright Spirits above. Funeral services by Elder M. F. Cooper, assisted by Bro. Frank Hackett.

BENNETT.—At Bevier, Missouri, December 16th, 1880, Mary, wife of Edward Bennett, aged 65 years. She was born at Cardiganshire, South Wales;

moved from Wales to this country, and lived at St. Davids, Illinois, for many years. They moved to this place about two years ago. She left a husband and one daughter to mourn her.

MORGANS.—At the residence of her son, Wm. J. Morgans, Bevier, Missouri, December 10th, 1880, Sr. Margaret Morgans. She was born in Breconshire, South Wales; obeyed the gospel in the year 1846, and lived faithful until she saw the folly the Church was gone into, when she moved to this country, to Mineral Ridge, where she joined the Reorganized Church. She was a widow eleven years, and was seventy-one years old at her death. She left two sons and two daughters and their families of twenty-three grand children to mourn her.

"The midnight stars are shining
Upon our mother's grave,
Now sleeping without dreaming,
The one we could not save.
The clouds of grief are keeping,
The shadow round our head,
O! blame us not for weeping,
The one we loved is dead."

On December 19th, 1880, Bro. George Hicklin delivered a funeral discourse from Rev. 14:13.

CORBLY.—At Reese Creek, Montana Territory, December 16th, 1880, of diphtheria, Clara, daughter of Mr. A. L. Corbly.

CORBLY.—At Reese Creek, December 20th, 1880, of diphtheria, Phillip, son of Mr. A. L. Corbly. Mr. Corbly in his sad bereavement has the sympathy of a host of friends. May the little lambs rest in peace, and may the Lord comfort Mr. Corbly in his great loss.

Ye are gone, my dearest loved ones,
To the paradise of God;
There to rest with your Redeemer,
And to mingle with the just.
O! this world seems dark and dreary,
Since from our side you were torn away;
But may the Lord of heaven console us,
And guide our steps in the narrow way.
Soon the summons will be given,
To call us from this earth away;
Then shall we meet our dearest loved ones;
Yes, if we tread the narrow way.

G. R.

COBB.—November 7th, 1880, of brain fever, Davis, son of Sr. Laura Cobb. He was born in Florida, November, 15th, 1861, and was at his death aged 19 years lacking 8 days. His mother feels her sad bereavement and wishes the remembrance of the Saints.

RIGGS.—At Peoria, Illinois, December 28th, 1880, of spinal disease, Reuben D., son of Reuben and Fannie Riggs, aged 2 years, 4 months, and 11 days. Funeral services at the house, December 29th. Sermon by Elder H. C. Bronson.

VICKERS.—Another worthy brother, strong in the faith of the latter day work, finished his course upon December 8th, 1880, and has gone to his reward. Elder Erastus Vickers, of Douglas, Worcester county Massachusetts, was born in East Thompson, Windham county, Connecticut, and early became a faithful and prominent member of the Methodist Church. He attended the first preaching of the fulness of the gospel in Douglas, and was baptized and confirmed into the Church upon the 26th of October, 1873; and for a large part of the time since has labored in the ministry as circumstances would permit. He was highly esteemed as an honest and worthy neighbor and a faithful follower of Christ. His departing was peaceful and triumphant in the Lord. He has left a worthy companion, four sons and a daughter, with many of the Saints to feel their bereavement. Funeral services conducted by Elder C. N. Brown, preaching from Phil. 1:21.

SELLERS.—Near St. Joseph, Missouri, November 11th, 1878, Bro. Geo. W. Sellers, aged 47 years. Bro. Sellers was one of the first to obey the gospel in Harrison county, Iowa, being baptized by Bro. W. W. Blair, in 1861. He was subsequently ordained to the office of Elder, and labored faithfully for many years to build up the kingdom of God; and with all his peculiarities and proclivities we who knew him best loved him. By special request the funeral sermon was preached by Elder B. V. Springer, at Unionburg, Iowa, on Sunday the 13th of December, 1880, to a large congregation. May he rest in peace.

Rise early, if you wish to become rich and conquer an enemy.

NOTICE.

FROM its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible to do so. Those ordering this book or more than two copies of any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

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AT THEIR PUBLISHING HOUSE
IN PLANO, KENDALL COUNTY, ILLINOIS

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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.

Vol. 28.—Whole No. 458.

Plano, Illinois, February 1, 1881.

No. 3.

WHAT THE PROPHET SAID.

TUNE.—"White Pilgrim."

A prophet of God he arose on the stand,
In a lovely grove of the West;
The dear blessed Bible he held in his hand,
And thus he his people addressed:
"I do set in the cloud," Jehovah hath said,
'My beautiful bow as a sign,
That men shall not lack either seed-time or bread,
Where light paints this emblem divine.'
'God hath set in the church,' this record has said,
'Apostles and prophets to teach;
With signs, gifts and blessings from Jesus, the Head,
Wherever the gospel they preach.'
'As well may you tear God's own bow from the sky,
Or turn its fair arch upside down,
As apostles, and prophets and teachers deny,
Or God's gifts and blessings disown.'
We heard, and God's Spirit, as never before,
Bade us hold to the truth as made known.
Till we hail our King on that ever green shore
Where rainbows encircle His throne.

H. S. DILL.

UTAH AFFAIRS.

The Entering Wedge for the Suppression of Polygamy.

Gov. Murray Refuses a Certificate to the Mormon Delegate to Congress.

Campbell, the Gentile Candidate, Given the Seat.

THE friends of the mining and railway king of Southern Utah—Allen Green Campbell—placed him in the field last Fall as an opponent of Cannon, the four-wived Mormon, for Delegate to Congress. The hope that he would be elected was a forlorn one, yet the Gentiles of the Territory, with commendable patriotism, were not willing to see the election pass without having a ticket of their own to vote. The result was that Campbell received only 1,357 votes in the Territory, while Cannon secured 18,568 votes.

Learning by a dispatch that Gov. Murray had on Saturday issued a certificate of election to the Gentile candidate and that Mr. Campbell was in the city, a representative of the *Tribune* called on that gentleman at the Palmer House yesterday, just before he left for the East.

"I congratulate you on receiving that certificate, Mr. Campbell," said the emissary.

"Thank you," replied Mr. Campbell, who was dressing preparatory to his journey eastward. "I see by this dispatch from my Salt Lake attorney that it must be so."

The dispatch read as follows:

SALT LAKE, Jan. 8, 1881—Allen G. Campbell—Your certificate as Delegate issued and delivered to me to-day.

J. R. McBRIDE.

Mr. Campbell continued; "I want it understood that I have no personal contest with the Mormons in this matter. I have some very warm friends among the Mormons, but they all know where I stand on the question of polygamy. I will fight them on that, but in a manly way."

"It hasn't been long," said Mr. Campbell, buttoning on a collar, "since men—even Whigs like Parson Brownlow—spoke sermons and wrote books on the divinity of slavery, but I do not see how any man could believe in the divinity of slavery or of polygamy, although one has been and the other is now advocated as a religious tenet."

"How about suffrage, male and female, in Utah?" asked the scribe.

"It is altogether too irregular," was the reply. "There are too many privileges. It is what I call female suffrage and not woman's suffrage. Females not of age vote, and women who were born in foreign lands and never have seen a naturalization paper. Suffrage, as I view it, should be regulated from the head of the Government. I am a Democrat, and have State-rights opinions, but I can see no use for a government, or a compact, or whatever we may call it, unless it is to protect citizens and sustain equal rights for every man and woman in its boundaries, without regard to condition. Every person 21 years of age and law abiding should vote, and none others."

"When you found how the election had gone you entered a protest, did you not?"

"I did, with the Governor," said Mr. Campbell. "Here is a copy, on which the trial was the past week held before the Governor, and on which Congress will debate."

THE PROTEST.

To his Excellency, Elisha H. Murray, Governor of the Territory of Utah:

The time will soon arrive for the final canvass, under your supervision, of the return of votes given at the late election for Delegate to Congress from this Territory.

I am not ignorant of what the public generally know in respect to the voting at this election, and its supposed result. On the surface the returns will not show, probably, that a majority of the votes actually cast were given for me. But if it be true, as I insist it is, that all the votes not polled in my favor are legally blank, then I owe it to those who placed me in nomination, and by a still higher obligation to the whole community, in the interest of good government, to protest, and I do protest, against the counting of any votes for George Q. Cannon.

The performance of the duty, however, would be productive of no result except to mortify and disgust legal voters whose choice is nullified, un-

less there is a power conferred on you to so conduct this canvass that legal voters shall only be included.

If it were a matter of indifference whether the names voted for as candidates represented actual persons or mere mythical characters,—persons qualified or persons ineligible,—if it were immaterial to discriminate between the votes given by those entitled to exercise the elective franchise and those given by persons whom the law excluded on the ground of sex, minority, or alienage from the privilege of voting, then a mere counting of votes and comparison of aggregates would decide to whom your certificate of election should be given. It is not, however, consonant to the American theory of popular elections to office to ignore such qualifications, nor to confer such limited power upon those charged with the duty to learn the result; then there can be no elimination of votes illegally received.

It can not be said that the laws have so imperfectly guarded the ballot box and provided for pure and regular elections? that if illegal votes are once received by some error of judgment or failure in duty, by officers registering voters or having the immediate control of elections, the wrong is forever incapable of rectification.

No remedy is adequate or effective in respect to offices for short terms which does not administer the corrective during the canvass, for, before any other remedy can be sought and applied, the motive to pursue it ceases by the expiration of the term; the wrong prospers, and the authors are thereby encouraged to repeat it, and generally do.

This subject has such local importance that I venture some suggestions in support of your powers in the premises, at the risk of incurring your criticism for assuming to defend the executive jurisdiction.

Sec. 25 of the Utah Compiled Laws provides: "That so soon as all the returns are received the Secretary, in the presence of the Governor, shall unseal and examine them, and furnish to each person having the highest number of votes for any Territorial office a certificate of his election." The returns here spoken of are: A brief abstract of the offices and names voted for, and the number of votes each person receives.

Secs. 23 and 24: It will be observed that the duty imposed by Sec. 25 is to give the certificate to the person having the highest number of votes, and that it is not required by the terms of that section that the highest number of votes shall be determined from the returns. The duty to examine the returns, and that to give a certificate, are successive and distinct duties. The returns from certain counties or the vote of certain precincts may have to be rejected, for causes apparent on the face of the returns, or other evidence may afford grounds for such rejection.

The direction to you and the Secretary as final canvassers is to issue the certificate to the person having the highest number of votes, not to him appearing by the returns to have the highest number of votes; therefore since the mode of ascertaining the important fact is not prescribed, and since on general principles, when a general duty is required to be performed, there is conferred by necessary implication the incidental power to adopt any suitable means necessary to the doing of that duty, evidence may be received in connection with the returns, to assist in coming to a

correct conclusion. This construction of the statute harmonizes your functions in respect to this office with those of similar offices generally.

In Cushing's Law and Practice of Legislative Assemblies, page 52, the author quotes from another: "There can be no doubt that in those branches wherein the law has marked out a definite line, it is ministerial: but as regards the two material branches of deciding upon the capacity or incapacity of candidates, or upon the qualifications or disqualifications of electors, the subject requires some investigation; but if the returning officer (you are clearly one) be fully apprised of some notorious disqualification, whether of a candidate or of an elector, such as their being minors, or claiming in the right of property, which clearly does not entitle them to the privilege, he is so far a judicial officer as to prevent their voting or being returned," and the author adds: "In judicial decisions in this country, when the point is adverted to, it seems to be considered that the functions of returning officers are chiefly judicial in their character."

If so, it follows of course, in the absence of a legislative rule to the contrary, that you are to act upon evidence, and upon any evidence which applies to the subject, and would be competent before any other judicial tribunal having the same question to decide.

I shall, in accordance with these views, address this my protest to you, as a quasi judicial officer, protest against the issue of any certificate of election to George Q. Cannon, and I demand the issue of one to myself, because he has not, and I have, the highest number of votes for the office of Delegate to Congress of the United States, on the following grounds:

First—It will appear by the returns to the Secretary that 1,357 votes were given for me for said office, and there is no evidence tending to gainsay my qualifications for the office, or those of the electors voting for me.

Second—George Q. Cannon is an unnaturalized alien. Being such he is not eligible to the office; all the votes given for him are void. I quote from the author before referred to: "If an election is made of a person who is ineligible, that is incapable of being elected, the election of such person is absolutely void; even though he is voted for at the same time with others who are ineligible, and who are accordingly elected; and this is equally true whether the disability is known to the elector or not; whether a majority of all the votes, or a plurality only, is necessary to the election, and whether the votes are given orally or by ballot." (Id. p. 6). According to his authority and the authority which he cites it is the law in this country, and also in England, that not only will the election of a disqualified person be held as void, but if such election takes place after notice of the disqualification is given to the electors, the candidate having the next highest number of votes will be elected. (Id. pp. 63, 67).

Notice of Mr. Cannon's disqualification had been very thoroughly published in this Territory before the election.

This legal objection of alienage derives great force from the political and moral aspect of his life and conduct. George Q. Cannon is a polygamist, having lived for many years, and is still living, with four women as wives, in violation of the law. He openly advocates polygamy in his public addresses in Utah, and thus incites others to break the law enacted by Congress on that subject, in harmony with the moral sentiments of the civilized world. Not only is he not naturalized, but he is not qualified to be naturalized; without thorough reconstruction he could not be proven to be a man of good moral character, nor could he, while in his present criminal contumacy, sincerely make oath that he is "attached to the Constitution of the United States and well disposed to the good order and happiness of the same."

Third—Under void legislation of this Territory, females have voted in large numbers; they are partisans of said Cannon, and it must be taken for granted that they voted for him at the late election. Calculating the present number of votes in this Territory by adding to the vote given six years ago (about 27,000), according to the ratio of popular increase from 1870 to 1880, as shown by the

census returns, there were at least 40,000 de facto voters in the Territory when the last election took place. The entire vote polled at this election, including the vote of females, was less than 20,000; therefore at least 20,000 voters staid at home, and less than half the total vote was actually polled and returned.

The females in this Territory claiming the right to vote outnumber the males having that right; the poll-lists show also that they outstrip the males in voting. Thus it will be seen that there are more females in this Territory claiming the right to vote than the whole number of votes polled at the late election. As these votes are illegal, how can you avoid the conclusion that they have vitiated the election by rendering it impossible to determine without proof that the pretended majority reported for Mr. Cannon does not consist of such votes! The fact that there was such an enormous illegal vote known as certain to be polled will account for the absence of so many legal voters from the polls.

That the act of the Territorial Legislature purporting to establish female suffrage is void, is now generally conceded. It is so because it attempts to confer the privilege by a special act on different and easier terms of qualification than those required by existing general law applicable to the other sex, thus violating the rule of uniformity.

In conclusion, be it understood that I protest against the issuance of any certificate to George Q. Cannon as the substantive matter and purpose of this paper; and it seems clear beyond all controversy that if he is not qualified to hold the office that no majority of legal votes can be said to have been given for him, and that it is within your power, for these causes, to withhold the certificate of election.

On reaching this conclusion, as a secondary matter, I trust you will find it consistent with your views and in the line of duty to hold that the votes given for me entitle me to the certificate.

With great respect I have the honor to be your obedient servant,
ALLEN G. CAMPBELL.
Frisco, Dec. 12, 1880.

A PRECEDENT.

"Is there precedent for this protest?"

"Yes," said a visitor in Mr. Campbell's room, "Judge Belford, elected to Congress as a Republican from the Territory of Colorado, once lost his seat, which was given by Congress, then Democratic, to Thomas Patterson on the ground of irregular suffrage, although the latter had no vote compared with Belford's."

"What do you think the Mormons intend to do?" asked the reporter of Mr. Campbell.

"One of their Bishops—Bishop Lunt—has said openly that their idea was to crowd Mormons into surrounding Territories, and some time, when Democrats and Republicans were nearly a balance in power, join with one or the other, and so come into the Union, and then Utah would not be the only polygamous State by a good deal."

"Is this plan being carried out?"

"Certainly. I see by the *Salt Lake Tribune* that the Mormons control one branch of the Idaho Legislature now. Gov. Neil, of Idaho, came out in his last message against the growth of the evil, and here is a letter which I have just written him on the subject:

MR. CAMPBELL TO GOV. NEIL.

CHICAGO, Jan. 7, 1881.—*Gov. John B. Neil, Boise City, Idaho*—DEAR SIR: I did not read all of your message to the legislators of Idaho, but read an extract from it bearing upon polygamy. I think it splendid, yet it would have pleased me more had you advised a law compelling the legislators to expel all members whose election is due to a polygamous vote. However I see by the correspondent of the *Salt Lake Tribune*, the party I belong to has "lain down with the polygs" in your Territory. Well, I am sorry. Do the Democrats of Idaho want to foster an institution for

the sake of ascendancy by pulling on the Mormon endowment robe, that blackens the United States Government, and gave to the Democratic State of Arkansas so much pain above twenty years ago by their conduct at Mountain Meadows, in Utah? If such is the case, I must say again I am sorry, because those peculiar garments can only be used as a winding-sheet for the party. Such a party had better dig its grave in the litter of dead sagebrush where they could be tumbled in and covered over with the meanest kind of dirt, and the roughest stone should mark their resting-place, and inscribed upon it as an epitaph in bold letters should be the word "FILTH," indicative of the dead remains of a party that all good people should shun.

Dear Governor, I don't suppose this can prove interesting to you, but allow me to congratulate you on your very able message and I will close.

A. G. CAMPBELL.

"You go East, Mr. Campbell?"

"Yes, to-day, but I shall follow up this matter and do all in my power to hold the seat given me, and suggest laws for the uprooting of an institution that I join all respectable American citizens in hating."

Mr. Campbell is a man of good natural ability, and of immense wealth made from mining in Southern Utah. He has business in New York, and will not visit Washington this Winter. It is his purpose to be guided by the best talent of the country in all that he does in the war about being precipitated against polygamy.

Gov. Murray, who has exhibited nerve never before seen in a Governor of Utah Territory, is a Kentuckian,—one of President Hayes' appointees,—and was known during the War as one of the stalwart Union men in his State, though opposed by many family ties. He was editor of the *Louisville Commercial* for years. The country must be satisfied with his course against the polygamists, which has been marked from the first as very strong and well-guarded. He will pass through Chicago this week on a visiting trip to his old home. Neither he nor Mr. Campbell are the kind of men who can be swerved from duty by any threats that the Mormons may make or move that they may plan.

SALT LAKE, Utah, Jan. 8.—Cannon's friends this evening applied to Secretary Thomas for a certified statement of the count, and Cannon will contest. The Mormons are very indignant. The *Evening News* says that Gov. Murray can no longer command the respect of honorable men, and that his conduct is dastardly and contemptible, and unworthy of any official with the least claim to the title of gentleman. The Gentiles feel as though they had at last got the Mormon bull by the horns instead of the tail, and they appeal to the Administration, the next House, and the country to help them keep their hold. The *Tribune* of to-morrow morning will say:

"Gov. Murray has refused his certificate of election to George Q. Cannon, and given it to A. G. Campbell. He has not questioned the legality of the votes cast for Cannon, or the fairness of the election. He has simply taken cognizance of two facts which the contest brought out, and which are, first, that George Q. Cannon, being foreign-born, and never naturalized, is not a citizen; and, second, that it is not possible for Cannon to cure his disabilities and become a citizen before the 4th day of March next. This being true, the votes cast for him were thrown away, and A. G.

Campbell being the citizen who received the highest number of votes, the Governor gives him the certificate. In a time of great peril it is said that Gen. Washington issued this order: "Put none but Americans on guard to-night." The order came to Gov. Murray from a higher power than ever Washington was, 'Issue certificates to none but Americans in Utah,' and he could not disobey."

CHICAGO Tribune, January 10th, 1881.

Freedom.

THE gospel fails in its intended mission to that man who by it is not made free. And this statement asserts man's bondage. Truth is freedom—its opposite is bondage. The Holy Ghost is the Spirit of truth. The fruit of the Holy Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, etc.; these are principles of freedom. The opposite of these are adultery, uncleanness, covetousness, hatred, variance, wrath, strife, seditions, heresies, envyings, murder drunkenness, revelings, anger, malice, blasphemy, filthy communications; these are principles of bondage.

Man in the beginning was free because, not having violated any law or principle of being, there was no guilt, consequently no bondage; all was purity of thought, action and converse; his whole life's thought and desire were to create or continue happiness around him. Now he violates law, and at once is under bondage, manifest through cowardice or fear; he hides himself, one of the results of disobedience being a lack of moral courage, which is a principle of bondage; also dissolution of the body and consequent separation from the spirit. Jesus by keeping himself free from the law, or principle of bondage, was enabled to conquer and obtain power over death, and give to each separate and individual spirit its body again, and the future state of the reunited body and spirit depends upon just how much, or how little they before death allowed themselves to be under bondage, or kept the law of freedom.

There is only one perfect law of liberty. That is set forth in, or is the gospel. And when man covenants with God in baptism, speaking the truth in his heart, God sets his seal upon the covenant by bestowing, by the laying on of hands, the great boon to man, the Holy Spirit, which is to lead him into *all* truth, consequently into entire freedom. The Holy Spirit is a revealing power, and by it man sees the hideousness of the principles of bondage or sin, and by it he is assisted to overcome or free himself; for God promises helps, governments; helps to overcome, power to govern themselves; and as soon as a principle of bondage is overcome, a principle of freedom takes its lace. For instance, if we have hatred towards a brother and overcome it, we then have love for our brother instead, which is a principle of freedom. So of uncleanness, jealousy, envy. And thus a man may, by self-examination, find how he is progressing or standing. If I find in my heart a desire to harbor either of these principles of bondage, am I a Saint indeed? And although I may deceive my brother, my neighbor, or seek to deceive myself, I may be certain it is utterly impossible to deceive God; and it is with him we have to deal in these matters; and we must be honest and true in

our hearts if we wish to be free. The benefits of obedience to the gospel are between God and man, and it is only the outward form which is the sign to our fellows of our brotherhood that man has to do with. The rest, which is the essence or life and will result in great glory, is all between God and ourselves individually; so the apostle said, "Work out your own salvation * * * for it is God which worketh in you both to will and to do of his good pleasure."—Phil. 2:12, 13.

There is a standard to which the Saints must come if they receive that which they expect, for Zion is the pure in heart. David speaks thus: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." Ps. 15.

We note one point particularly, "speaketh the truth in his heart." And we would like to be understood as believing that *all* the principles of truth, or freedom, must be wrought in sincerity in our hearts, if we desire to be benefitted by them to their extent, and not to please, or deceive others, or for any other purpose, but because they are right, just, and true; and are eternal principles, and because we never can go on to perfection here, or exaltation hereafter, unless these principles are the groundwork or foundation of all our actions, or our living, governing principles. It requires earnestness and zeal to always stand firm; but in overcoming any temptation to violate either of them we are rewarded with a spirit of independence, or freedom, which advances us in the scale of true manhood nearer to our Master. But when we violate these, we feel a cringing, cowardly feeling, which is a manifest token that we are under bondage, and descending instead of ascending. This is a sufficient proof, if any was needed, that love, joy, peace, purity of conversation, cleanliness, etc., will exalt; and that envy, hatred, malice, etc., will degrade. Then why envy or hate another when these debase us and do no good whatever to those whom we envy or hate? Why be filthy in person, or surroundings? or in conversation? or blaspheme, when these hinder us from advancing to that condition, or standard to which we must arrive to be able to stand and meet our Lord at his coming.

To what standard socially must the Saints come to be free? Untidiness, uncleanness, filth, tobacco-smoke-atmosphere, liquor drinking, reveling, intemperance in eating, or aught else; impure conversation, or blasphemy? No. These are principles of bondage. The opposite of these we must cultivate. Beautify, adorn, and make clean our homes, and home surroundings. Stop all filthy communications and blasphemy, and be "holy in all manner of conversation." And how of jealousy, envy, malice, hatred, etc.? Are we in bondage to either of these? What a cruel bondage, and how glorious to be free from them! How much happier here, and what glory hereafter to be

free in Christ, from all principles of bondage. It is also Christlike to forgive, and God allows us to forgive *all* men, no matter how much they have injured or offended us. What a glorious privilege! Will we, who profess to be the followers of Christ, avail ourselves of this privilege and be free in this as in the others? Who suffering under bondage to any of these principles of sin will remain? Brethren, let us be free, and then "stand fast in the liberty wherewith Christ hath made us free."

DAVID EDMUND.

An Indian on Indian Corn.

SOME years ago Peol Susup, an educated Indian of the Penobscot tribe (Maine) wrote the following account of maize or Indian corn: Indian corn is called by the Indians weachin, and is believed by them to have originated in Mexico. When white men discovered America they found it in cultivation over the two continents, from latitude 40 degrees south to the island of Orleans in the St. Lawrence river. That was probably its extreme limit in the north-west. How it could have been propagated and ripened so far north of its native tropical home, has been a subject of curious speculation. Every cultivator has doubtless noticed how difficult it is to perfect the plant from seed obtained at any considerable distance south of the region in which he endeavors to raise it. Seed procured from New York will seldom or never perfect itself in Maine, and it is deemed unsafe to plant that brought from Massachusetts. How then did the Indian, without other agricultural education than that derived from his own unrecorded and imperfect observations, push its production from the Gulf of Mexico to the St. Lawrence? He certainly accomplished this result ages before the white man visited him, and it was to the natives the early settlers of New England were indebted for their seed corn of the varieties now in use. An annual plant may extend itself east or west along the isothermal lines by accidental causes, but it could not have moved into a colder climate, requiring cultivation and care, without great attention and the application of more than ordinary skill. It must have required ages to have been acclimated in that country now constituting Canada and the New England states. The Indian has his tradition regarding the method by which the northern varieties of corn were obtained and perfected. Like all the grasses and many other annual plants, corn grows upward by joints or sections. The Indians observed that the time to produce and perfect a joint was one change of the moon, and as the ear of corn starts only from a joint, there was necessarily about seven days between the forming of the ears on successive joints. Now, if an ear could be made to start at the second joint, it would mature some five weeks in advance of that which should be formed on the seventh joint. By constantly selecting the lowest ears, he finally produced varieties that produced from joints lower than the original plant, and very much earlier. Thus in time corn was produced, small in stock and ear, and adapted to the short Summers of the north. Slowly but permanently it passed into the eight-rowed ear, producing constantly on the lower joints, and ripening in three months from the day of planting.

Dawson's Dream.

BY REQUEST.

IONE VALLEY, Amador Co., Cal.,
Sept. 26th, 1880.

TO MR. WILLIAM B. SMITH:

Dear Brother:—For a year or more I have thought of writing to you and to send a dream to you that I dreamed then, as you were one whom I spoke to in the dream. I asked the Saints in sacrament meeting for the interpretation, but none could give it satisfactorily; and I have not got it, so I ask you to give me the interpretation, if possible. I am so glad that the subject of the patriarchate is spoken of. I consider that the Church is not perfectly organized without the patriarch. You wrote my ideas exactly in the last *Herald*, of September 15th, 1880. I should be very glad to get a letter from you, also the interpretation of my dream if time will permit you to write.

As ever, your brother in the covenant,
WILLIAM N. DAWSON.

DREAM.

"In the Spring of 1879, I dreamed that my brother Edwin and I were in a house about six hundred feet in diameter, shaped very much like a heart and pointing east, with chairs for seats. In front of me sat an old man; and I said to my brother Edwin, 'This is Bro. William B. Smith, the only surviving brother of Joseph Smith, the Martyr. It was made known to me that Bro. William B. Smith was going the rounds of all the branches of the Reorganization; and also, that he had been preaching to large congregations, of about ten thousand persons, in this heart-shaped house. Then I said, 'Brother Smith, I have been wanting to go to Zion for a long time, and I would be willing to start to night, and bare-headed at that.' He only smiled. Then I noticed that the south and west sides of the house were closed or walled up; but the north side and to the point, or door at the east, were open, with large posts to the ceiling. I then noticed Bro. Joseph Smith and W. W. Blair on the inside, and Bro. David Smith on the outside of these posts, drawing along a canvas wall of a double thickness; and I wondered how the canvas would stand up, without being fastened together at the top; and if so fastened, how could they pass the posts. At this moment I noticed that the wall was being rapidly closed; then a ray of the morning sun come in, and then the wall was closed. This is the end."

My next point, Joseph, I wish to notice, is a dream sent me by a brother living in California, by the name of William N. Dawson, requesting an interpretation, as you will see by the enclosed, accompanied by his letter of request, corresponding to my views on the subject of the office of the Patriarchate in the Church.

INTERPRETATION OF DREAM.

Bro. Dawson's dream is a good one, and denotes much of interest in the future prosperity of the church of which he is a member; and if Bro. Dawson lives to see the fulfilment of all, or the main points of his dream fulfilled, he will live to see all the walls closed up, which now disclose three defective spots in the Church. 1. The heart-shaped house with its measure of six hundred feet represents the

Church as yet not fully organized. The number of feet in the measure of this house denotes the limited condition of the finances of the Church, in support of the ministry. 2. The heart as a figure denotes union; and, therefore, contains a lesson of admonition to the worthy members of the Church to a more perfect unity of the faith in the rules and doctrines of the Church. 3. The chairs for seats that the brother saw in this heart-shaped house that was pointing eastward, denotes seats that are yet to be occupied by a more complete organization of the different quorums of the Priesthood in the Church. 4. The door open to eastward denotes the door of the temple to the east, that is yet to be built for the final endowments of the Priesthood. 5. The place appointed for the gathering of the Saints will be east of the brother's present locality. 6. The posts seen in the dream reaching to the ceiling denote strength, power and influence that the place appointed for the gathering, and the building of a temple, will give to the character of the Church; both at home and abroad. 7. Bro. Joseph Smith and W. W. Blair, as seen in the dream, are occupying their places as pillars (and not posts) in the Church. 8. The old man with grey hairs that sat in front in this heart-shaped house, is sufficiently explanatory of itself, and shows conclusively where the rights of the Patriarchal Priesthood should rest. 9. The northern defect in this heart-shaped house, will belong in its enclosure. 10. David H. Smith, one of the present appointed Counsellors in the Presidency of the Church is not acting in his calling as Counsellor, on the account of poor health; yet he is still a member of the Church, but inactive as a member of that Quorum. 11. The canvas drawings seen in the hands of David H. Smith were designed to represent the artificial works of men, thickly put on to cover up certain defective spots in the organization of the Church. Such a covering can find no fastenings either in heaven above, or on the earth beneath the rising sun. God's plan of salvation revealed to man is perfect, and no change is admissible in the work that God has appointed for the building up of his Church in these last days.

This then is the interpretation of Bro. Dawson's dream, on all of the important points necessary to mention in brief. And I trust to the correctness of the interpretation, as given me by the guidance of the Spirit. And I shall be much gratified, Joseph, to see this whole matter enclosed published in the *Herald*, with Bro. Dawson's letter to me.

As ever, your uncle and brother in the gospel covenant,
WILLIAM B. SMITH.

LIFE.

This life has heavy crosses as well as joys to share,
And griefs and disappointments which you and I must bear.
Yet, if misfortune's lava entombs hope's dearest plan,
Let us with what is left us, be happy as we can.

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.

Perchance we may not climb with ambition to its goal,
So let us answer, "Present," when duty calls the roll!
And, whatever our appointment, be nothing less than man,
And, cheerful in submission, be happy as we can,

Finance.

Dear Herald:—After long years of weary waiting and laboring in the interest of Zion's cause, hoping against hope, because of the apparent tardiness of the Church to realize and put into practice the will of God in temporal matters; and because I have been in the ministry and therefore might be suspected of selfish motives, I have while waiting and suffering in common with others, remained silent on financial matters until now; fondly hoping that the many schemes offered through the *Herald* by the brethren to better our crippled condition, (all of which are doubtless well meant), would ultimate in developing the will of God in the matter. But the plan of W. C. Matthews, together with the warm commendation it receives in a recent letter from S. O. Waddel, and the Editor's assurance that others also warmly commend it, brings forcibly to my mind the fact that what God has revealed on the subject is either not understood, or is not considered adequate to accomplish the desired end, and I do not now recall a single article written on the subject, (except the Epistle of the Twelve and Bishopric, long since forgotten apparently, and an occasional word in some of the Elders' letters, together with editorial answers to queries), that seems to have in view the fact that God has expressed his will on the subject; but rather that Bro. Somebody has given the matter his consideration, and concocted a plan which seems practicable to somebody else, and therefore the Church ought to put it into immediate operation. All this is very good, so far as the good intentions of the brethren are concerned; but, does it not betray an ignorance regarding what has been revealed on the subject? Suppose the writer of this article should offer a substitute for the means that God has appointed for the remission of sins; would the cry of heresy not ring out long and loud, all through the Church against him; and it would be perfectly proper that it should do so. And why not cry out against the men who propose a financial policy that ignores that which God has given for the government of his Church. Brethren, if we want to be babes let it be in malice; but in understanding let us be men. Let us pray that our former ignorance God may wink at; but from henceforth let no man-made scheme be put forth to steady the ark of God, but let us study the law in the Book of Covenants, looking to those who are God's appointed expounders of that law for light; and when we have received it, let us walk in obedience thereto. Then the ministry will be sustained in the true meaning of that word; and the Lord's poor will be provided for. This is not written for those who have understood the law, and governed themselves accordingly, for they have done nobly. Neither is it written for those who would, but can not; but for those who can, but will not. Let us render to God the things that are God's. No man can rob his fellow man and be honest; what shall we say then of him who robs God? It is a fearful brand to enter eternity with. Let us act so as to remove the brand and to claim the blessing. "Try me," saith the Lord, "if I will not pour you out a blessing that you can not contain." The same God who said this through the Prophet Malachi, hath spoken again in our day, in behalf of his servants his

poor, his temple to be built in this generation, and his work in general. He has said to his Church, Accomplish the work entrusted to you, by tithing, consecration, and freewill offering. The General Conference has decided that this law ought now to be in operation, not after we gather to Zion: "He that receiveth my law and doeth it, the same is my disciple. He that saith he receiveth it and doeth it not, is not my disciple and shall be cast out from among you if you repent not." Let us who are guilty repent, e'er we suffer loss.

This is my maiden article on finance, and may be my last, (it ought to be), in which you will discover that I have two objects in view, namely, to get you to quit writing substitutes for the law of tithing; and to pay your tithing or freewill offerings, so that the work we all profess to love be not hindered; to all of which you are hereby authorized to give your present and continuous attention. STORMY PETREL.

Letter From J. Caffall.

Dear Herald:—While as a believer in the latter day work I think there is reason for congratulating you for evidence of your prosperity in the manner you have come forth at the opening of the year eighteen hundred and eighty-one. I can but think your present subscription list, as well as those of the *Hope* and *Advocate*, ought to be greatly augmented. And as the expression of an opinion is not treasonable I believe, if the will power was brought into requisition, this might be reached. And with a caution serving as a preventive to being radical, or running to extremes, I think a united effort would double the subscription lists, leaving a margin for the issuing of a magazine, that suitable instruction might be given to the Church without necessitating the wading through a huge pile of light literature to obtain a little good, which literature is becoming so bewitching to the people of this age. Believing that claiming the press to be a mighty lever, conveys but a faint conception of its usefulness, I can but feel anxious for its prosperity and success. And while, when the records of men shall be examined in the by and by, some will doubtless be blessed for the good they have done in this direction, is there not reason to think there will be a blank in the records of some through failure to aid in making the press mighty? There is but little, if any, consistency in seeing a Latter Day Saint emerging from the post office once a week with his pockets stuffed with secular papers, who says, I can't afford three dollars and twenty five cents a year for the *Herald*, *Hope* and *Advocate*. No, it is little better, if any, than loud and constant praying for the gospel to win its widening way, and failing to contribute help in a more substantial manner. I would not have your readers infer, that there are those among latter day Israel whose fervent prayers for the spread of the gospel, and whose righteous souls are burdened because of inability to do more, and that such prayers fail to enter the ears of a just God, and the will, by Him, be taken for the deed. For I believe there are such. And they are seldom heard croaking, or complaining of those who are wearing out their lives by constant travel and preaching, while those who pray and fail to otherwise assist to spread the gospel, and this failure arising from an illiberal or

miserly feeling are frequently croaking and complaining because of the ministry failing to give evidence of an iron constitution in walking ten or twenty miles every day, preaching every night, tearing down the strong towers of modern Babylon, with a rapidity evidencing a nation or nations being born in a day, etc. To be continuous in our solicitations for grace and strength, which God alone can give, is indispensable to our spiritual development, while praying for God to do that which we can and should do, or assist therein and fail, is the height of inconsistency, exhibiting an imbecility or wilfulness not compatible with the claim of years of experience in the divine life. But it often happens that those who are faulty think themselves most competent to trim up, and put others right; which arises from a failure to watch and correct self. And however we may mourn the commission of a wrong, resorting to illegitimate means for its adjudication, by no means affords a reason for rejoicing. However, the discovery of the fact that self-government is the only legitimate government may cause us to rejoice, we can not ignore the fact that for half a century the Latter Day Saints have been telling the world that not only a revelation, but the revealment of laws from God, are indispensable to teach us how to govern ourselves.

One distinctive feature between what is called modern orthodoxy, and the gospel economy introduced through the instrumentality of the latter day Seer, is, that while the former has been intent in improving the condition of the world by palliating God's word, or changing and modifying as circumstances seem to justify, and the thirst for popularity and gain would require; the latter, from its inception has spoke in thunder tones, that the acceptance of, and abiding by God's word was the only method for present peace, and ultimate redemption in Christ; and that man's missionary labor consisted not in making, but in accepting, abiding by, and enforcing what laws or commands the law-maker (Christ) should reveal. And while orthodoxy have been persevering, persistent, and untiring in their efforts, and showing a bold front, and summoning to themselves at the opening of the present year additional courage, for their onward march; if there is not a necessity for humiliation, shamefacedness, with a corresponding effort to be more diligent in the future than we have been in the past, how shall we account for the lack of zeal, and the cold and divided condition of branch and district organizations? And how shall we account for the frequent calls of the Bishopric to replenish the coffers, that heaven's injunctions to assist the ministry, the poor and needy, been unheeded, which is so far from encouraging more laborers to prepare for the field, as to rather discourage those who are in to continue?

By Christ's injunctions, which are imperative, for the adjudication of misunderstandings or wrong doing, we stand justified or condemned as a church; and if as a legitimate result of carrying them into practice is peace, good fellowship and harmony, giving proof of abiding thereby; then the reverse must evidence a failure to abide therein. And while labor, leading to the watching for iniquity, or seeking to create mischief, is unbecoming and degrading to any person, much more to one

who claims to be a Latter Day Saint; I have not, nor do I believe a claim for that which does not exist, or too highly colored reports, are by any means for the best good of the cause, or in keeping with the dignity of a member of the Church. My observations, frequent solicitation to labor, counsel and advise with local officials, and interrogations on church discipline, etc., leads to the conclusion that all is not peace in Zion, or among her children; which argues one of two things, viz: that our discipline is at fault, or a misunderstanding of, or a non-disposition to enforce and abide thereby exists.

What evidence do we give of enjoying the benign influence of a pure and holy religion, if we fail to be at peace one with another? How can we invite a sober, thinking people, who have been, and still are disgusted with a theoretical religion without its practical results, or raise their expectations to finding our house one of order, peace and union, so that they can find a resting place for the soles of their feet, if the reverse is the case? It were not right to encourage the outside world to decide for or against the validity of our religion by the conduct of church members. And yet it is difficult to convince the world that the fruits of the Spirit are enjoyed, by a branch or district who, on assembling for the transaction of business in the name of the Lord, consume precious time in wrangling and disputing in a manner to evidence even a lack of manly dignity, much more a non possession of patience and wisdom, such as the Good Spirit will beget. There are two things necessary for the preservation of peace, order, and good will, viz: absolute ruling begetting a slavish fear by the sway of authority, or a correct understanding of, and a proper use of liberty. Wrong as the former may be, the Latter Day Saints have submitted to it, and much has been accomplished by it. And while evidence exists that many of them have extricated themselves, never to be again inveigled by such shackles, what progress we shall make with the enjoyment of liberty and a non-effort to rule by fear remains to be seen. To say we have made no progress, would be wrong, while to claim that we have accomplished all we might or should, would be claiming too much. Shall the present year close with as great evidence of diligence, peace, order, brotherly kindness and charity, as its incoming evidences of the lack of these heavenly graces, we shall only have made a progress compatible with our profession.

The first place I reached after striking Fremont, Nebraska City, Shenandoah, St. Joseph, Wyandotte, subsequently to my last, was Scranton, eighty-seven miles west of Kansas City, where I found a small branch, Bro. J. B. Jarvis presiding. The few who comprise this branch are at peace, but have had some drawbacks. In Osage county, of which Scranton is a part, affords an extensive field of labor. The near approach of Christmas, the cold snap, protracted religious meetings, spelling schools, &c., have militated against missionary labor, to a considerable extent. The continued cold, and the objection people have in venturing out in consideration of sudden changes of weather and storms in the past in central Kansas, is not a guarantee of an improvement. I reached Bro. Van Fleet's, eleven miles north-west of Abilene and found Bro. James Perkins in a sinking condi-

through to all appearances slow consumption. 'Tis but four or five years since Bro. Perkins was baptized by Bro. Charles Derry, during which time he has devoted himself to the cause with a zeal seldom equalled, and never surpassed. His natural or acquired ability combined with a becoming zeal, rendered him an efficient minister and defender of the faith, and eternity must reveal the amount of good this brother has done in his short career. The Church can ill afford to lose the labor of such men. And the grief arising from his being stricken down, is only made tolerable in the thought that God doeth all things well. And while we hope for the best it is quite evident that nothing short of an interposition of God's power can restore him, which has been frequently solicited, but at present to no purpose except temporary relief. This brother has shown a willingness to put himself and all he had on the altar, and it is a sad reflection on the Church, that his sorrow should be increased in the midst of his affliction, by seeing the burden of caring for him in his helpless condition borne by a few instead of the many, who profess to love the cause; or that his sensitiveness should lead him to think himself a burden to those for whom he has been willing to give his life.

On the 31st of December, Bro. I. N. Roberts brought me to South Logan, Dickenson county. Here diphtheria is raging to a considerable extent; one man lost two boys fifteen and nineteen years respectively, both were carried to their graves together. We have held meetings here, but with little success. This part of central Kansas is pleasant looking, but the drawback by drought, &c., renders it not a desirable place. Bro. Roberts is preparing to leave in the Spring, he has proved a worthy representative of the Church during his stay in Kansas. And while we lose him in this part of the vineyard, (unless he should change), those among whom he goes in Missouri will gain a worthy and efficient laborer.

Perhaps some explanation touching my visit to St. Louis, it being not within the limits of my field of labor, may not be out of place. On arriving at Kansas City, I found a Rail Road war, and passengers were being carried thither for \$1.00. It being twenty years since I left, I was tempted to go, and yielded; being anxious to see a brother in the flesh, and other acquaintances I had not seen in the flight of so many years. The uncertainty of the length of time these cheap rates would last rendered my visit but short, but not without gratification of being recognized by old friends. While the increase of population and the erection of many magnificent and costly buildings served to increase my astonishment and evidenced the rapid progress of the age, and the wonderful events money and mechanical skill can accomplish. My stay was too short to express an opinion to the brethren in St. Louis touching their meeting house on Broadway, but will now whisper, that I think the people would object to ascending too near to heaven at once, and that an effort to secure a place less elevated, and three or four other preaching places in the big city of St. Louis, would only be to evidence a becoming zeal.

JAMES CAFFALL

BELLE SPRING, Kansas, Jan. 10th, 1880.

We enjoy ourselves only in our work; our doing; and our best doing, is our best enjoyment.

The Revolt of the Transvaal.

TIDINGS have just reached England that in the latest of our annexations a vigorous effort is being made to escape from British authority. Were the Transvaal problem now submitted to the House of Commons, the solution would be somewhat different from that given it by the late Parliament. It would be a mistake to charge the Earl of Carnarvon, or those who supported the Confederation in South Africa, with any vulgar ambition for a mere extension of the power of England. They honestly believed that Confederation was the best security for the European population of South Africa, nor has anything arisen since to give that conviction an absolute negative. Sometimes, however, what is good in the abstract may be carried out in circumstances that defeat its purpose. Neither men nor nations can be safely forced into grooves they dislike. That fact was not sufficiently pondered when the Transvaal was annexed. There was a prejudice against the Boers which they had doubtless done something to generate. Livingstone's home and mission station were desolated by them previous to his grand tour, and the great traveler's life would have been sacrificed but for the accident that he was absent when the attack was made. Communities, however, can not be adequately judged by isolated acts, whether of benevolence or rapacity. To understand the present trouble in the Transvaal we must recall the leading facts in its history. The first European settlers in this region were Dutch farmers from Cape Colony, who, dissatisfied with British rule, sought a country where they might establish themselves apart from English authority. These Boers, or farmers, were practically home rulers. For a time they formed three independent communities; but in 1858 they united. Their territory was larger than the United Kingdom, the soil admirable, the country well watered, and all the districts perfectly adapted for cattle breeding and the growth of cereals. Moreover, its mineral wealth is considerable—gold, copper, lead, cobalt, iron, and coal being easily found. It was in 1877 that the Transvaal Republic was added to the British dominions in South Africa. While the matter was under consideration of the House of Commons, considerable misapprehension existed as to the feeling of the Boers, who were thought generally favorable to British rule. It has since been discovered that of 8,000 persons qualified to vote, no less than 6,500 protested against annexation. Had that fact been duly pondered Parliament might have paused before giving its sanction to the Earl of Carnarvon's scheme. The chief of the Transvaal Boers was a highly accomplished and really able man, ambitious of being a "South African Washington." But annexation extinguished the political dream of President Burgers.

The great defect of the English Government of the Cape and contiguous territory is the lack of any really settled policy. It is difficult for even our ablest statesmen to understand the condition of a country six thousand miles away; and if blunders are confessedly made in home affairs they are likely to be more frequent when dealing with distant dependencies. It has been not unjustly said that "the story of our rule at the Cape is a

story of vacillation varied with tyranny." When Thomas Pringle first set foot in South Africa, British authority was as inimical to the native races as the most reactionary Dutch Boer could desire. In his "Bechuana Boy," the gifted poet gave tongue to the wrongs of Africa that set the policy of the Boers in a light less pleasing than recent apologists have done. Without, therefore, either extenuating their defects or exaggerating their virtues, it may help us to understand the present complication if we examine the incidents out of which it has grown. We talk of South Africa as an English colony; but as a matter of fact it is incomparably more Dutch than English. The Dutch were its ancient colonisers; for England the Cape is a comparatively modern inheritance. More than two centuries have passed away since the Dutch took possession of the country. How, then, it may be asked, did England supplant the original settlers? The answer to this question is not difficult. Our possession of India compelled us to make the pathway to that Oriental Empire secure. The Suez Canal was not then in existence. It was, therefore, imperative that British authority should dominate at the Cape. When Holland sank into a province of France, a fear arose that France would seize her colonies. It was of vital importance in this emergency that England should command the road to India. To effect this we entered Cape Colony in 1795. There was little if any opposition to a step dictated by the necessities of the situation. With the Peace of Amiens the country was given back to Holland. War, however, again arose, and English soldiers returned to the Cape. A quarrel occurred. The Dutch liked us quite as little as they liked the French, and the quarrel was fought out to the bitter end. England was victorious. The Dutch submitted, but not meekly. At the Peace of Paris our conquest was ratified in a treaty arrangement, by which, for the sum of £3,000,000, the Sovereign of the Netherlands ceded to England the Cape of Good Hope and the settlements of Demerara, Essequibo, and Berbice. The agreement was endorsed by the Congress of Vienna, and the Cape has ever since been a British possession.

It is scarcely necessary to state that in these arrangements the Dutch colonists were not consulted. The more ardent spirits among them resented the course taken by the mother country. A rebellion against England took place, which England promptly crushed. But the martyrs are remembered to-day by the Boers as Hofer, Brian, Bruce, and Tell are remembered by the nationalities for which they fought. It was discreditable to the Dutch that they did not share the enthusiasm of England for the liberation of the black race. Unfortunately, while in all our other colonies the slaveholder was compensated, in Cape Colony this was not done. Through some controversy about the valuation, the greater portion of the Boers refused to accept the sum set apart for the ransom of their bondmen. It was shortly after this dispute that the Boers resolved upon the recovery of their supremacy. Accordingly in 1836 a large mass of them broke up their homes and crossed the Orange River. This river, the largest in South Africa, rises in Basuto Land, and after draining an area of not less than 400,000 square miles, falls into the Atlantic. On the

further side of this great natural boundary, the Boers created the Orange Free State and the Transvaal Republic. Ere long Natal was added to their dominions, and thus a third Free State arose. The dispositions of the Dutch protected South Africa from the predatory incursions of the interior tribes. These energetic emigrants conceived that, since they had passed beyond the sphere of British authority, their independence was secured. They were mistaken. It was decided that they could not escape from beneath the flag of England. Natal was accordingly attacked. The resistance of the Boers was in vain. The annexation of Natal accomplished, we advanced on the Orange River Settlement. In that enterprise we came into collision with the Basutos, who fought as valiantly as the Zulus recently fought. In 1851 and 1852 England entered into conventions with the Boers which recognized their independence and repudiated interference with their authority. It was not until 1869 that we again meddled with them. At that time they were involved in hostilities with the Basutos. In a philanthropic spirit England became the guardian of that tribe. This violation of a solemn compact naturally exasperated the Boers; and, if we may judge from the nature of the treaty that closed the strife, the Government was ashamed of its policy, for again we pledged ourselves to non-intervention. But scarcely had this new arrangement been made, when the quarrel over the Diamond Fields arose. Then came the Langalabalele episode, in which Bishop Colenso won so much renown. Every State had been alarmed in turn, and it was not until that a Confederated South Africa would for ever settle the wild unrest that seemed to baffle rival parties. Of this policy the Earl of Carnarvon was the representative. A humane, highly accomplished, and really able man, it would be folly to charge him with an intention to inflict wrong upon the Boers. There can, however, be no doubt that the annexation of the Transvaal was considered by them an act of oppression. The result is the revolt of to-day. It is beyond our purpose to dogmatize upon the future settlement of South Africa; but events are rapidly demonstrating that our policy in that region must be further considered and defined.—*Newcastle Chronicle.*

The present condition of the earth is like unto a vast scorched Sahara, its wells few, its productive oases widely scattered, its lone palms stunted and withering, and the great caravans of the nations, in wallings over the dying and the dead, moving with weary foot, to the dreary mansions prepared for all living. Stiffing siroccos drift its burning sands, and the deceitful mirage mocks the parching thirst. The lights of ancient history are mere glimmerings reflected from the red surface of seas of blood, and the strifes and wars of medieval and modern times have poured crimson rivers into the scarlet deep. But that a glorious change is drawing near, for we are evidenced in many ways that the "times of the restitution of all things" has commenced when the Lord at his coming will usher in that happy state of existence. "The meek shall inherit the earth."

Preparing a place for the saints is the present work of the Savior; preparing the saints for that place is the present work of the Spirit (John 14:2) With such help none need fail.

We must not judge a man by a word or a single action. Life is composed of so many inconsistencies, that we would often take the exception for the rule.

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, February 1, 1881.

UTAH REPRESENTATION.

GOVERNOR MURRAY, of Utah, has, to our thinking, made a mistake in certifying to the election of Allan G. Campbell as Delegate from Utah, instead of George Q. Cannon; the details of which we give in this issue. It seems to be an extra-official act, resulting from Governor Murray's hostility to the Mormons, and polygamy. The United States has a remedy by which this evil might be reached, it seems to us, and the consequences of long tampering with obvious disregard to the law overcome; but we are very doubtful of the success of illegal measures taken by officers of the Territory. If Mr. George Q. Cannon is not a proper citizen of the United States, and is ineligible to the office to which he was chosen, the fact should be shown by competent evidence to be produced before Congress in a legal contest for the seat properly brought about by Mr. Campbell.

The effect likely to be produced by this extra-official act, while it may possibly embarrass Mr. Cannon, will create sympathy for him and his constituents, upon the general plea of persecution. And if it should turn out, as it is possible that it may, that with the exception of being a bigamist, and therefore a criminal before the law, for which he should be properly punished, he is a citizen and eligible to the office of delegate, it will be awkward for Governor Murray to disabuse the public mind of the idea that he was guilty of official malfeasance, amounting to persecution, and indefensible. We are opposed to polygamy, and to polygamists on that account, but we are equally opposed to unlawful and unjustifiable acts as measures to its suppression that may be construed into persecution.

We believe that Congress would be justified in evicting Delegate George Q. Cannon, alleging as a reason, what Mr. Cannon can not deny, that he is a polygamist, having more than one wife, and therefore a bigamist, who should be expelled the Legislative halls of the nation. The Territory was just as well represented in its material interests with Mr. Hooper in the delegates chair, as subsequently; and it was but a bit of splenic buncombe that replaced him by a polygamist; which the Congress should have resented promptly and at once. But for a few years back the merry jousting up at Washington, playing law making, and the partizans of all classes of politics have seemingly been afraid of the political vote, *pro* or *con*, of the Utah Church. This those shrewd men in the western fastness among the mountains have been conscious of, and they have skillfully played upon these political "harpis of a thousand strings," to their own immunity and the continued disgrace of the American law-makers.

One thing this action of Governor Murray's may do, it may force the fighting, and in the heat of the conflict, we sincerely hope that there

may be found some Llewellyn in the Congressional host to make this doughty delegate 'Pistol of a harem ridden people eat of the leek with which he and his constituency have been taunting the body politic. We pray devoutly that there may be at last sufficient hardihood interjected into the controlling elements of Congress to salve this sore boil upon the nation's loins until it sloughs off.

It is possible for the people of the United States to do what has twice already been done, unjustly and cruelly, unlawfully drive the Mormons out from the homes they have built, and from the lands they have reclaimed from the desert by toil and deprivation; but this would be mobocracy. No thought of such a climax to the history of Utah should be for one moment tolerated by the American people at large, nor by their Representatives in Congress. If what is notoriously acknowledged by the civilization of the United States to be wrong, an evil political and social, and contrary to the specific enactments of the several States making up the Government, can not be justly reduced to proper subordination to right rule by law and its enforcement, where the wrong doers are so hugely in the minority as in the case under consideration, then let the evil flourish and grow. Twice have the Saints been driven by mob violence from their homes and property. Twice have they been suffered to be driven by the powers that were able to have protected them, but did not. The last time they were driven, the forces that drove them sowed dragon's teeth; and these rose up, not in armed hosts, but in a Mormon hierarchy, with an indefensible tenet engrafted into their religion that has proven to be an avenging scorpion's whip, which has been industriously flourished, and every time they in whose hands it has been defiantly held have been arraigned for their evil, they have shouted, "The Constitution! The Constitution! Our religion! 'Tis our religion. You must not interfere with our religion."

The exercise of a little common sense would enable Congressmen to see that Joseph Smith, bad as he has been represented to be by his enemies, never claimed exemption from punishment for the crimes of which he was accused, on account of his religion. Nor is Mormonism as propogated by him, and under which the Church was established and flourished, responsible for the Utah problem. Had the Government done what it should have done, protected the Saints in the proper exercise of their rights to worship under their monogamic rule and profession, punished the wrong doers against them and among them, there would have been no exodus, no Utah, and no polygamy. This the Government failed to do; and now the proper thing to be done is for Congress to treat polygamy as no part of Mormonism legitimately, but as a crime against well known and long established laws; refuse to recognize its representatives either as voters in the Territories, or as Delegates in Congress, and punish the transgressors not as ecclesiastical proteges whom it is unlawful to enforce into obedience to the law—as sinners, not saints; as criminals, not sanctified zealots.

In an editorial of the Salt Lake *Herald* for January 12th, 1881, it is stated that "So far as Murray, as Congress, as the world are concerned, Mr. Cannon has violated no law, and the Governor only exposes his ignorance and displays

wicked prejudice when he assumes that Cannon is a polygamist."

If Mr. Cannon had not publicly avowed his belief in plural marriage as a religious tenet; if he was not holding the office of an Apostle in a religious organization holding to such a tenet; if he was not avowedly the husband of four wives, then it might be nothing to the world, Congress and Governor Murray, whether Mr. Cannon had violated any law, or not; but as all these things are confessedly true, it is a matter of grave concern to all the parties named, and in relation to them and his claim to the rights of citizenship with them the issue is material.

We do not uphold Governor Murray in his act of power in certifying to the election of Allen G. Campbell, in the late election for Delegate in Utah, rather than that of George Q. Cannon, and that for reasons that we have given; but we would not have the Salt Lake *Herald*, nor Mr. Cannon to forget that there are parties in interest in this controversy, who have been insisting upon a hearing, and who must be heard, nor can they be ousted, or set aside by a "pish," "pshaw."

One of the principles of a democratic form of government is that the will of the majority should prevail; and the promulgators and adherents to polygamy in this quarrel are largely in the minority. "But," the Salt Lake *Herald* will say, "this question is not a political question, in which this democratic rule should obtain. It is a religious one, with which politics can not interfere. And so will all the rest of the Utah authorities, Mr. Cannon included, asseverate. What shall we do then with the solemn affirmation of the very same religious organization made in 1835, 1845, 1852, and never repealed by them in any official way of which the record is cited which enacts:

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies; therefore, we believe," &c. All marriages in the Church are to be celebrated and consummated thus: "In the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in" the one who is the legal administrator in the rite.

In this Church enactment the then existing law in (the "nation") the United States is duly recognized in the words, "regulated by laws;" in the first statement; and by the words: "by virtue of the laws of the country," in the second statement; and these are both found in every edition of the Church Articles and Covenants published from 1835 to 1854, and are now copied from the Fourth European Edition, published in Liverpool, England, in 1854, for Orson Pratt, then in charge of the affairs of the Utah Church in that country.

We presume that Mr. Pratt would not urge that either he, or any other would have a right to marry even one extra wife in England; and yet England is no more essentially monogamic than the United States; and by marrying one too many in the United States Mr. Cannon certainly did violate "the laws of the country" where he dwelt. The only point in which it can be permissible to allow any force to the editorial statement, for it is not argument, that excludes Mr. Cannon's act from the technicality of violation of law is in the isolated idea that Mr. Murray does not prove Mr. Cannon a polygamist—it is in essence and effect the Scotch verdict: "Guilty, but not proven."

BRO. A. M. HALSTED, Harrow, Ontario, says that they would be glad to have some of the Saints, one, or a small family, young, or oldish folks, to join them there. There is plenty of work there for such a family; and if one had means to keep a small grocery store, it would likely meet with success. He says:

"We are a mile and a half east of Harrow. The work is mending boots and shoes, barrels and different other things, and making axe handles. We have half an acre of ground partly set with peach trees and strawberries, which grow and sell well; with some other garden stuff. House is eighteen by twenty-four feet besides shed; not finished, but could soon be made comfortable. Saw and grist mills near. Real nice looking place and public, with mostly good roads, but ten miles from rail road. Feel sure a grocery would be well patronized. And by living the gospel there is no doubt of success. For God has given us great favor here. Praise his name."

ON Sunday, January 2d, 1881, the Utah Mormons assembled in their Assembly Hall, Salt Lake City, were addressed by several speakers, among them Pres. John Taylor. He is reported in the Salt Lake *Herald* for January 5th, as saying among other things the following:

"Some people found fault with the Saints, but the latter could not help their faith. It was impossible for them to unlearn what they had learned through God, unless they grieved the Spirit of the Lord. This knowledge had taught them how to carry out the commands of the Lord. Joseph Smith and Oliver Cowdery and the others did not originate the gospel. God revealed it, and conferred the authority upon them to give the spirit which carried with it knowledge of the truth to others. Having in this time received the Spirit, the Saints were here to save themselves and their fellow men, and to gain a place by the side of God in the worlds to come. Being here they have their religious duties to perform—the building of temples, administering in them for the living and the dead. And they proposed to go ahead with those duties, notwithstanding what the world said to the contrary. They were living in the United States, and should they obey the laws of the land? Yes. Pay the taxes? Yes. Be loyal? Yes. Sustain the officers? Yes. Fight them? No. Say hard things about the officials. No. The Saints should do right; obey the laws and they would be blessed. They wanted to be let alone in their belief. They wanted to believe and worship as they pleased, and would do so, God being their helper, to which declaration the audience shouted a loud, Ay. This was God's work, and he would sustain it against whatever opposition the wicked might bring."

All that sounds well. It sounds well for the leading man of that people to counsel submission to the laws of the United States; and were it not for the fact that in the same speech, President Taylor practically neutralized the counsel that he gave, men who are looking, some interested, and some indifferent, might not conclude that there was a good deal of what is sometimes called "fustian" about it. But the words "they have their religious duties to perform," means when carried out, a positive and outrageous disregard of the laws which Pres. Taylor says they will be blessed if they keep.

The story is told that once on a time a man stopped to lodge with a recluse, who when getting warm after his entrance into the hermit's abode blew upon his hands to warm them; and when sitting at meat blew upon his food to cool it; whereupon the hermit turned him out of doors because that he considered him a dangerous person who with the same breath could blow hot and cold.

But the secret of President Taylor's philosophy is easily seen: he exhorts his hearers first to observe and "go ahead with their religious duties;" and there can not be a doubt but that in the minds of both speakers and hearers, marrying plural wives is included, if not the central thought in the exhortation; while he puts the gag in the casual attendant for the effect it may have—"Keep the law, O, yes, certainly keep the laws; obey the laws."

It seems high time that this dignifying crime by the name of "religious duty" should be stopped. They "want to be let alone in their belief." Surely, so they do. Every transgressor only wants to be "let alone." What more can any sinner want—"Let me alone."

NOTICE.

FROM its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible to do so. Those ordering this book or more than two copies of any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

EDITORIAL ITEMS.

THE post office at Plano having been made a Canadian money order office, the Saints in Canada can hereafter remit to us by post office order direct, thereby avoiding any possibility of loss in sending money to the Herald Office.

SR. V. A. Ritter wrote from Versailles, Illinois, January 10th, that the Saints had good meetings there when they met together; but being so scattered as they were, not all of them could possibly get together often. They had not had preaching since last June. Hardly any since the death of Bro. Darias J. Wetherbee. They greatly miss him.

BRO. Jobe Brown was to fill appointments in Clinton and Canton, Iowa, January 23d and 27th, and is to fill appointments at Bro. E. Larkey's school-house, February 3d and 4th; and at Maquoketa, Jackson county, February 5th and 6th; and at conference at Clinton, February 12th and 13th. Bro. Brown is determined to warn the people. We pray for his success. On Sunday night, January 16th, at the close of Bro. Brown's sermon, from the text, Judges 8:20, fifteen committed themselves to the truth. He believes the Lord's law for redemption of man, and carrying on the work can not be improved; and that all "substitutes and modifications" must come to grief, ignominious defeat.

Our columns are full and several excellent letters are left out, and the writers must not blame us, nor feel hard.

BRO. Arthur Hailey writes from Avenue City, Missouri, that a Campbellite there, under the impression that the Book of Mormon taught polygamy, bought one of him, and was seriously disappointed. Bro. Hailey has bought forty-three acres of land, and wishes that other Saints would move in there. Land is from ten to fifteen dollars per acre.

BRO. J. F. Burton writes from Santa Ana, California: "Everybody here is delighted with the 'Life of Joseph the Prophet;' I have received one copy, the other has not come yet. To-morrow Bro. Thompson and I start for Ventura county."

Bro. W. W. Blair wrote on the 10th of January, cheering news of the prospects in Utah. Things were in commotion because of Governor Murray's unfriendly act in regard to the delegate to Congress from Utah; but it was clear to many an observer that the policy and teaching of the Utah church was being shaped by the pressure of the Reorganization. So mote it be.

Sr. Matilda A. Turner, Oraville, California, writes that she feels full of the joy that is given of God by reason of the love he has borne to man, and manifest through the light of the true gospel. She is waiting for some one to come there by whom she may be baptized into the kingdom of the Master. She prays to be remembered that she may be permitted to unite with the Saints in due time. What a thought that one should be hindered from uniting with the Church by those who love them; but so it is in many, very many instances.

Bro. G. F. Waterman wrote, Macedonia, Iowa, that Bro. E. C. Briggs is doing some good work preaching there and vicinity.

Sr. Elizabeth Matthes, Viola, Wisconsin, wishes the prayers of the Saints in behalf of her son, sick of lung fever. She is also anxious for the redemption of Zion, having nothing else to live for. She was baptized forty years ago.

Bro. Andrew Howison sends four subscribers, saying, "I send you these to help make the five hundred you ask for. We thank Bro. Andrew, wish some others would do likewise.

Bro. D. D. Williams of St. David's, Illinois, writes that he has been tried in various ways since the Spring Conference, but is thankful that the Lord has remembered his promise made to him.

Bro. Stephen Stone, of New Canaan, Connecticut, writes that he likes Bro. W. C. Matthews' plan, with Bro. S. O. Waddell's amendment. He is a veteran in years and in the work; used to walk six miles to priesthood meeting while in England, at Pentonville.

Bro. Joseph Hammer sends the *Christian Herald* for November 25th, 1880, containing a peculiar but effective defense of the Bible, by Dr. Talmage.

Bro. J. C. Foss, writing from Tennessee, states that his address will be for a time, Plano, Kendall county, Illinois; or until further notice. He is not stationary, and is losing his mail through resending it. He had reorganized the Eagle Creek Branch, with Bro. Griffin as Priest. He had baptized two January 4th. One of those baptized by him at Buchanan was a miller, and was threatened with loss of custom, if he united with the Church; but he declared that he would obey if he never ground another kernel of grain. He obeyed, and up to date the burrs of his mill were merrily cracking the grain without a stop.

Bro. and Sr. S. L. Crain, living at Pomona, at the foot of the mountains, not far from the mouth of the Santa Ana river, Southern California, are a couple of Saints, well stricken in years, but still full of hope and faith. They love the HERALD, and can not do without it, so they write.

Bro. John Eames has hired the Ladies Reading Room in Cheyenne, for preaching services. His first service was noticed in the *Sun* newspaper, for Sunday evening, January 16th. Bro. Eames sends us the paper. Bro. Eames wants passing Elders to be sure and stop and preach to them. He will hold Sunday School services, and do what he can.

Bro. Frank Scarcliff sends \$20 for books from Monroeville, Alabama, and says: "Bro. L. Booker, of Missouri, is with me; has agreed to travel with me for awhile; we are on our way to preach, if the doors are open, ten or twelve miles below here, where there has been but little preaching done. We trust with God's blessing to succeed in doing some good. We intend if the way opens to go to East Florida in the Spring. Kind regards to all the brethren."

Sr. Mary E. Bullard, writing from Creston, Iowa, thinks the Saints who are privileged to live in places where they can attend the meetings of the Saints ought to feel blessed indeed. She has lived at Creston for seven years, and has heard but little preaching in all that time. Bro. J. M. Terry had been there, and preached some; baptized three children of the Bullard household; some prejudice was removed thereby.

Bro. J. O. Stewart, of Philadelphia, writes that the city editor who has charge of the local literary affairs of the *Inquirer and Mercury* is so favorably impressed with the views of the Reorganization, that he proposes to give us a showing equally with others. That is all that we could or ever have asked—a fair and just hearing. If our truth can not abide just attack, we ought to be made aware of it. But we have so long been accustomed to half-splenic and absurd opposition from would-be honest-minded, but short-sighted religionists, that we are gratified when we find even a man of the world, who is willing to treat us fairly. Bro. Stewart is trying to do what he can. What is that scripture about "a nail fastened in a sure place by the master of the ceremonies?"

Bro. R. J. Anthony, writing from Lehi, Utah, January 15th, that the Bishops, and some of the women, leading ones, in that part of Utah are teaching and urging the men to marry more wives, as if the intention of the leaders was to compromise every man possible in the crime of which themselves are guilty.

Bro. C. G. Lanphear was at Independence, Mo., at last advices. He had visited Chicago, and found the hall occupied by the Saints at 619 West Lake street, quite tastefully fitted up, through the untiring energies of Bro. M. H. Forscutt, in charge. Bro. Lanphear says that the chapel at Independence reflects credit on the Saints who built it. Good.

Some one sends us the St. Joseph, (Mo.), *Gazette*, with a capital notice of the Saints' Christmas festivities in it; we thank the sender.

This is how the Davis City, Iowa, *Commercial* looks at it. Keep it before the people.

"The wise men of the Nation will probably wrestle with the subject of Polygamy during the present session of Congress. They have often been digging around the roots of this great evil just enough to stir it up and make it thrive. One great reason of the leniency of the Government in dealing with the Polygamists is that there is a tendency to connect the idea of a religion with a plurality of wives, and as the Constitution guarantees perfect religious freedom they are loth to attack it. If the great Sachems will divest their minds of that idea they can go to work on the real evil. Mormonism is not the evil. There are numbers of Mormons in this community and they are industrious, peaceable, law abiding citizens, and are not polygamists. Mormonism is not identical with polygamy any more than any other ism is, it is only identified with it in one branch of the church and in the branch that is repudiated by the real Church. No doubt people even in this community are

prejudiced against the Mormons more for what they do not know than what they do know of them. We are in favor of abolishing polygamy in Utah just as much as we are in favor of punishing a man or woman for bigamy any where else. It is no worse for a man to have two or more women whom he supports as mistresses, than it is for a man to have two or three whom he supports as wives. If one is punishable as a crime the other is also. The people must be the ones to eradicate this great evil, and until they do clamor for active measures being taken it will never be done."

BRO. THOMAS F. STAFFORD, Lewistown, Illinois, writes:

"I am booked for a Winter's crusade against the enemy of souls. I expected to be a little on the idle list this Winter; but the people wont listen to it. I was out yesterday, the 9th, and though the weather was very cold, I had a very respectable audience, about five miles south of here. A new place; had a pressing invitation to come again soon; left an appointment for two weeks from yesterday. I meet with the Bryant Saints every two weeks, and my new appointment every alternate Sunday. So there is no room for idleness; so mote it be. I had four preachers in my congregation, two Methodist and two New Light. One of the M. E. preachers insisted on my coming in two weeks. "Isn't it nice."

News Summary.

Jan. 11th—The Irish Liberal members, of whom there are thirteen in all, and a number of English Radical members held a private meeting yesterday to take such action as might give effect to their belief that the Ministry's proposed land bill for Ireland is utterly inadequate to the circumstances. Afterward Mr. Gladstone consented to receive a deputation, and to hear their views on the vexed question.

Five flying columns, including horse, foot and artillery, are to commence a flying trip through Ireland to-day to strike terror into the hearts of the people, who, instead of being frightened, will doubtless enjoy the unusual show.

From several towns in Illinois, Iowa, Wisconsin and Minnesota, we learn that yesterday was the coldest day of the year. In the New England States there was a very heavy snow storm, also in Texas, and some of the Southwestern States.

A plot to depose the Rajah and massacre all European residents of Bombay, while in church, has been discovered at Kolopore, and twenty-seven natives have been arrested.

A Japanese coasting steamer with sixty passengers and a crew of twenty-two foundered in an inland sea and sixty four lives were lost.

Fifteen persons were seriously injured by the fall of a staircase in a church during the rejoicings on the occasion of the visit of the King and Queen to Palermo.

The West bound stage from Fort Davis, Tex., was captured by Indians. The driver and the team were killed, and everything, including mail, cut to pieces and carried away.

12th—A bill has been introduced in the Arkansas Legislature to regulate railroad passenger and freight rates. The bill provides for three classes of passenger rates.

The explosion of a coal oil lamp led to the death of a mother and her two year old son, at Washington, N. J.

It is rumored that Earl Cowper is about to resign the Viceroyalty of Ireland. He has made a conspicuous failure in that position.

By the explosion of a kerosene lamp at Reading, Pa., three children were killed and one man was fatally injured.

There were 3,768 buildings erected in Chicago last year, at an estimated cost of over \$9,000,000.

A dispatch from Durban says it is estimated that 7,000 Boers are under arms, 2,000 of whom are serving through fear.

A large force of Basutos attacked Maj. Carrington's pickets on the 6th inst., and after a severe engagement the Basutos were repulsed with heavy loss. The Colonial loss was trifling.

A telegram from Cape Town states that the Poudos have joined the Basuto rebellion, and are threatening Kokstant.

An explosion of 125 pounds of gunpowder occurred at Climax, Mich. There were eleven men in the store at the time, and all but one were badly burned and injured. The force of the explosion was felt for five miles, and nearly all the window glass in the village was broken. The building and the stock of groceries were entirely destroyed, and the adjoining buildings badly damaged.

13th.—Gov. Murray, of Utah, in passing through Louisville, Ky., was interviewed by a newspaper reporter, and said concerning George Q. Cannon, the contesting delegate to Congress: "There are no records that declare him to be a citizen; consequently I could not give him a certificate. Added to this was the aggravation of his being a Mormon polygamist, which makes him a felon and a criminal against the laws of the Nation. I don't see how I could have done otherwise."

A fire at Two Rivers, Wis., reduced to ashes the contents of ten sheds, and 500 cords of dry staves.

A man prominently connected with the whole sale hardware business of Chicago, committed suicide by shooting himself, in the cellar of his home at Lake Forest.

By an explosion in a celluloid factory at Newburyport, Mass., three men were killed.

The latest intelligence from Peru is to the effect that the Chilian army is encamped nine miles from Lima, which is being defended by the Peruvian army and the citizens, native and foreign. A number of dynamite mines have been placed between the city and the invading army.

A terrific explosion occurred in the Union Flouring Mills, Detroit, Mich., entirely wrecking the large five story building. Three men were killed. One of the three boilers, each 125 horse power, exploded. The cause of the explosion is said to be the employment of a cheap man to run the engine.

The mail car was attacked near Limerick, last night. The car was smashed and the mail destroyed. The object of the robbery was to get possession of official documents.

14th.—Some 350 policemen and a squadron of dragoons are assembled at a place called Drumlish that they may protect a Bailiff who is to serve eviction notices on Lord Granard's tenants in the vicinity. The tenants are armed with pikes, scythes and such other primitive weapons of offense as they can lay hands on. The military force is waiting for reinforcements.

There are about 50,000 colliers on a strike in England.

About 200 Kansas farmers have been in session at Topeka for two days. They have adopted resolutions favoring the creation of a State Board of Railroad and Warehouse Commissioners, and organized a Farmers' Alliance.

The house of a German near Oshkosh, Wis., was discovered on fire. The neighbors, on going to ascertain the cause, discovered the daughter outside the house with her throat cut, and afterwards discovered the remains of Viskow and his wife, the latter with her throat cut, in the debris of the burned building.

A bill has been introduced in the Lower House of the Illinois Legislature, to prevent railroads from pooling their earnings.

One of the spans of an iron bridge between Graveland and Haverhill, Mass., gave way while a four horse team with a heavy load of lumber was passing. The driver escaped. A horse car passed in safety a few minutes before.

A number of cows, hogs, calves and other beasts have died of hydrophobia in the northern part of Vermillion county, Illinois.

San Domingo had a small revolution the other day. Jean Dios, the revolutionary agitator, and four of his followers were killed, and twenty others wounded.

The rice and cotton crops of South Carolina have been very much damaged by the recent wet weather.

The Flemish inhabitants of Belgium have joined their Dutch neighbors in petitioning England to treat the Boers with leniency and to accord them independence.

A theater at Cronstadt, Russia, has been destroyed by fire, and the director and seven others perished in the flames.

15th.—The anti Jewish agitation is spreading in Germany. It has already extended to Bavaria and Saxony. The petition to Bismarck against the Jews has already received 40,000 signatures.

A mountain cabin near Georgetown, Colo., was swept away by a snow slide. No trace of its three occupants has been discovered.

By the explosion of gas in the shaft of a coal mine, near Pittston, Pa., four men were very severely burned.

Edward Rheinhardt, was hanged at the Richmond jail, for the murder of his wife.

An attempt has been made to blow up the armory of the infantry barrack at Salford, England, by dynamite. The Fenians are suspected.

Another stage coach has been stopped in Texas by two armed and masked men. The mail bags were cut open and rifled. The two male passengers were relieved of small sums of money; one of them managed to conceal \$1,300 in the door panel. They did not molest the two lady passengers.

17th.—Rev. W. H. Pierson, pastor of the Broadway Congregational church, in Somerville, Mass., supplemented his sermon by reading a letter of resignation. He gives his reasons as: 1. Inability to longer accept the doctrine of the deity of Christ. 2. Disbelief in the doctrine of the atonement. 3. Revulsion of mind against the endlessness of future punishment. 4. Inability to longer accept the theory which makes the Bible the ultimate source of appeal in matters of religion, and considers it too sacred for the severest criticism. He closes his letter by expressing the hope that his congregation will follow him, not into the Unitarian Church, but into an undenominational church, which, "while it allows diversity of doctrine, seeks to manifest the unity of the Spirit, makes character rather than creed the test of discipleship, and looks for positive reverent affirmation and action as regards the life of Jesus and the work of progressive and philanthropic Christianity."

A stage coach was attacked by Indians near Fort Cummings. The bodies of the driver and three men and one woman, passengers, were found mutilated and burnt.

A famous herd of Jersey cattle, and some fine dogs, goats and game chickens were burned in Lancaster Co., Pa.; the loss being about \$30,000.

The Bavarian Minister of the Interior has instructed the police in the various districts to try to arrest the anti Jewish movement, and to enforce the law when necessary.

Many lives have been lost, and much property destroyed by snow slides in Utah.

18th.—A band of Indians killed eight men, two women and a child in the Province of Chihuahua on the 23d ult. The Indians were attacked next day by a body of Mexican troops, who failed to dislodge them.

Seven persons are reported to have been killed and thirty injured by a railway accident near Wakefield, in Yorkshire, England.

About two weeks ago the Creek and Sioux Indians had a battle, in which six half-breeds and thirty Creeks were killed.

The Superintendent of the census has finally completed his tables, and finds that the population of the United States and Territories is 50,152,356.

The steamer *Toronto*, at Liverpool, from Portland, had her upper deck slightly damaged, and lost 114 head of cattle and 200 sheep on her passage.

Mrs. Baraard entered the house of Mr. Curtiss, Baptist minister at Lapeer, Mich., while he was at church. She threw Mrs. Curtiss on the floor, poured gasoline on her clothing, and set it on fire. She died in a few hours.

19th.—Rev. Mr. Potts was fined for having clubbed a person who interrupted him while preaching in Orange county, Ind.

A heavy snow storm prevailed in England yesterday. The intense cold has not been equalled there for twenty years. Four vessels and several fishing boats have been driven ashore and wrecked, and many lives lost.

Nine or ten buildings in the village of Bellevue, Mich., were burned.

Two public schools in Jersey City are closed on account of the prevalence of scarlet fever in their vicinity.

The acreage of corn in Illinois, was 7,574,545, which yielded 250,697,036 bushels, valued at \$88,757,039.

One of the tanks at the Atlanta Oil Refinery, at Point Breeze, Pa., exploded with terrific force, and the burning oil scattered in every direction. The concussion broke windows a mile distant. The flames spread and soon four other tanks, a number of vessels in the river, and the wharves and warehouses were ablaze. In the warehouses were 11,000 cases of oil. Loss \$150,000.

The Wahsatch flouring mill near Salt Lake City, burned; loss \$20,000.

A most horrible tripple murder was committed near the little village of Plain City, O., at the home of an aged and nearly blind colored woman. Herself aged 90, her niece a young lady, and a boy of 14 being the victims.

A tract of nearly 20,000 acres of land in Lyon Co., Iowa, in which the town of Larchwood is located, was sold for \$100,000, and will be colonized by English immigrants in the Spring.

20th.—Twelve more vessels have been driven on the rocks by the late gale on the Welsh coast. Some of the crews were lost, and many of the vessels will go to pieces. No such severe weather has occurred in England in the memory of the oldest inhabitants, nor has there been an equal amount of damage on account of the weather. The entire damage by the overflow of the Thames will not fall short of \$10,000,000.

Some 5,000,000 feet of lumber and three freight cars were burned at Michigan City; loss \$72,000.

Two ladies were killed while coasting in Pennsylvania.

An English company with a capital of \$2,500,000 has been organized for the purpose of establishing a line of ocean steamers for the transportation of cattle from this country to England. Four steamers of the proposed line will be built soon.

The Chilian force before Lima on the 24th ult. consisted of 22,500 infantry, 800 cavalry, and 2,400 artillery, with eighty cannon and ten Gatling guns. The besieged force numbered 40,000, many being raw recruits, boys and old men.

Diphtheria rages in New Brunswick. Eight in one family have been carried off by the fell disease.

21st.—The new year opens with an appalling list of suicides. In eighteen days the telegraph has reported no less than thirty-one cases in this country, which, of course, does not include all. The *Chicago Tribune* after mentioning the names of many prominent men in the number, says: "In nearly every one of these cases, the cause of the suicide was financial embarrassment, growing out of reckless living."

Recent heavy rains and consequent floods have caused much damage to property in Oregon and Washington Territory.

A bark, bound from Leith for New York, has been wrecked, and only one man of all on board saved.

A Kurdish Chief has offered to furnish the Sultan with 5,000 soldiers in the even of a war between Turkey and Greece.

A mine in Cornwallshire, England, was suddenly flooded and eight men drowned.

By the explosion of a boiler at Dewsbury, England, eleven persons were killed and sixteen injured.

A representative of the Bolivian Government is now on his way to this country to raise a loan of \$5,000,000.

One death, and three persons seriously hurt whilst coasting, reported in yesterday's paper.

The great snow storm which has almost placed the United Kingdom under a complete embargo, is general throughout Europe. Communication between London, Paris, Brussels and Amsterdam, is entirely stopped. There are distressing reports of wrecks along the coast, where the sea is so high as almost to preclude assistance being rendered by the coast guard. There is no record of so severe a storm. A French vessel sunk off Great Yarmouth with the loss of twenty lives. A brig stranded at Gorleston and eight persons

were lost. A bark has been wrecked on the Suffolk coast, with the loss of ten lives. Instances of persons being overwhelmed by snow and frozen to death are reported from various districts. Railway trains had to be abandoned in snow drifts, where only the funnels of the engines were visible. The damage to the Dover Pier by the fury of the sea is £10,000. The pier at the South end of the Thames, opposite the mouth of the Medway, was carried away by ice, and a boat which was aiding in the rescue of persons on the pier was swamped and eight persons drowned.

Correspondence.

CLIFTON, Bristol, England,
December 29th, 1880.

President Joseph Smith: Your favor, and Elder Mark H. Forscutt's, 23d of October last, was received. They lay some time in the post office here, as I was away visiting some of my relatives and old friends in Wilts. I at once corresponded with Elder Thomas Taylor, and he sent me the *Saints' Herald* for December 1st, inst., which contains my address to those in Utah and elsewhere who adhere to and practise the doctrine of polygamy, which according to the word of God is a corrupt doctrine; notwithstanding that that very noted person, called the "Lion of the Lord;" John Taylor, "The Champion of Eight," and Orson Pratt, "The Gauge of Philosophy," with many others, have labored very zealously for many years past trying to convert this corrupt doctrine into a pure one.

Is it not astonishing that men who once lived in the light of truth should now be found using every means to establish a falsehood?

In the notice of Presidents Joseph and Hyrum Smith, (*Times and Seasons*, vol. 5, p. 423), against polygamy, and other false and corrupt doctrines, I find by comparing the address with said notice that that part in the address which reads H. P. Brown, should read Hiram Brown. The error was made when I re-wrote the copy.

I have often thought of writing a few lines to you since my conversion to the doctrine of Christ for which your father spent his days and life to establish, respecting an interview I had with Martin Harris, Senior, a few days before his decease.

MARTIN HARRIS' TESTIMONY.

On the 5th day of July, 1875, hearing of his sickness, I visited him, and as I entered the room where he was in bed he held out his hand, shook hands with me and said, "I am going to leave you now, Bishop," meaning that he was going to die. At the time he was very low; and, apparently, it was hard work for him to talk, but he was perfectly rational. I laid my hand on his head, and asked the Lord to give him strength. I then commenced to talk to him and ask him questions respecting the Book of Mormon and your father, and he revived and talked to me very freely and with much earnestness for about two hours. I will here give you in substance the answers he gave me to a few prominent questions respecting his knowledge of your father, the plates, &c. 1st. I asked him if he could still testify that he saw the plates and the angel of God. His answer was that he could; and he did truly testify to me that he both saw and handled the plates that the Book of Mormon was translated from, that an angel of God did lay them before him and the other two witnesses as recorded in the Book of Mormon, and said he, "I tell you of these things that you may tell others that what I have said is true, and I dare not deny it; I heard the voice of God commanding me to testify to the same." He said also he knew not the reason why the Lord had suffered him to live to such a great age unless it was that he might testify of these things. He was nearly ninety-three years old. He said also that he acted as scribe for him, when your father was translating from the plates by the Urim and Thummim, for nearly one third of what is published. He mortgaged his property to get the first edition of the Book of Mormon published to the world. He, by command, took part of the manuscript with the translation thereof to one Professor Anthon, Professor of Language, in New York City,

to get his opinion in regard to the language and translation, and said that what had been published concerning the same by the Church was true. I asked him of your father's education at the time of those circumstances, and he said: "Joseph Smith's education was so limited that he could not draw up a note of hand."

These were Martin Harris' exact words to me. I do not mention this part to throw any gloom upon your father's mission; but to the contrary. I mention it to show that it was out of his power with such a limited education to produce such a book as the Book of Mormon, much less to translate such a book from foreign language, unless he did it by the gift and power of God. I might mention more that he told me; but it is so irksome for me to write, and will give you too much trouble to prepare it for the press, even if you thought it proper to publish it. One more item, however, I will mention. He (Martin Harris, Sen.) assured me that polygamy was not taught or practiced by Joseph Smith (your father) nor was it a doctrine of the Church in his day.

Before the mortal remains of Martin Harris, Sen., were conveyed to their last resting place in Clarkston grave yard, I placed in his right hand a Book of Mormon, which was buried with the remains. Some may think that a strange affair; but I did it out of respect for a man so highly favored of the Lord, and because of the interest he took to help bring forth to the world that record of divine truth. I also had a head board placed at his grave, and on it written his name, nativity, and his age; [also his testimony concerning the plates, &c., as recorded in the fore-part of the Book of Mormon.

Your brother in the cause of truth,

SIMON SMITH.

MAPLE VALLEY, Sanilac Co., Michigan,
December 29th, 1880.

Bro. Joseph:—After belonging to the Church of Rome from my youth up to the age of thirty-five, I thank God, the Eternal Father, that I have lived to hear the everlasting gospel preached in my day. I first heard the gospel by Bro. Robert Davis, in Moore, Ontario. Up to that time I never read a Bible or Testament. I only read my Prayer Book and the Catechism—the teaching of men. I was baptized November 10th, 1870, in the River St. Clair, and belong to the Olive Branch. Moved from there in October, 1878, to Maple Valley, Sanilac county, Michigan. My testimony to all is that this gospel is the power of God to the salvation of the soul. I have received blessings from God, through my obedience to this doctrine. I would exhort the brethren to grow in grace, day by day; and add to their faith the virtue that Peter speaks of in his Second Epistle. The Saints in this branch, some of them, are trying to live as their religion dictates. May God help them.

In bonds,

HUGH HARVEY.

COUNCIL BLUFFS, Iowa,

January 13th, 1881.

Bro. Joseph:—I left Council Bluffs December 11th for Fontanelle; met Bro. H. N. Hansen at Weston, who had sent an appointment a week before. We arrived at Casey about two p. m.; found Bro. and Sr. Ray alive in the work of God. We learned also that they had passed through the Utah bondage as well as ourselves. We always feel joy when we meet those who have suffered great trials for the truth, and find them battling still, with patience and love, and believing that God will reward them in the end. Bro. Ray hired a rig and drove us to Fontanelle; staid all night with Bro. and Sr. Alden, whom we found Saints indeed. Bro. Alden said he would keep us as long as we would stay; that Bro. Wyman and he would see that the hall was lighted and fuel furnished, which they did. At seven o'clock we met with the people to preach to them; had a very good attendance. We felt that there was a spirit of prejudice owing to the acts of some that should have been wise servants and harmless as doves. I had good liberty and felt that God had blessed the effort. We told the people that we had come to stay a week and preach to them, provided they would come to hear us. Bro. Hansen and I taking turns, preached seven

discourses in Fontanelle, and two, four miles west, in the neighborhood where Bro. and Sr. Chaffa live. Found them kind and obliging. Bro. Chaffa, after gathering corn all day, hitched up his team, took us to the school-house some two miles; found the school-house lighted and filled with people waiting to hear what we had to say. We spoke to them and felt the spirit of our calling rest upon us with power to that degree we never experienced before. We felt like Paul, we were in heavenly places. Bro. Hansen spoke the next night; the house was well filled, the people seemed interested. This was our last effort there; our time was up and we had to bid the kind friends good-by. On the 18th we turned our faces toward home, footing it to Casey to catch the train going west. Arrived home all all right and felt well paid for one week's work for the Master.

D. K. DODSON.

MUSSES' BOTTOM, Jackson Co., W. Va.
January 2d, 1881.

Dear Readers of the Herald:—This beautiful Sabbath evening I thought I would write a few lines for you to read, (that is if Bro. Joseph thinks them worthy to grace its pages).

We have been at home one week yesterday. With the exception of about two days I have not seen my house since last September a year. Save thirty-eight days, I was with my husband in the field of his labors; together we labored for our Master as we were led, and as it seemed wisdom to us. God blessed our labors with fruit; and if we do not mistake, some will bring forth a hundred fold. Our cup was often full to hear them bear testimony, and "thank the Lord that we ever entered their neighborhood; that we were like a father and mother to them." Father in heaven, bless those he beloved Saint in Jackson county, Ohio. They have faithfully ministered to our wants, and valiantly stood by us in the hour of persecution, with their prayers, sympathy and tears; Saints of both branches, have we not mingled our tears together when the sweet Spirit came upon us in heavenly manifestations? Has not the mercy of God released the suffering in answer to prayer and fasting? Have we not walked hand in hand together through perilous times? Methinks I hear from every lip, "Yes;" and more, "We have suffered for the truth; yet it grows brighter and brighter." To-night, while I write upon this theme, the same actuating Spirit fills my soul. We thank you; yea, we deeply thank you all for remembering our wants great or small.

Now concerning the thirty-eight days. In company with my sister in the flesh, C. A. Lucas, we visited the West, going on the "great excursion." Started from Barnesville, Ohio, on the 9th of November, 1880, for Beatrice, Nebraska. We were from Tuesday until Friday evening on the way, detained on account of the press of the multitude bent on the same errand as we were, to see lands, and dear friends. From Chicago our ticket led us through Rock Island, Des Moines, Council Bluffs, Omaha and Lincoln, Nebraska, thence to Beatrice. We had hopes of seeing some of the Saints at those places; but, not understanding the true nature of our tickets, we had to content ourselves with the wish to see them. However we heard a good report of a few of them at the Bluffs and Elkhorn, of individuals of whom we made inquiry. Bro. C. A. Beebe, Curtis, and a few others. As we were returning through Elkhorn, a lady came on the train. She gave me much information concerning the "Josephites and "Brighamites," as she once lived in Salt Lake City. (I think her husband is a merchant in Elkhorn). Her talk was so interesting that I forgot to look at the beautiful streets and houses of Omaha. It was the most pleasant conversation I had while gone. At the Bluffs, while waiting, an aged lady showed considerable kindness to us, until she learned that my husband was an Elder in the Latter Day Saints' Church. This was more than she could bear. Said she, "I lived within fifteen miles of Kirtland, Ohio, when Joe Smith and Sidney Rigdon deceived the people and stole cattle, hogs and every thing. She greatly feared I would not believe her as I evinced no surprise—I respected her age, and only asked her if she ever had anything stolen by them. "O, no,

they were too far away," but her brother lived close to Kirtland. Did he lose anything? "Well, no, he *thought* he did." Was not sure? "No." I saw she knew nothing but "hear say." People like her will believe such things, but it is too light for those who have their names cast out as evil in every neighborhood before they go, and worse after, with nothing to shield them but the Spirit and law. I do not like the West as well as I do the East, because of the lack of fruit and fuel—besides the extreme cold winds there. But in time one gets acclimated. I saw a large area of beautiful country, and very fertile.

I will close my already too lengthy letter, and subscribe myself your co-worker and helper in Zion's cause,
ELLA R. DEVORE.

ALTON, Illinois.

The Saints here are all well, and there is a good feeling among them towards one another; also feel well in the work of the Lord. We have meetings every Sunday, in our room that we rented for the purpose. Father James Whitehead is still president of the branch, and generally preaches to us. Once in a while we have an Elder visit us from St. Louis, Belleville, or other branches. The *Herald* is always a welcome visitor; wish it was a weekly.

Your sister in bonds,

ELIZA HUNTER.

OAKLAND California,

Januray 17th. 1881.

Bro. Joseph Smith:—This beautiful, calm, pleasant Sabbath morning, all nature seems to rejoice at the first appearance of the great lamp of nature, and this great city is in a measure hushed from the noisy bustle of busy life. The air, this morning, bears upon its breath the perfumes of the flowers that bespeak the green earth. While I am enraptured in solitude conversing with you with the silent tongue of the pen, my thoughts wander Zionward, and you will pardon me if I get my letter mixed with the various topics of the day.

We have been blessed with a warm, copious rain, sufficient, I think, to insure another productive year, in the direction of cereals and fruit. The condition of the country in general presents the appearance of a decided improvement over one year ago, in a financial point of view. The moral attitude our country is assuming is any thing else but encouraging; notwithstanding the desperate effort put forth by many of the divines and religionists. The bloody mantle of crime has in the year that is just passed folded itself about our city and country. Murder succeeds murder, with a rapidity appalling to human sense; suicide confronts us on every turn; robbery stalks abroad at noon-day; a long catalogue of misdeeds testifies to the baser passions of man, and in the midst of these perilous surroundings we have been wont to associate a like demoralization as the companion of what is termed hard times. But now we are fairly landed upon what is conceded better times, and still the same moral leprosy spreads its poison venom through the entire social fabric. The many cold blooded murders which have been committed, and the assassins allowed by some technical point of law to go free. This power behind the throne liberating them, sets the law up to be only a matter of moonshine, and so it goes on, day by day; love, disgrace, failure and disappointment, furnish victims for the passing notice of the sensational loving public.

Running through all these terrible details like a connecting chain, one factor stands preëminent and distinguishable above all others, (and one need not be accused of fanaticism when he affirms it), the ruling *spirit of strong drink* must stand sponsor for nine-tenths of all these dark deeds committed. To recognize the presence of any evil is one thing; but to conquer it is another. As yet no law is adequate to repel this beverage from our midst; and the mind of man has failed in its researches to discover an antidote to neutralize the longing taste for stimulants, and hold in subjection the realms of man's passions, and guide with unerring wisdom the subtle powers of the nerve system.

The events of the past, as well as the present, in the project of railroad control, are conducive

to serious thoughts to thinking minds. The gigantic power centered in a few persons, bring before us the shadow of despotism; holding in its grasp the commerce of the industrious, and energies of a people, whose greatest pride has been their individual liberty. Still another local terrorism confronts us, and demands the wisest legislation to meet it, that is foreign immigration. We are threatened on the one hand with all the terror of virtual servitude, and on the other hand with a surging flood of aggressive ignorance. Gathering all these evidences as they accumulate, and viewing them from a Scriptural standpoint, we are forcibly reminded that we are on the verge of an eventful period of the world's history.

The condition of the Church on this Slope, as far as my limited faculties extend, has improved materially the past year, from the various indications presented, we can safely say we have passed the turning point, and the silvery lining of the clouds lying athwart the gospel horizon bids us take fresh courage, and again gird on the armor and battle for the right. Our worthy brother, Glauod Rodger, is lending us a helping hand. His labors are appreciated by the lovers of truth. I have carefully considered this field, and believe it demands the labor of one of the Twelve, but this is for Conference to consider.

I have carefully examined the Life of Joseph the Prophet and History of the Reorganization, and find it to be very much better than I had anticipated. It is a work that no household should be without, much less the ministry. To give you in brief my ideas about it is, I am well pleased with the book.

Moody and Sankey still draw crowded houses in San Francisco. I notice a report of one of his sermons in the *San Francisco Call*, of January 15th, headed, *The Dying Thief*. He perorates thus: "While He was dying as a criminal, this thief called him Lord, and talked about his kingdom, and see how he prayed; only three words; Lord, Remember me. But these words were a chain of golden links that drew his soul to heaven. Christ gave more than the thief asked. He not only remembered him but took him right up to paradise. This was instantaneous conversion, without works, without ordinances. I believe in churches; every Christian ought to join one. I believe in baptism and the Lord's Supper. But none of those things are essential to salvation; that comes in answer to the prayer of faith." This is about the pith of his teaching, and from the statement of the papers it just suits everybody—only those who believe in the law of God.

Yours truly,

WM. ANDERSON.

IN THE FIELD,

January 19th, 1881.

Bro. Joseph:—I left my home on the 21st of December, and on the 23d commenced a series of meetings at Maquoketa. The weather was very cold, the church building large and difficult to warm, hence the attendance was light. I was seconded in my labors by Bro. M. G. Maudsley, and he would have accompanied me to other points but for the illness of his wife. From Maquoketa I went to South Grove, in Clinton county, (a new place), where I held five meetings. Other appointments made it necessary for me to leave on Monday, but I am to return in three weeks. I had the pleasure of meeting our district president, Bro. Larkey, while I was at Maquoketa. He was feeling well, and was anxious for a vigorous prosecution of the work in the district. Since then he has been to Jones county and arranged for meetings at the Jackson Branch and vicinity. When I was at his home—January 10th—he was away, attending to the duties of his calling. I called on Bro. Jobe Brown at Iron Hill. Found him standing at the front, full of courage, and confident of success! His meetings were well attended, and the cry was being made, "What shall we do?" That our Heavenly Father may strengthen him by his Holy Spirit and enable him to satisfy every honest enquirer, is my prayer. I found Father Kelsall at his home, but in poor health. His faith is unwavering, however, and he expressed a desire to see the Elders active and the cause progressing. I am now at Jackson Branch, Jones county, the guest of Bro.

J. R. and Sr. Kate Bradley. Bro. James Johnson, of Camanche, Iowa, is with me. It was my privilege to hear him preach this evening, and right boldly and earnestly did he present the truth, and defend the position of the Reorganization. I joined him here yesterday, he having been here a week. The meetings are well attended and we are hoping for good results. One more honest seeker after truth is ready for baptism at Maquoketa. The cause has gained some friends at South Grove, I think, and the calls for preaching and the spirit of inquiry I meet, gives me courage.

Hoping that all goes well with you and your co-workers in the office, and that you will pray for our success, I remain your brother in hope for truth's triumph.
JEROME RUBY.

BLUE RAPIDS, Kansas,

January 4th, 1881.

To the Publishing Committee of the Church of Jesus Christ of Latter Day Saints; Beloved Brethren:—"Grace, mercy, and peace from God our Father and the Lord Jesus Christ, be bestowed abundantly upon you," and may it continue to abide in you making you fruitful in good works. I feel thankful to you, and to God, that you still continue your charity to us in sending the *Herald*; which is, beyond all comparison, the best paper in the world. Says Solomon, "As cold water to a thirsty soul, so is good news from a far country." The *Herald* brings the best news that ever saluted the ears of man. The time, two weeks, seems long to wait for its coming; and if it was in our power to make it a weekly, we would do it as soon as possible. We hope you will continue to send it to us; we have nothing to requite your kindness with, but our prayers will ascend to heaven for you while we have a being. As the *Herald* gladdens our hearts, so it gladdens the hearts of thousands, and what a glorious work to be engaged in, and how great and sure the reward. We number fifty-six in this branch, and are striving with all diligence to keep the unity of the Spirit, in bonds of peace; and are aiming to do our duty to God and each other.

As ever, your brother in the hope Eternal Life,
JOHN LANDERS.

[The *HERALD* is still continued to this noble old soldier for Christ.—ED]

KEWANEE, Illinois,

January 18th, 1881.

Brethren:—I told you in my last of my going to Lucas, Iowa, to see to the welfare of my dear boy, Cornelius. After staying with him awhile, I was one among the dear Saints there in getting him to again seek his God, whom he had forsaken, giving away to the temptations of youth. God raised him up, after he had been administered to by the Elders; and he re-entered the Church in the way marked out—and that in a spirit of humility and determined to serve the Lord more faithfully in the future—as he often prayed in and around the family altar. As I was low in circumstances, I concluded to work there, and when, as we supposed, he was strong enough to toil, he fell in with me in the mines; and we worked together some six weeks; when I met with a severe accident, the discharge of a stone from the roof fell, striking me on the small of the back and lame foot; so that I was carried home and was bed-fast for several weeks. During this time my son got sick again, but not seriously, as we thought, and I returned home with my wife, (as she had come to see us), bidding them good bye for awhile. After being gone some few days, a dispatch came of his severe illness, and this was soon followed by another announcing his death. I was not in a position to go and see him again; but his mother was preparing to go when the last dispatch came. His body was brought home to us, with his widow and two children, arriving here at one o'clock a.m., Jan. 18th, informing us that he died on the 14th, at one o'clock in the morning, of inflammation of the bowels. He was one of the Kewanee Company of soldiers, and was buried in military style, with great respect manifested by all, members and non-members. Bro. J. Chisnall delivered a lov-

ing and common-sense discourse, well adapted to the solemn occasion, as he had been informed that Cornelius had made his peace with God; and had expressed a willingness to go to rest, if was the Lord's will. He passed away in peace, leaving us to mourn his loss; which will only be for a few short years, as we will soon follow him, and as we believe, will find him among the many waiting to welcome us in the great beyond.

We desire hereby to tender our feeble and grateful thanks to all the dear Saints in Lucas, Iowa, and others, for their sympathetic love, so willingly manifested in the hour of trouble; and that in a manner never to be forgotten by us unworthy mortals. We also desire that the Saints will remember such as we are, poor creatures, before the throne of grace, that God may sanctify this affliction to our good and the glory of His holy name. Also to the Kewanee Saints and outsiders we desire to return our thanks for their love to us in our distress. Bro. John Chisnall conducted the funeral services orderly and affectionately, sparing nothing to try and console us.

Yours in a sure hope of gaining the boon at the end of this earthly race,

JOHN D. JONES.

HORNERSTOWN New Jersey,
January 12th, 1881.

Bro. Joseph:—I arrived from the West on November 25th. Found everything covered with snow, and since December 20th we have been snow bound. Snow fell to the depth of about four feet, and was very badly drifted. Railroad travel was almost suspended, for a week, the roads were so blockaded. Bro. T. W. Smith visited us about the 20th of last month, on his way west; preached twice for us. The weather was so unfavorable there did not many get out, though what few did were edified and strengthened. May the Lord work in his own way, and in his own due time. My prayer is for the up-building of Zion, and that this gospel of the kingdom may go forth to every nation, kindred, tongue and people under the whole heavens.

Your brother in Christ,

SAMUEL HOPKINS.

St. Louis, Mo., January 10th, 1881.

Bro. Joseph:—According to the request of the Saints at Moselle and Boone Creek Branches, Franklin county, Missouri, I paid them a visit in November last. I left home on the 10th of November, to fulfill an appointment at Cheltenham, Missouri. When I entered the meeting house, I found present Bro. Wm. Anderson and wife, of St. Louis, and Bro. J. C. Foss. After prayer I called Bro. Foss to the stand; he said that he did not come there to preach, but to listen, but if I desired him to preach he would do so. After singing, he took his text, Matthew 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He said that the world is full of those that say Lord, Lord, but those that do the will of the Father, are few. I stopped over night at the house of Bro. Wm. O. Thomas; God bless them for their kindness.

Next morning I took the Rolla accommodation to Moselle, where I met Bro. A. S. Davison, who took me to his house where I was kindly treated by him and his wife. At 7 p. m., I preached to a crowded house, with good liberty; all were well pleased, and invited me to come again. November 12th I took the train to Sullivan, where I was met by Bro. D. Evans and daughter, also his wife who had been on a visit to her son, at Cheltenham. We rode five miles in a wagon to his house, where I preached that night to a house full of listeners. Saturday, November 13th, I went to Crawford county, Missouri, and there preached to a fair congregation in the house of Bro. G. W. Davidson. Sunday afternoon the Saints met at the house of Bro. W. Youngue, where they held a fellowship meeting, and a good portion of the Spirit was enjoyed. After administration of the Lord's Supper, strong and faithful testimonies were borne by the Saints; indeed the Spirit itself bore witness with our spirit, that we are the children of God. At 7 p. m., I preached to a good congregation. After

meeting I returned with Bro. Evans and daughter to their home, where I was kindly treated. Next morning I drove Bro. Evans' team to Sullivan, to meet Bro. J. C. Foss. On our return, after traveling about four miles through thick brush and timber without seeing a man or a house, Bro. Foss inquired, "What kind of a country is this, without houses or people?" At 2 p. m., we arrived at the house of Bro. Evans, where the family had prepared an excellent dinner; after introducing Bro. Foss to those present, we were invited to seats by the table, and enjoyed ourselves very much. At night Bro. Foss preached to a large congregation with good liberty, showing forth that not the listener, but the doer of the Word, shall be justified in the sight of God. November 16th he preached at the house of Bro. G. W. Davidson; the congregation was not large on account of a snow storm. Bro. Foss had four other appointments, but could not fill them on account of sore throat, and extreme cold weather. He remained a few days at Bro. Davidson's, where he was kindly taken care of. I filled two of his appointments.

On Saturday we took the train and arrived at Moselle at 4 p. m., where we were kindly received by Bro. A. S. Davison and wife. After taking refreshments and leaving Bro. Foss at Moselle, I went in company of Bro. Davison, his wife, and other, a distance of two miles, to the house of Bro. Allen Dodd; where I preached with good liberty, good attention being paid by those present. After services I went with Bro. John Schesser and wife to their home, they are old-time Saints. Sunday morning, November 21st, I again preached in the house of Bro. Dodd, to good congregation. After preaching the Saints collected together, and I organized them into a branch, with Bro. A. S. Davison as president. 7 p. m., at Moselle, Bro. Foss preached to a large congregation upon the preëxistence of man.

On Monday morning, November 22d, we took train for home, arriving in St. Louis at 6 p. m., and stopped over night at the house of Bro. Wm. Anderson,—God bless him, his family, and all the Saints for their kindness. I am happy to inform you that the spiritual condition of this, the St. Louis District, is better than I have seen it for some time. Strife, variance, and jealousy have disappeared, love and unity existing among the Elders, Priests, and all the Saints that are faithful. The last Conference held in St. Louis, January 2d and 3d, was an evidence of this, and many that were present are witnesses of the same. To God be the praise!

Your brother in the truth,

A. W. REESE.

IRELAND, Alabama,

January 2d, 1880.

Bro. Joseph:—My labor in Georgia was short on account of so much rain, I spoke ten times. I think good was done. We will go from here to Florida. I will try to labor for the cause of Christ as much as I can, and do what I can for the Office also. I spoke to the Saints here to-day.

I remain your brother,

W. L. BOOKER.

Conference Minutes.

LONDON DISTRICT.

Conference convened at London, Ontario, September 8th, 1880. Gomer T. Griffiths, presiding; Samuel Browne, clerk.

Branch Reports.—St. Thomas 22; expelled 2. Carlingford 22. Egremont 38; baptized 4.

Reports.—Elders R. Davis, J. A. McIntosh, G. Mottashed, J. McKenzie, E. Harrington, S. Browne, G. T. Griffiths, Wm. Jenkins, A. Leverton; and Teachers J. Cornish, R. Browne and A. Clow reported.

Brother and Sister Beal left the St. Thomas Branch, assigning as a reason, on the inquiry of a committee because of so much quarreling and contending among the Saints.

Bishop's Agent, Samuel Browne, reported.

Norton Creek Branch is disorganized, on account of the Saints moving away.

A motion to reconsider the motion carried at last June conference that this district should

hold its conference four times a year, and that it should be held twice a year instead of four times, or from time to time as said conference shall appoint.

Preaching in the evening by G. T. Griffiths.

Preaching on Sunday morning by Arthur Leverton. Prayer and testimony meeting in the afternoon. Preaching in the evening by J. J. Cornish.

After service one was baptized. R. Davis was sustained as president of the district. S. Browne as clerk and as Bishop's Agent. J. A. McIntosh was sustained as missionary in the district.

Adjourned to meet at the Bayham Branch, June 4th and 5th, 1881.

SOUTH EASTERN ILLINOIS DISTRICT.

Conference was held at Tunnel Hill, Illinois, November 13th and 14th, 1880; I. M. Smith, president; I. A. Morris, clerk.

Prayer and testimony meeting, in charge of I. A. Morris.

Evening Session, 4 p. m.—Branch Reports—Brush Creek 72. Dry Fork 18; baptized 1. Deer Creek, reported verbally by G. H. Hilliard; no changes. Elm River, reported verbally by J. E. Thomas, as last reported. Springerton, reported verbally by Teacher B. Taylor; same as last report, except one removed by letter. Tunnel Hill 78; baptized 1, expelled 1. Alma 13.

Elders G. H. Hilliard, W. H. Brewer, M. R. Brown, J. F. Thomas, E. Webb, I. M. Smith and I. A. Morris; and Priest D. Webb; and Teachers W. Webb, B. Taylor and R. Smith reported in person.

Resolved that a committee of three be appointed to wait on Bro. Leander Kelley, to learn his reasons for wishing to give up his license.

Bro. Hilliard, Brewer and Morris were appointed.

Preaching in the evening by Bro. Brown and Brewer.

Morning Session.—Resolved that the Elders mission themselves for the next quarter.

Bro. Isaac M. Smith was sustained as president of the District. Preaching by G. H. Hilliard. Sacrament meeting in the afternoon.

Preaching on Sunday evening by I. A. Morris.

Adjourned to meet at Springerton, White Co., Illinois, March 19th, 1881, at 10 o'clock a. m.

EASTERN MAINE DISTRICT.

A conference convened in the Saints' Chapel, Kennebec, Maine, December 18th and 19th, 1880. S. O. Foss, in the chair; J. Benner, clerk *pro tem*.

Report of Branches.—Mason's Bay 35; received by vote 1, baptized 1, expelled 3, set aside 1.

S. O. Foss sustained as president of the district.

Resolved, that in the opinion of this conference, a sound-minded man from the west is needed with us. We therefore request the General Conference, in the spring, to send Bro. Joseph Smith, if he can possibly come, if not please send Bro. M. H. Forecutt, Heman C. Smith, or some good man that will preach and practice sound doctrine.

Preaching in the evening by S. O. Foss.

Sunday morning, preaching by the president. Afternoon, J. Benner and E. C. Foss occupied the stand.

Adjourned to meet at the call of the president.

NEVADA DISTRICT.

Conference was held in Genoa, Nevada, November 27th and 28th, 1880; A. B. Johns, president; T. R. Hawkins, clerk.

Branch Reports.—Carson 40 members. Mottsville 43. Franktown 12. Dayton 10.

Reports.—Elders D. I. Jones, A. B. Johns, D. R. Jones and T. R. Hawkins reported. Teacher J. Walker reported.

Bishop's Agent, reported that he had on hand church funds to the amount of \$22.75.

The Elders present stated that they had done but little public preaching since the last conference, but realized the necessity of discharging their duty in this district.

On the afternoon of the 28th sacrament was administered. Preaching in the Court House, in the evening, by T. R. Hawkins and A. B. Johns, to a very attentive audience.

Adjourned to meet in Carson City, Nev., March 12th and 13th, 1881.

EASTERN IOWA DISTRICT.

Conference met with the Buffalo Branch, Iowa, November 15th, 1880. C. C. Reynold, president; M. G. Maudsley, secretary; W. Turner, assistant. Afternoon.—Reports.—E. Larkey, J. Brown, J. Johnson, J. Ruby, Boice, Groom, M. G. Maudsley, W. Turner, D. Holmes and Reynolds reported. Priest J. Bradley and Teacher J. Houghton reported.

Jackson, Buffalo and Butternut Grove branches reported.

Resolved that the branches be instructed to report their members as present or absent, according to blank reports.

Preaching on Saturday evening by D. Holmes, and on Sunday morning by Jobe Brown.

Two p.m.—Resolved that conference request J. Ruby and J. Brown to labor in this district.

Resolved that this conference rescind a resolution passed at the conference held at Maquoketa, compelling the branches to receive the conferences.

MONTANA DISTRICT.

Conference convened at Willow Creek, Montana, at 10 o'clock a. m., November 27th, 1880. J. Bamber chosen to preside, and L. Gaultier, clerk *pro tem*.

Elders J. Bamber and L. Gaultier reported in person. Priests J. Pritchard, J. Green (had baptized 2) and Teacher T. Reese reported in person.

Branch Reports.—Gallatin 40; baptized 3, removed by letter 7, expelled 1. Willow Creek 19; baptized 2, removed by letter 2, expelled 1.

Bishop's Agent reported: Forwarded to I. L. Rogers \$250 on tithing. Due agent for book and post office orders \$1.55; due church \$20.

The Lord's supper was partaken of in the evening, and the meeting then devoted to prayer and testimony. The Spirit of God prevailed, and the gifts of the gospel were enjoyed—a time long to be remembered by all present.

Preaching in the forenoon and evening by Bro. L. Gaultier.

Adjourned to meet at Reese Creek, Montana, the last Saturday and Sunday in May, [28th and 29th], 1881.

KENT AND ELGIN DISTRICT.

Conference was held in the Buckhorn Branch, in the Saints' Chapel, October 2d and 3d, 1880. A. Leverton, president; R. Coburn, clerk.

Testimony meeting occupied the morning hour.

Branch Reports.—Wellington 13; baptized 1. Zone 35; baptized 2, expelled 1. Buckhorn 58; baptized 1, received by certificate of baptism 1, removed by letter 2.

Bishop's Agent's Report.—"Balance on hand \$39.17. Expended \$6. Balance \$33.17. James Robb, Bishop's Agent."

The Bishop's Agent requested to have his books audited; and C. Badder and G. W. Shaw were appointed by vote, and afterwards reported them correct.

Reports.—R. Davis, G. W. Shaw (baptized 1), of the Seventy reported. Elders N. L. Blakely, G. Cleveland (baptized 1), A. Leverton (baptized 3), C. Badder (baptized 1). Priests W. Carnes, J. Robb, E. Eaton (baptized 1), and J. Taylor reported; also Teachers E. Coburn, R. Buck, P. Shaw and T. Badder.

Bro. Leverton stated that circumstances had prevented him from acting on the committee he was appointed on last June, to settle difficulties in the Buckhorn Branch.

Resolved, that the committee be continued, and that Bro. Shaw and Leverton be authorized to choose an Elder to act in place of Bro. Scott.

Resolved, that Bro. Leverton, Davis and Cleveland be a committee to inquire into the legality of the organization of the Wellington Branch

James Robb was sustained as Bishop's Agent, Arthur Leverton as president, and Richard Coburn as clerk of this district.

Sabbath Services.—9 30 a.m., prayer and testimony meeting in charge of Bro. C. Badder and J. Robb. Preaching in the morning, by Arthur Leverton. Sacrament meeting in the afternoon. Preaching in the evening by Robert Davis. After preaching five that had been baptized were confirmed.

The committee appointed to enquire into the legality of the organizing of the Wellington Branch reported that they did not consider its organization to have been strictly legal, but not sufficiently illegal to demand its disorganization. Report received and committee discharged.

Inasmuch as Bro. John Shippy is about to leave this district, for awhile at least, Resolved that this conference tender him a vote of confidence as a member of the Church.

Adjourned to meet in the Zone Branch, the second Saturday and Sunday in June [11th and 12th] 1881.

POTTAWATTAMIE DISTRICT.

Conference was held at Council Bluffs, Iowa, November 27th and 28th, 1880. H. N. Hansen, president; Frederick Hansen, clerk.

Reports of Branches.—Crescent City, 57 members; 2 received by vote. North Star, 59; baptized 1, received by letter 1, died 1.

Report of committee of arrangement for the last General Conference.

	Cr.
From citizens of Council Bluffs.....	\$34 75
From brethren in cash and labor.....	19 00
For lumber sale.....	6 60
From donation of Conference.....	51 50
From Bishop's Agent.....	5 00
	\$116 85

	Dr.
Paid for lumber.....	\$35 95
Brick for well.....	3 00
For hauling \$12 75. Nails \$1.30.....	14 05
For labor on ground.....	22 00
Well fixtures.....	1 40
Sheriff's fees.....	26 00
Rent on organ \$3.90. Grange Hall \$2 00.....	5 90
Oil and wicks for lamps.....	55
Damage to trees.....	3 00
Damage to lumber.....	5 00
	\$116 85

We now have the bridge which we intend to keep until we know whether we shall need it again for the same purpose. The lumber for the bridge cost \$20 at the yard.

ANDREW HALL }
J. D. HAYWOOD } Committee.

Report of Bishop's Agent, Andrew Hall.—Cash on hand and received \$109.88; paid out \$107.50: balance \$1.38.

Reports of Elders.—H. Hansen, J. H. Hansen, D. K. Dodson, R. M. Elvin, W. J. Cook, H. N. Hansen and F. Hansen.

Missions appointed to J. H. Hansen, R. M. Elvin, (requested) and D. K. Dodson.

Whereas we learn from the report of the Council Bluffs Branch that it is very near in a disorganized condition; therefore, be it resolved that the president of this conference and two others be and are hereby appointed to constitute an advisory committee, to meet with the Council Bluffs Branch, to assist them to a better organization and condition.

Brethren John H. Hansen and R. M. Elvin were appointed the other two of the above committee.

H. N. Hansen was sustained president, F. Hansen as clerk, and A. Hall as Bishop's Agent.

Resolved that the Bishop's Agent is hereby requested to travel and preach the law of tithing as much as practicable.

Preaching during conference by Elders J. H. Hansen and R. M. Elvin.

Conference adjourned to meet in Council Bluffs on the last Saturday in February [26th], 1881.

NORTHERN NEBRASKA DISTRICT.

A conference was held at Omaha, Nebraska, January 8th and 9th, 1881. N. Brown, presiding; H. Nielson, clerk.

Branch Reports.—Platte Valley, no change. Omaha, (English), 65; baptized 2, received by letter 2, died 1. Pleasant Grove, 27; expelled 1. Douglas, 32; received by letter 1. Omaha, (Scandinavian), no change.

Reports.—Heman C. Smith and N. Brown; and Priest E. Rannie, reported.

Resolved that all members living in the Northern

District of Nebraska be requested to comply with Doctrine and Covenants 17:25.

A petition from J. P. Thygesen, asking conference to reconsider the decision of conference six months ago in his case, on the ground that he had not been notified to appear, was entertained, and a motion to reconsider his case was carried.

Robert C. B. Elvin and E. T. Edwards were appointed committee in above case.

Nelson Brown was sustained as president of the district.

Bishop Agent's report for the last nine months:—Brought forward \$4 67, received as freewill-offering \$112.40; expended to the ministry \$96 07, on hand to balance \$21. H. Nielson, agent.

E. Rannie occupied the stand Sunday forenoon. Prayer meeting in the afternoon.

Adjourned to meet in Omaha, Nebraska, March 26th, 1881.

Miscellaneous.

TO BISHOP'S AGENTS.

The attention of the Bishop's Agents is hereby called to the necessity of each one making out, on the first day of March, 1881, an itemized bill of all receipts and expenditures for the year beginning March 1st, 1880, and closing February 28th, 1881. Let each bill begin with the balance of debit or credit shown at the close of the last annual report so that no discrepancy may appear between it and the book accounts kept by the Bishopric and each Agent. The *Herald Supplement* of June 1st, 1880, shows the standing of each Agent upon our books. Do not delay beyond the time, because it takes time to balance so many reports, to enter them upon the books and post and balance the ledger. If they are delayed till late in March it makes much trouble, or else they have to be left out entirely, which is not satisfactory to us nor to the Church, especially to your own districts.

If possible, get regular bill paper to make your statements on, or rule note, or letter paper, so as to bring the figures in straight columns and regular order. The Bishop's quarterly report shows the method and system required. Some reports of Agents in the past have been very irregular and hard to understand. Please be prompt, brethren, and send all reports to my secretary, Bro. Henry A. Stebbins, Lamoni, Decatur county, Iowa. I am pleased to note that order and system are gradually coming into our Church work, and I hope that you will all aid in these things.

ISAIAH L. ROGERS,
Presiding Bishop.

SOUTH-WESTERN MISSION.

To the Saints of Central and South-Eastern Texas, Greeting:—May the peace and communion of the Holy Spirit be and abide with you. After consultation with as many of the brethren as I have had the privilege of meeting, I have concluded to announce that there will be a special conference held with the Central Texas Branch, March 12th and 13th, 1881, for the purpose of organizing a district. There are three branches of which I have been informed which can co-operate together, and all I have consulted, think the cause could be advanced more rapidly by their being organized. One of these branches is located in Bell, one in Robertson and one in Angelina counties. We hope to meet as many of these Saints as possible, with all the scattered members who can come, at the time and place before mentioned.

The branches will need to send a full and complete report of all the names and items of birth, baptism, confirmation, death, expulsion and removal of all who are or have been members since their organization. Let these items state the time and place of birth; time, place and by whom baptized and confirmed; time of death, expulsion or removal.

The Central Texas Branch is situated in Robertson county, four miles south-east of Hearne; the crossing of the Houston and Texas Central, and the International and Great Northern Railway. On arriving at Hearne enquire for W. W. Belcher. I hope all who can by any possible means will make it a specialty to be there. Let us meet, get

acquainted and consult together for the interests of the cause.

Those who can not come and are not represented by any organization we desire to hear from by letter; address me at Hearne, Robertson county, Texas, in care of W. W. Belcher.

Let us humbly implore the Almighty to direct in this matter; and let me suggest that Sunday, March 6th, 1881, be observed by the entire Mission as a day of fasting and prayer for God's power to attend us in the future while promulgating the gospel of peace; and we respectfully invite others outside of the Mission who are interested in our progress to unite with us in our supplications.

HERMAN C. SMITH,

President of the South-Western Mission.
COOKE'S POINT, TEXAS, Jan. 11th, 1881.

TO THE HIGH PRIESTS.

Brethren:—You are requested to every one of you report to me, if possible, either in your own hand writing or by a substitute, between this and the 15th of March. Please do not neglect because you expect to be at Conference. Expectancies sometimes fail. The quorum rule is, a report to the secretary the beginning of each year, said report to state labor done during the year past. Reports to Quorum at Fall Conference are not asked; but written reports at the beginning of each year. Please give your Post Office address in reporting. Your brother,

MARK H. FORSCUTT.

FIRST UNITED ORDER OF ENOCH.

Minutes of the meeting of the stockholders of the First United Order of Enoch, held at Galland's Grove, Iowa, September 26th, 1879. Pres. David Dancer in the chair.

Vice-president, P. Cadwell, desired members to prepare ballots for directors, and to specify whether the Order shall be continued or dissolved.

By request, Bro. W. W. Blair made a statement of some of the reasons why it was thought well to dissolve the Order, in which he was followed by Bro. I. L. Rogers, who gave as reasons for the present wish to dissolve the Order:

1st. The land is not so well improved as it would be by individual owners.

2d. A railway now enters there to be opened to-day, and lands will rise in value in consequence; of this rise it is desired to give the Saints who may wish to purchase homes the benefit.

3d. The lands could be sold on easy terms to purchasers, and their condition as purchasers be much better than as renters.

4th. The Church owns two hundred acres of land in that section, and by transfer of thirty shares of Capital Stock from Bro. M. A. Meeder of California, and two previously held, the Church is therefore the present owner of thirty-two shares of Capital Stock of the Order, so that its interest there is considerable, but its benefits are not available at present.

On motion, balloting for Board of Directors and for continuance or dissolution of the Order, on the same ballot, was at once proceeded with. C. A. Beebe and D. M. Gammet acting as tellers. Three hundred and twenty-six votes were cast for the old Board of Directors, and 367 for dissolution. Adjourned. M. H. FORSCUTT, Sec'y pro tem.

Sept. 29th, 1879.—Board of Directors met for organization. P. Cadwell, chosen temporary chairman. On motion David Dancer was chosen president; P. Cadwell, vice-president; I. L. Rogers, treasurer.

The president appointed Asa S. Cochrane as secretary, and the Board of Directors approved the appointment.

On motion, the sale of 120 acres of land, by the president, to the Leon, Mt. Ayer and South-Western Railroad Co., was approved.

Adjourned to meet at Lamoni, Iowa, October 15th, 1879.

Oct. 15th, 1879.—Board met according to adjournment, at the residence of E. Banta, Lamoni, Iowa. Present: D. Dancer, E. Banta, C. A. Beebe and W. Hopkins.

Adjourned to meet on call of president.

Board met at the call of the president, October 17th, 1879, at the residence of W. Hopkins, Lamoni, Iowa.

On motion, the disposition of land was approved as follows: One hundred and twenty acres sold Bro. M. A. Meeder, one acre sold for school-house site, also grant of two acres for cemetery, provided the conditions upon which it was given were complied with.

On motion, the price of land sold to the Railroad Company was fixed at \$15 per acre.

On motion the president was empowered to sell land for cash, or one-third down, balance in one or two years; or otherwise at his discretion.

Secretary reported as follows for the year ending September 1st, 1879.

RECEIPTS.

For produce sold.....	\$1,101 83
Wood sold, and lumber sold and used.....	1,243 42
Apple trees sold.....	159 09
School-house site sold, one acre.....	20 00
Of Z. H. Gurley, house rent.....	36 37
B. Tomlinson, for plowing.....	13 50
E. Ferguson, for partition fence.....	20 00
Amount due David Dancer.....	5,948 25
	\$8,542 46

EXPENDITURES.

Due David Dancer, at last report.....	\$2,744 53
Total expense cutting wood and lumber.....	2,245 91
House and lot bought, two acres.....	200 00
Repairs of house and barn built.....	261 06
House and stable built on Estate No. 10.....	472 64
House built on Estate No. 23.....	431 49
Improvements and repairs on estate.....	479 87
Taxes on land.....	370 46
Road tax.....	92 14
Corn cribs, material and labor, etc.....	287 65
Fencing material and labor.....	205 16
Bills allowed President and Secretary.....	180 00
Bills allowed Directors.....	35 20
Abstract of land sold railroad and postage.....	5 50
Amount returned to R. Wight.....	33 35
" " " D. K. Winters.....	34 00
For picking sod corn, fencing stacks, etc.....	67 73
Interest to September 1st, 1879.....	392 77
	\$8,542 46

Respectfully submitted,
ASA S. COCHRANE, Secretary.

Grange Hall, near Park's Mills, Pottawattamie county, Iowa, September 14th, 1880.

The Stockholders of the First United Order of Enoch met at one o'clock p.m.

Meeting opened with usual ceremonies.

They then proceeded to ballot for Board of Directors, with the following result: D. Dancer received 302 votes, W. Hopkins 302, E. Banta 302, C. A. Beebe 292, A. McCord 292, P. Cadwell 302, I. L. Rogers 260, D. M. Gammet 60. The seven first named were declared elected.

Report of the secretary was read, and after some explanation by the president, received and adopted.

Sept. 15th.—The newly elected Board of Directors met and organized for the ensuing year, by choosing D. Dancer, president; P. Cadwell, vice-president; Wm Hopkins, treasurer. Asa S. Cochrane was continued as secretary.

Secretary's report for the year ending September 1st, 1880.

RECEIPTS.

For lumber sold and used.....	\$3,351 96
Produce sold.....	3,709 51
Land sold.....	1,910 00
Farm scales sold.....	70 00
Fence wire sold.....	6 20
House material sold.....	15 17
On nursery accounts.....	7 35
Advanced by D. Dancer.....	1,693 90
	\$10,764 09

EXPENDITURES.

Due D. Dancer last report.....	\$5,948 25
For cribs, repairs, etc.....	272 28
Nursery expenses, 1879.....	27 28
Expense cutting lumber and wood.....	2,483 61
Husking, threshing and hauling grain.....	192 88
Fence material and labor.....	422 50
Taxes on land.....	360 00

Road taxes.....	\$46 07
Improvements on estates.....	521 77
D. Dancer, services as President.....	150 00
A. S. Cochrane, Sec, and selling lumber.....	60 00
C. A. Beebe, expenses as Director.....	15 30
P. Cadwell, " ".....	18 62
Interest to September 1st, 1880.....	246 03
	\$10,764 09

ASA S. COCHRANE, Secretary.

Secretary's report, from September 1st, 1880, to January 1st, 1881.

RECEIPTS.

For produce sold.....	\$4,218 32
Land sold.....	813 35
Lumber sold.....	378 76
On nursery accounts.....	4 00
	\$5,414 43

EXPENDITURES.

Due David Dancer, September 1st.....	\$1,693 90
For threshing, shelling and hauling corn.....	447 10
Forty acres land purchased.....	400 00
Fencing material and labor.....	188 75
Improvements and repairs on estates.....	105 56
Farm work, including material for corn cribs and oat bins.....	82 54
Expenses on lumber and wood acct.....	65 41
President and Secretary, and stationery.....	170 35
Cash on hand.....	2,260 82
	\$5,414 43

Four hundred and eighty five acres of land have been sold, for which cash has been received, as shown in reports above. There are also notes on hand to the amount of \$6,157 92.

ASA S. COCHRANE, Secretary.

SEVENTIES QUORUM.

The attention of the following named brethren is again asked for, as also that of friends who may be or have been acquainted with any herein named. We desire to receive some information concerning you or your whereabouts. This request is made by authority of the Quorum in Conference assembled, September, 1880, at Council Bluffs, Iowa. And inasmuch as no satisfactory information is received, the Quorum contemplates taking some decisive action relative to the matter, in dropping your names from Quorum of Seventy, or otherwise as may be deemed best suited to the Quorum's interest. We wish to present the matter for Quorum's action in April 6th, 1881.

Ira Guilford, Wm. Newkirk, Ethan Griffiths, Wm. Smith, Benj. R. Tatum, Wm. Griffiths, Sam'l Blair, Isaiah Harlow, Geo. W. Harlow, H. H. Ovvit, Wm. Harlow, Edwin C. Wildermuth, Jno. A. Butterfield, Henry B. Lowe, Wm. White, Daniel Bowen, Isaac Newkirk, Jno. W. Roberts, John Thomas, Walter Ostrander, Wm. D. Lewis, Albert B. Alderman, Chas. H. Jones, James Burgess, Joseph Speight, Riley W. Briggs, Sam'l M. Hough, Abednego Johns, Henry H. Morgan, Sam'l Ackery, Geo. W. Shaw, David Wilding, Richard H. Atwood, Thomas Job.

Those of the Seventy who are laboring locally or otherwise, who may not be in attendance at the April Conference, are kindly requested to report to Quorum. Address, until March 20th, J. FRANK McDOWELL, Farmington, Iowa, care Box 71. After that date—Plano, Illinois, care Box 50.

KEWANEE DISTRICT.

Dear Brethren and Sisters:—I wish to present to you the important matter of finance. I have made arrangements to have a minister in the District continually, opening up new fields; provided the Saints will aid me by placing funds in the hands of the Bishop's Agent, R. J. Benjamin, Princeville, Illinois. Already good has been accomplished, but the wife and babies must not be allowed to suffer. Who will be first to come forward with their means to help roll on the work in the district. Don't be afraid to send your mites, as well as your abundance, and we pray the Lord to bless you.

J. A. ROBINSON,

January 20th, 1881. President of District.

ADDRESSES.

J. C. Foss, box 50 Plano, Kendall co., Illinois.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.

FOURTH QUORUM ELDERS.

Those wishing to correspond with the President of the Fourth Quorum of Elders, will address, G. F. Waterman, Macedonia, Pottawattamie county, Iowa. By order President of Quorum.

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.

SHERMAN—CUNNINGTON.—At the residence of Bro. William Cunningham, the bride's father, in Davis City, Iowa, December 15th, 1880, by Elder Z. H. Gurley, Mr. John Sherman of Des Moines, and Sister Lizzie B. Cunningham. The young people settle down in Des Moines, in their own home; may it be blessed to them for many happy years.

SAGE—VIEW.—At the residence of the bride's parents, near Plattsburg, Clinton county, Missouri, by Elder D. E. Powell, January 9th, 1881, Mr. Absalom Loyd Sage, of Davis county, Missouri, to Sister Mary Elizabeth View.

Their hands were joined
In token of their vow,
O, Guide them safe this desert through,
Mid all the cares of life and love,
May they with joy Thy glories view
In the eternal world above.

BY REQUEST.

REMINISCENCES OF THE LATE SISTER
RHODA THURSTON.

The above named person was born at or near Stockton, N. J., October 31st, 1802 or 3. She formed an acquaintance with the gospel in 1841 or 2. There were two Latter Day Saint Elders called at the house of her brother, Mr. Hiram Deats, one of whom was her "cousin Barton;" conversation arose upon the Book of Mormon, which met with opposition, herself being an antagonist. As she stated to the writer in 1875, "When I began talking against the book, denouncing it as an imposition, there was a strange feeling came over me, and my tongue became stiffened; I thought the Lord had smitten me. I left the room and prayed God to remove the affliction from me, and promised him I would never utter another word against his truth. I requested my cousin to send me a copy of the book which he did. I read it with much pleasure and it seemed very precious."

She read the *Gospel Reflector* and tracts. She subscribed for the *New York Sun* which, as she thought, gave the truest accounts of the trials and persecutions of the Church. After the decease of the Martyrs, she thought all had gone. The hope she had entertained of entering within the portals of the Church, seemed to have vanished as the sparkling dew before the rays of the rising king of day. She searched the Bible and discovered like incidents recorded, and took new courage that God would raise up another to lead his work on to final triumph.

A few years after she migrated to Ohio, and became married to a Mr. Thurston; they resided in Mount Gilead, O., where, in the Summer of 1874, her husband passed to scenes beyond the grave.

On July 15th, 1874, the writer made his advent to Kirtland, O. He soon discovered that a sister was holding correspondence with an aged lady, who was the subject of this writing. We were requested to write her a religious letter, which we did, stating our faith in the truth. A branch having been organized at Kirtland, Sr. Thurston removed there from Mount Gilead, in May, 1875.

On the 27th of the following month, the writer baptized her into Christ. She was made the happy recipient of the Holy Spirit's influence and blessings, which were distilled upon her as the dew of silent eve refreshes the verdure of the fields. Her heart was made glad in the Lord.

A certain sister, resident at Kirtland, was blessed with the gift of unknown tongues, and certain persons informed Sr. Thurston that it was but exhibitions of Spiritism. She inquired of the Lord concerning its genuineness, and upon a certain eve in the Winter of 1876, she heard beautiful singing at the North end of her house; it approached until it came to the East door of the parlor; she listened, it seemed like the singing of this sister; she wondered if it could be so; she

went slowly and quietly towards; the door she heard that it was in an unknown tongue, in exact imitation of the other sister's gift—only the voice was more melodious. She opened the door hastily; the singing instantly ceased; no one was to be seen anywhere about the house.

The following Wednesday evening was for social service at Sr. Thurston's house. A gift was bestowed of tongues, the interpretation was given, and it commenced:—"The angels sing, and the hosts of heaven rejoice, etc." Sr. Thurston received evidence from God at the time of the singing aforementioned, that an angel had sung upon the threshold of her house. She never doubted the gift after that.

In February, 1878, she had an open vision of a glorious mansion brightly illuminated, which arose from the ground and went in a westerly course. Many were her blessings in the new covenant. She had been a member of the Regular Baptist Church; but for many years had been much dissatisfied therewith, believing that God had a people, though despised, yet with whom he held communion as in days of yore.

Sr. Thurston removed from Kirtland, O., to Plano, Ill., where she resided until the day of her demise, which occurred at 7:30 o'clock, December 25th, 1880. In April of each year, while in Plano, she entertained some of those whom she regarded as Ambassadors for Christ during their attendance at the Annual Conference with pleasure and joy of heart.

To the writer she proved to be, during the few years of our acquaintance, a sister, friend and mother. In the hour of trial and care she felt assured that

"Faith is the star that gleams above,
Hope is the flower that buds below;
Twin tokens of celestial love
That out from Nature's bosom grow;
And still alike, in sky, in sod,
That star and blossom ever point to God."

A few days preceding the death of our aged friend and mother, the writer sent her a letter, in which he wished her a "Happy Christmas;" but, O! did I think that that happiness should come by the entering of her soul into the mansion of rest; that it should be borne on angel pinions, enter the pearly gates of yon bright sphere, and be welcomed by the blest gone before!

Perhaps when writing her the letter she may have been musing thus:

"O death! the poor man's dearest friend,
The kindest and the best!
Welcome the hour my aged limbs
Are laid with thee at rest."

During illness, which lasted eight days, she was clear and emphatic in her statements of her trust and faith. She was conscious until a few moments before her departure. Evidently bright scenes were ushering in upon her enraptured vision, and, absorbed in the glorious view, was unmindful of earthly things, she passed away gently and in peace. "Blessed are the dead, that die in the Lord."

"Let us bear her away to a grave in the church-yard's calm green breast,
Where the sound of the wind and storms in strife may never
her peace molest.

Though we can not carve her name,
She will slumber all the same,
And the wild-rose bloom
Shall cover her tomb,
And she shall have perfect rest."

Her funeral services were conducted at the Plano Church, Tuesday, December 28th, 1880, by Brn. Joseph Smith and Lawrence Conover. We shall miss her—but not forget her. "She is not dead—but sleepeth." J. F. McDOWELL.

Severe nose-bleeding can be stopped by placing a small roll of paper on muslin under the upper lip and pressing hard on the same. This will check the passage of blood through the arteries leading to the nose.

It never pays to fret and growl when fortune seems our foe;
The better bred will push ahead and strike a braver blow;
For luck is work, and those who shirk should not lament their doom,
But yield the play and clear the way, that better men have room.

True faith makes the sinner humble, active and self denying; false faith leaves men proud, indolent and selfish.

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1 February 81.

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mittances 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 SAID IT BE ONE WIFE."—BOOK OF MORMON; JACOB 2: 6.

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Plano, Illinois, February 15, 1881.

No. 4.

Selected. BEAUTIFUL THINGS.

A gentle voice, a heartfelt sigh,
A modest blush, a sparkling eye,
A manner unaffected, free,
These things are beautiful to me.

A ready hand, a loving heart,
A sympathy that's free from art,
A real friend among the few;
These things are beautiful and true.

A mother's prayer, an answer mild,
An aged sire, a little child,
A happy home, a cheerful hearth,
These things are beautiful on earth.

A joyful song, a chorus sweet,
An earnest soul and willing feet,
A day of peace, night of rest,
These things are beautiful and blest.

A sister's love, a brother's care,
A spotless name, a jewel rare,
A cleanly tongue that will not lie,
These things are beautiful—and why?

Because they all are born of love,
And emanate from God above,
An earnest of the heavenly birth,
These things are beautiful on earth.

Cry Aloud.

BY ELDER JAMES CAFFALL.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."—Isaiah 58: 1.

The great desire among men to justify self comes in contact with the above. The injunction is imperative, nevertheless. One among other duties of the biblical student is, to know, by constant study, what portion of the Bible, or revelation, is applicable or binding. This I believe every reader of the *Herald* will admit. And yet we are so short sighted and liable to err, that we often find ourselves drifting from present duty, being fascinated by something in the far off future. Old Israel, it would seem, had desires in this direction. But Moses sought to restrain them by saying, the command with which they were commanded was not afar off, so as to create a necessity for delving or soaring, but it was near them, and telling them he had set life and death before them, he left them to choose which they would accept. Law being the rule of action, brings to those to whom it is revealed blessings or condemnation. This is inevitable with laws, human or divine; and from this fact the necessity is seen for an observance of the same. Hence the above command.

To bear glad tidings and receive applause is pleasant indeed. And it is not a little strange that the labor attendant upon the introduction of that which savors of divinity should beget ill will from any one. But

nothing was lacking in Christ's procedure to evidence divinity in his character or mission. And yet he became the object of spite and revenge. And those thus opposing him thought him the worst of beings, and this because he failed not to show them their sins. And in looking over Paul's history we find that those who at one time would have plucked out their eyes for him, became his enemies; because, according to his statement, he told them the truth, or failed not to cry aloud against their sins. And further evidence exists of hatred towards him in the saying, "His letters are weighty and powerful, but his bodily presence is weak and contemptible."

Thus it seems that the love begotten in our hearts, for all men through the reception of the truth, becomes more and more intensified, as we march along in the path of duty; or is supplanted by malice and hatred, a solemn thought, in the remembrance of the following sayings: "He that hateth his brother is a murderer." "Ye are commanded to forgive all men." "But if ye forgive not men their trespasses, neither will your heavenly Father forgive you.

However monotonous at any stage of our religious career our duties may seem, there is no stopping or resting place, nor can we neglect duty and be justified. And what folly is manifested in the thought, that our future welfare is affected through praise, or censure, received from our fellow mortals, and what a pity it is, that praise should be sought, or censure feared through a performance, or non-performance of duty; and why should justification be expected for any works, save those which will merit the favor and sanction of a just God. The fact of all being liable to egotism, and a passionate love for self, so as to exult over the failings of others, instead of mourning over our own, creates a necessity for a continuous examination of, and striving to purify self; and he who becomes and remains negligent therein, must suffer loss.

The apostles were commanded to reprove the world of sin, righteousness, and a judgment to come. Nor did their labors terminate when they had inducted souls into the kingdom; as is evidenced in the fact of Christ's charging them how to proceed with offenders; and the labor thus commenced was not to terminate, but in reclaiming the erring one, or in depriving him of church membership. And upon examination of the Book of Mormon, we find the Nephites were strict to observe that there should be no iniquity among them; but as often as the erring one repented he was forgiven; but if he repented not, his name was blotted out. (See p. 535). Read and digest.

If there was one thing the young prophet

of the nineteenth century distinguished himself in more than another, it was in giving to the Church a discipline in perfect harmony with the above, and justifies the conclusion, that the method Christ revealed for dealing with the offender, has not been abrogated, but is in force, and is not susceptible of change or modification. But much is said of mercy, forbearance, and hasty measures. Mercy is only obtainable on conditions, (or so I understand). I think God is merciful in forgiving our wrongs when we repent of and turn from the same. Forbearance is shown in granting time for complying with conditions prescribed. But a failure to repent and retract, deprives us of mercy and justice puts in a claim. Justice is stern, but then it can not be robbed by mercy, or God would cease to be God. So I learn from the Book of Mormon; and from the Doctrine and Covenants I learn that "justice continueth its course and claimeth her own." Another very important principle, which is worth of note. "And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment, therefore they must remain filthy still."—B. of C. 85: 8.

How came this young Palmyra Seer to strike at such natural, philosophical, and biblical truth? He was not under the tutelage of some reverend divine for a term of years, to fit him for a religious reformer. He must therefore, have thought of, and introduced them, to be taught and applied as an experiment to be received, or modified and changed to suit the times and whims of the masses; or else he introduced them by inspiration and divine authority, to govern the Church until He shall come whose right it is to reign. It was with this belief that the Reorganized Church came into being, or took a stand against the procedure of those who evidenced they were becoming a law unto themselves, in seeking to appoint and establish that which was contrary to Church articles. And eternity must reveal the anxiety felt and reproaches borne by those who first began to "cry aloud," and who labored to show modern Israel their sins. Nor has the Church yet found a resting place, nor can she cease her hostilities in combating error, and wrestling against the rulers of darkness of this world, and spiritual wickedness in high places. She must always remember, however, that her weapons are not carnal; and that vengeance belongeth to the Lord. The most righteous and potent act

and evidence of Christian resignation and forbearance in the history of the Church at Nauvoo, was the submission through the inspiration of the above sentiment to the martyrdom of Joseph and Hyrum Smith. But the subsequent history of the Church procedure evidences a departure therefrom.

The following too is very significant, and a perusal, and application of the same will be more beneficial than a lengthy harangue upon that commonly called science; but lest your readers should think me an opposer to the study of any subject outside of the gospel economy, I would say, that I believe, so far as practicable, we should study all that is, or purports to be good. But I do not believe that we should keep constantly digging at that which may be called science to get a reputation, from continuous efforts to explain mysteries, to an extent, as to digress entirely from the simplicity of the gospel. Science will not induct, nor keep people in the kingdom or church of Christ. No, it will not save souls. And if science in its true sense is based on actual facts, and established principles, with all the soaring and delving, it may with propriety be asked, what is Science? In course of the reply of Bishop Cheney, of Chicago, to Mr. R. G. Ingersoll, he said, "It was not long ago that Sir Charles Lyell, the distinguished English geologist, calculated from his own stand point, the rate at which the mud is deposited in the great delta of the Mississippi. By actual figures he reached the astounding calculation that the formation of the delta of the Mississippi have occupied not less than one hundred thousand years. And when down underneath that deposit a skeleton was exhumed, it proved beyond all question that not less than fifty thousand years ago human feet had trod the soft soil of the delta of the Mississippi. But unfortunately for Sir Charles Lyell, American geologists were on his track, and the United States Coast Survey followed in the pathway where he had been investigating. Gen. Humphrey, of the American army measured accurately the amount of the deposit. He reviewed the figures of the English geologist and he showed unanswerably that the whole delta of the Mississippi could not have been in process of formation longer than four thousand four hundred years. Again, for many years geologists held that a quantity of pottery that was found some sixty feet below the surface of the soil in the delta of the Nile, was at least twelve thousand years old. But later investigation deeper down in the same soil, came upon some patterns, which were undoubtedly of Roman origin, and under these a brick that bore ineffaceably the stamp of Mahomet Ali, a modern pasha."

Now between the two geologists, or scientific men, figuring on the mud in the delta of the Mississippi, there is a difference of over eighty thousand years. And with propriety Bishop Cheney calls it Mud Calendar vs. Facts. Some sad and sorrowful scientific figuring in the sand. And there at present appears as great a barrier to a proper understanding of the above as there is to determine the length of time the sons of perdition are to suffer. Of them the Word says, "And the end thereof, neither the place thereof, nor their torment no man knows; neither was it revealed, neither is, neither will be revealed unto man except to them who are made partakers thereof."

Yes, it's good to search and study the theories of men, to know their error and folly; nor do I think but some good may thereby be obtained. Many more evidences of the contradiction of scientific men might be adduced, but the above will suffice.

That alluded to above as being important is the following: "Behold I am God, and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known; and inasmuch as they sought wisdom they might be instructed; and inasmuch as they sinned they might be chastened, that they might repent; and inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time," etc.—Doctrine and Covenants, sec. 1, par. 5.

However sublime the discipline of the Church generally, Joseph Smith might have been, in the absence of the above it would have shown a lack; but if the object of the Church discipline is made plain, and stands forth with the sublimity of a costly building having received it's finishing touch or cap stone, like all other works of God, the Church discipline has a purpose, or object, which God has designed shall not be reached by other means. And that there should be no excuse for a failure to be governed by this discipline, the commands are given after the manner of our language, or so adapted to our capacity that we may understand if we will. It seems that in our struggles to rise higher in right and purity, there is a possibility of erring, which is to be made known as the commandment directs. Of course also it is made to appear that we may sin, which creates a necessity for chastisement, that we might repent. The importance of which is still further seen in the fact of officials being appointed in branch and district organization to teach, hold up, and enforce these commands. And one important fact for these officials to learn, is that position, talent, wealth, ignorance, intelligence, nationality, race, or color, does not make wrong right, right wrong, nor virtue vice, or vice virtue; which is demonstrated in the declaration that none are exempt from the law. Wrong doing by omission or commission is bad enough, but a persisting to continue therein is certainly a subversion of the above plain and God like statements, and can not fail to bring condemnation, and any attempt by any official to encourage rebellion, or wrong doing in any with whom by virtue of their calling they have to do, is a prostitution of power, for unholy purposes, whatever the incentive may be. He who works or lives for policy, or is governed by praise or applause, or by criticism, moves or stands, as it may be lavished or withheld, requires a good share of the smartness with a little cunning of the nineteenth century. But he who calls light light, darkness darkness, and dares to decide for or against, as evidence and law directs, requires a very large amount of gospel grit, and a patience leading to willingness to await the issue of right and lawful doings.

Westated above that the work of the apostles was not finished in reproofing the world of sin, etc., and referred to the instruction Christ gave and what should be done when evidence of

wrong doing existed, referring to mercy; and we might here add hasty proceedings; for while mercy is advocated, hasty proceedings are condemned, in which we join; but have reason to believe it possible, for the stubborn to assume piety, so as to induce those upon whose sympathy they can work, that they have been hastily dealt with; when a proper investigation would show that they have no just cause for complaint, as the officials have only been prompt. How long must the proceedings of the disorderly be winked at? How far must he proceed, to give him evidence of no haste to arrest him in his disorderly course? Would he not be as ready to complain of hasty proceeding if he proceeds a year, as if he should be approached as soon as evidence developed of wrong doing? Experience teaches that time can not cure all evils, and the word of the Lord declares that evidence of wrong doing calls for immediate labor and action; when by labor and investigation facts are reached. Charges and action without labor and investigation evinces an ignorance or wilfulness unbecoming any Latter Day Saint, claiming a sound mind, and an understanding of the rules, precedents and usages of the Church. While labor, investigation and action when facts are reached, but give evidence of a desire to stand in positions appointed, learn and discharge the duties thereof, and to receive approval, for the word declares that those who fail in these works shall not be counted worthy to stand.

Without attempting to define the cause, I find the latter work is sadly neglected; so that it would seem that the Saints in some localities have almost concluded that they are under no restraint, and that religion consists only in going to meeting when it's convenient, etc.; having such conceptions of liberty as to think their rights infringed on, should they be approached by an official and questioned, reproof, or admonished; so that instead of it being a rule to deal with and adjust wrong where it exists, that the innocent may be justified, the guilty punished, and the dignity of the church maintained, it is but an exception; or but rarely done, so that the guilty often exults, and the innocent settles down under a burden, as a result of negligence or unfair legislation, from which, by virtue of his relationship with the church, he should be free. And the impression obtains that the church is a nursery for, rather than to suppress, discountenance and condemn wrong; for which cause the righteous mourn. We ought to have learned long ere this, that the sober, thinking portion of the world, have long since ceased to be charmed with the theory, however fascinating, without the practical results of religion. The instruction given in Doctrine and Covenants, sec. 59, is very significant; for after giving the church a command, (for if the following is not a command we would like to know what language must be used to convey the idea of a command): "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer," etc. If this does not make it imperative upon the Saints to go to the house of prayer on the Lord's day, by what rule or logic is it imperative upon the Saints to refrain from stealing, or lying, because of the language, "Thou shalt not steal," etc. Negligence in one case is the sin of omission and commission on the other.

Does the law tolerate one, and condemn the other? We know, as all others know, that circumstances often conspire to prevent assembling; and here the wisdom is seen in appointing men to "see that the church do meet together oft," which obligates that officer in the event of any member absenting him or herself, to know the cause of the absence, that the church may not condemn or surmise evil against the absentees. But evidence of ignorance, or desire to grow wise above that which is written, has been seen in the consumption of precious time to prove that the Teacher is not a visiting officer; and though the Priest is under obligation to visit, yet it is not necessary, as we know enough to know when to pray, etc. The result of which may be seen in some branches; which report large numbers enrolled, by visiting their places of worship, to find no more than a tenth of the number reported present, and inactive and lively worship at the time appointed; unless a stranger is to be seen.

To be continued.

Tobacco Considered.

While I am always in favor of temperance as it applies to intoxicating drinks, yet a drunkard seldom presents a more disgusting and repulsive appearance than the man or boy who has his mouth and chin bedaubed with tobacco juice, to say nothing of the stains on his shirt front and other clothing, down to his toes. The ministry ought, I think, to wage as incessant a war on tobacco as on whisky, for they are equally ungodly practices. The mouth is an institution of nature intended only for beneficial help to the other portions of the body. It has a long—I might say endless—list of duties to perform in complying with the legitimate requests of nature; it has enough to do without debasing and abusing it by demanding of it a duty which is repugnant to its very nature, unpleasant and injurious to its neighboring functionaries, and disgusting to other people. If the much-abused tobacco chewing mouth had the privilege and voice to speak from individual sentiment, what a stinging rebuke it would administer to its possessor. I can not see the propriety of any man using this filthy weed, either by smoking or chewing. There are a thousand excuses offered for contracting the nasty habit, and so there are for drinking whisky. In my association with my neighbors and other friends, I have often been asked whether I chew tobacco, and my answer is almost always the same: "When I can not find any better use for my mouth than that, I will let it rest." What is there about tobacco or in its use that commends it? Not the smell, not the taste, not the sight, not the effect it has on the organs of the mind or body! Then what is it? Does it improve a man's appearance to stick a cigar or pipe in his mouth? Does it look well to see one side of his mouth puffed out with a wisp of the nasty stuff? Does it look well to see the juice squirted all over the stove, the floor, or carpets? In short, is there anything nice, commendable, or even decent about the use of tobacco?

The modest man has everything to gain, and the arrogant man everything to lose; for modesty has always to deal with generosity, and arrogance with envy.

A HOLLOW EARTH.

Symmes' Theory, by One of the Symmes' Family.

[Louisville Courier-Journal].

IN your supplement of September 25th, you have a correspondent in Dixie, Arkansas, who signs himself "S. S.," asking your views concerning the statement in the Cincinnati *Commercial* relative to the North and South Pole, i. e., that there is an opening at each pole, and the earth is hollow and vessels have passed through from pole to pole, and it is warm there and the people speak the Hebrew language," etc. Your answer is, "It is possible, nay probable, there is an open Polar Sea at the North Pole, but there is not a shadow of probability that there is anything of the kind at the South Pole. John Cleves Symmes, who advanced the idea of an open Polar Sea at the north, taught that the earth is hollow. No one has any reason for saying even a chip has ever passed through this hollow, to say nothing of ships. Nor is there the shadow of probability that the people there speak Hebrew. There is not a single fact known about these hollow spheres. They are the product of the imagination."

You are certainly not a "chip" of the old block, or you would never have given such a simple answer to so grave a question. A book upon the subject of "Symmes Theory of Concentric Spheres and Polar Voids" was laid on the desk of each of the publishers of the *Courier-Journal*, but I presume they did not take the pains to read it, in order to learn the proofs therein advanced of the truth of the theory. The idea that a "chip" could be seen passing through an ocean 2,000 miles wide, that extends from north to south, is preposterous.

Your idea that the "Symmes Theory" is imaginary, alone shows plainly that you have taken no pains to inform yourself on the subject. Has not England spent millions of dollars in trying to prove the Newtonian theory true in her efforts to reach the North Pole on ice, but signally failed by getting into a milder climate after passing the 80th degree of north latitude, precisely as Symmes said would be the case? Did not her Captain Parry try it five times, her Captain Ross twice, her Franklin three times, and Kennedy once, and all of them give strong evidence of the truth of the Symmes theory, as far as they went?

No one has ever yet attempted to pass through from pole to pole. But does that prove that the theory is imaginary? When Captain Parry got as far north as 82 degrees and three-quarters, and found the sun so hot as to melt the tar out of the seams of his boat, and the compass had reversed its position and the needle was pointing directly south, when he thought he was going north, where would he have come out if he had followed the direction of his needle? Where could he have come out at but at the South Pole? Did not Captain Hall pass up north through Smith's Channel into Polaris Bay (that Dr. Kane's men thought was the open sea when they got there), then into Robeson Channel that led out into the open Polar Sea, and found the climate so mild that his sailing master, Captain Buddington, would not let the vessel go any further because the Newtonian theory did not bear out his expectations, and he knew

nothing of the Symmes theory, which was being rapidly developed, hence he turned back? While up there Captain Hall writes his last dispatch to the Secretary of the Navy, in which he says:

"I find a much warmer country than I expected, and it abounds with life," etc. Did not Captain Wiggins, with a Mr. Seabaum, follow Hall's tracks, and steamed out into the open Polar Sea, and found a mild and genial climate and a rich timbered country, and a people that did not speak Aryan or Sanscrit, as you intimate, but spoke Hebrew; and rode through the country and found it beautiful and in a highly developed condition—wheat selling at sixpence a "pood" of forty pounds, and beef at one cent a pound, and other things equally cheap—and they were told of ten or twelve gold mines that yielded from five to seven tons each annually; and all this was reported in London last February, but I presume you never heard of it, or you would not say the Symmes theory was imaginary.

A Captain Tuttle has made the same report, and says he saw bananas, figs and dates in that country, and it was him that reported the people as darkish in hue, black hair, Roman nose, and speak Hebrew; yet how many men there are like you, perhaps, that will not believe these reports. Those men found these people when sailing south in the open Polar Sea, and, no doubt, if they had continued on going south, they would have come out at the South Pole.

Is there not the same reason to believe that the earth is hollow and habitable within as to place implicit confidence in the opinion that the planets are habitable? And yet the one has been ridiculed as the wild speculations of a madman, while the other receives credit among the most enlightened. Can you suppose that the great Architect of Nature would throw together such a vast amount of matter as there is in this earth just for what is on the surface and all the rest to be useless? Such an idea seems unworthy of the Divine Being, whose essence is all perfection.

Can you for a moment suppose that the interior parts of the earth have received less attention from the Creator than the objects which are under our immediate inspection?

On the contrary, it may be more rationally inferred that for the object of more widely disseminating animation, spheres are formed within spheres, concentric with each other, each revolving on its own axis, and multiplying the habitable surfaces.

But when we come to consider each of those eighty millions of fixed stars with their planets, and they with their satellites, all consisting of concentric spheres revolving within each other in due order, and adapted to the support and comforts of life for countless millions of beings, we are struck with ten-fold astonishment and admiration, and bow with reverential awe before Him who sits at the head of the universe and governs the whole with unvarying laws.

Why, sir, if the earth be not hollow, you must pull down the spheres of Saturn, erase the belts of Jupiter, destroy the rings of Mars, extend the cusps of Venus, or show why this earthly planet should be different from the others.

AMERICUS SYMMES.

If you would pass for more than your value, say little. It is easier to look wise than talk wise.

Representation in Conference.

"COMMON CONSENT."

I THINK the agitation of this question is opportune, and approve of most of the ideas of "A Member," in a late *Herald*. "Let all things be done by common consent," is a positive, and a wise command to the Church. It has been quoted as an argument in favor of the promiscuous assemblies, that meet every six months, called General Conferences; having the right to vote and transact any and all "Church business that is necessary to be done." I never could see that such a body, or company of Saints could be properly called "the Church," when it was often not one-sixtieth of the membership, and probably never more than one-sixth. And certainly but few have been present who by virtue of their positions as general officers, would be recognized as having a right to represent the body, and fewer still who were sent as delegates from districts, or branches not in districts.

One way, as it appears to me, that the "common consent" so much desired, so much in harmony with the principles of a free government, "a government of the people, for the people, and by the people," can be obtained, is not by an unauthorized crowd, voting as has heretofore been the case, each man, woman, and child, for himself, or herself, as his or her private judgment dictated, with no reference to pleasing anybody but self; but by those (outside of general officers) who were sent by districts or branches not in districts, to represent them on questions known to be impending, or to be brought forth for settlement, and who would be authorized to represent them on new questions, as in their best judgment their constituents would desire. To preserve equality in representation, every district could send a delegate for every hundred members, or one for each branch in the district; or to allow the one delegate from the district to cast one vote for each branch represented. However, that could be arranged by a "General Assembly of the Spiritual Authorities." The point to be settled is, in what way can the "common consent" of the whole body be obtained. I see three feasible ways. One is by the Church sending delegates, duly authorized to represent them, and whose acts they consent to father, and so mean, by sending them. Or, to consider that the Elders shall devise, and transact the business at the conferences, they being as the word of God calls them—"Conferences of the Elders," or "Conferences held by the Elders of the Church." And then if any business is done, that affects the faith and order of the Church, or temporal or spiritual interests of the entire body, directly, that before it becomes binding, or operative, that the branches throughout the world, take the privilege of deciding upon it, at the earliest practical moment, and their action be reported to the First Presidency, who, as soon as possible, would declare publicly, what the voice of the majority is. But whether the above or any better system be adopted, one fact remains, and that is, that in no sense can the decisions of the present promiscuous assemblies called "General Conferences," be construed to be the "common consent" of the Church. Either the Church must send men to represent her, and she hold herself responsible for their

actions, or let her assume the right to accept or reject by subsequent branch action, every important measure, or any measure passed by the Elders subject to her approval, or non-approval. Or, which would probably be as well, and to my mind, perfectly in harmony with the letter, and spirit of the law governing the Church; viz., to let the "Elders" transact the business, and to reserve to herself the right to protest against any innovations, violations of law and order, heretical teachings, or any act subversive of the faith and order of the Church, which protest if not heeded by the Elders, could be followed by a repudiation of that class by the body. But, as that would not be probable, but rather that the Elders would "observe" and "teach" the "covenants and Church articles" as closely as the rest of the body, it appears to me, that after fervent prayer by the body, that the Spirit would direct and control their deliberations and acts, the body could well give its "consent" by thus acknowledging the principle of action, revealed in the laws of the Church, or in other words, by accepting as a body the Book of Doctrine and Covenants, as containing the order of heaven concerning Conference work.

And it would, thus give its consent, its "common consent" to the doings of the "Elders," believing them as a body, to be men of God, seeking in all their deliberations to be guided by the Holy Spirit. Perhaps these thoughts, if they accomplish no other good, may serve to call attention to the necessity of an early settlement of an important matter, by a forth coming "General Assembly;" it being evidently the only body authorized to settle it.

And if so, can any but the Melchisedec Priesthood form that Assembly? And if its decisions are final, is not the principle established, that the Church, by its acknowledgement of the law authorizing such an Assembly, gives its consent beforehand, so to speak, to what that body may decide? If the decisions of certain tribunals recognized in the law can not be appealed from, or are final, wherein comes the "common consent" save it be in the endorsement by the Church, of the law governing the creation of such tribunal, and that directs its labors and decides its powers? The same principle that governs the "several conferences held by the Elders of the Church," is it not? The Elders are chosen by vote of the laity, or with their consent, and are ordained by their vote, or with their consent; and in view of the fact, that the word of God, (accepted by the laity, or by the body), gives these Elders certain powers and rights, among which is that to meet at stated times, and to do "whatever Church business is necessary to be done at that time." These men constitute therefore a legislative body, chosen by the people to represent them, to transact business for them; "whatever" business, i. e. "Church business" is "necessary to be done" when they meet. These Elders, or this body of legislators, have as part of their legitimate work, chosen certain General Officers, such as the First Presidency, Apostles, High Priests, Seventy, Bishops, &c. The Church has never by direct delegate representation, nor by subsequent branch action, given its "common consent." And are these appointments legal, or are they null and void? If they are valid,

it is by virtue of the authority belonging to the Elders—which authority was given them by the membership. Wherein comes the "common consent?" Plainly in the appointment by the body, or by the common people, so to speak, of the body or class, called "the Elders." And if "common consent" can not be given in this way, and must be by representatives sent directly from the people periodically, or by endorsement of the Elders' action subsequently by the branches, then these "General Officers" can not lawfully act, or are not as yet legally in office. But they evidently are duly appointed, and by "common consent" on the above rules.

Fraternally,
ANOTHER MEMBER.

Letter from C. Scott.

Editors' Herald:—We have thought good to write somewhat of our endeavors in the work that we love, for the past—the year; now leaving us.

After returning from Canada, in February last, we labored in several places in South West Michigan, including our attendance at the General Conference, and the holding a discussion at Clyde, Allegan county, Michigan, with Elder Kenyon, of the Seventh Day Advents, of ten evenings' duration, on the Sabbath, Conscious and First Day questions; till May 28th. We had a splendid time, on our part, at the discussion, and one of the results is, the people of that vicinity wish very much to have the truth preached there, so they wrote us recently. May 29th, 30th and 31st, was in attendance at Michigan District Conference, held at Clear Lake, Steuben county, Indiana. Bro. Joseph Smith, M. T. Short, H. C. Smith, and G. T. Griffiths, by their presence and labors added much to the interest of the meeting. The conference session was pleasant.

Early in June, Bro. Griffiths and I went to Canada to labor for a season. We attended the sessions of the Kent and Elgin, and the London district conferences. Both passed off pleasantly and were well attended. By the former we were appointed one of a committee to adjust difficulties then existing in one of the branches of the district. Our labors being cut short in Canada, consequent upon circumstances over which we had no control, we soon returned to Michigan, leaving Bro. Griffiths to assist in the work there. We have never, hitherto, notified the conference, or the brethren appointed with us of our inability to assist them in the matter referred to, and we hereby ask the forgiveness of all concerned for this dereliction of duty, on our part.

On our return to Michigan in June, we united our labors with those of Bro. M. T. Short, doing what we could in Steuben county, Indiana, and Branch county, Michigan, till August 10th, and on the 14th day of August we started westward, expecting to work our way to the Semi-Annual Conference. Our first stopping place was at Kewanee, Illinois. We remained at Kewanee over Sunday, and spoke twice in their nice church, with good liberty to interested audiences. We were received with great kindness by the Saints at that place.

Bro. Short was with us, and together on Monday we went to Millersburg, and on our

arrival were made the guests of Bro. and Sr. Vernon, who were genial and kind. On the evening of August 18th, we, by request, solemnized the matrimonial rite, uniting thereby, Bro. M. T. Short and Sr. Viola Vernon, in one, and although it causes us to blush, because of the peculiar importance attached to this step, yet by the merry, laughing cheerfulness manifested by about thirty guests, we were soon relieved of our embarrassed situation, and leaving the parties and guests to their enjoyment of the situation, we met with the Saints at their neat little chapel for a season of pleasant worship. We remained at Millersburg and vicinity about two weeks, laboring at different points in connection with Bro. Short and others; also, was in attendance at a very pleasant session of conference, held with the Saints of the Buffalo Prairie branch. After this brief and very pleasant visit at Millersburg and vicinity, we made our way on westward, halting next at Burlington, Iowa. Of all the acquaintances formed at our many stopping places, we can not pause to speak, in a letter of correspondence to the *Herald*. We were permitted to speak several times to small audiences in the Court House in Burlington, being assisted by Bro. Johnson, the president of the Burlington Branch. The city of Burlington is quite a picturesque place; as we were crossing "the Father of Waters" on the train, the sun was just setting, and all nature seemed pleased: the State of Iowa seemed to be looking to the east and laughing at our approach, and Burlington seemed to be settling on the hilly dimples of its smiling face. After visiting pleasantly at Burlington for about eight days, and being joined in company again with our genial brother, M. T. Short, and his amiable wife, who were on their way to Conference, we left the kind Saints of Burlington with pleasant reminiscences of them, and continuing our journey westward over the broad prairies and undulating plains of the beautiful State of Iowa, calling next at Lucas. Here is a branch of generous hearted Saints, ninety-nine in number, three being added the day of our arrival, their worthy president administering to them the rites of the kingdom. We spoke to them in the evening with much liberty. September the 3rd, we visited Davis City. Met Brn. J. F. Scott and wife, T. J. Bell and wife, with other cousins whom we had not seen for some years, and with whom visited very pleasantly, indeed, for a season. On the fourth of September, we met some of the Saints of the Decatur District in conference capacity, near Pleasanton. Business being the order of the day, and seeing a goodly number of old gray headed veterans in the cause present, with others of lengthy experience, we thought it wisest for us to have but little to say, and learn all we could by observation. On Sunday forenoon, we, by request, spoke to a large audience in the grove with much liberty, being greatly blessed, and in the evening we occupied the First Union Church of Davis City; spoke with liberty on, "Is there a God?" to a large audience, who listened attentively. While at the conference we occupied the position of "guest" to Brn. E. Robinson and Z. H. Gurley, and family. Of course we did not get lonesome, with such a choice variety of company to entertain one,—Bro. Robinson to talk of incidents connected with the early history and rise of the Church,

and Bro. Gurley lively, and so very socially conversing of current topics of interest. Would like to have stayed longer with them.

On the 6th we had the pleasure of a visit to Lamoni and vicinity—the settlement of the Saints, sharing the company of sturdy John Newton, of Scotch birth, with whom we were formerly acquainted in Indiana. A very nice portion of country there presents itself to the eye of the passer by. Evidences of industry seem apparent on every hand, which are good indications of those settling in this new country. In the evening Bro. Short preached in the new church at Lamoni, then in process of erection, and nearly completed, was being built, I think, through the kindness of Sister Dancer. One evening while at Lamoni, about "the time of the evening oblation," as we were repairing to the temple to worship, we noticed that the atmosphere was filled with "the smoke" of the offerings of "strange fire," then being offered by "the sons of Israel," and the window of the temple being raised, the smoke of their offerings filled the temple, or rather, the "ill savor" of the smoke of their offerings did, and so peculiar was the effect that "one of the daughters of Israel" fainted in consequence.

Verily a "word of wisdom" if heeded would relieve many of us of unnecessary expenses, and of many consequent ills.

During the week following the conference at Pleasanton, we spoke once to a large audience of Saints at Lamoni, and twice to the Saints and friends at Davis City, and then returned to Lucas, where we spoke once with rather unusual liberty on "regeneration."

On Saturday, September 11th, we took leave of the brethren of the villages of Cleveland and Lucas, and in company with Bro. Gurley, Bro. Short and wife, we boarded the train and went on to Council Bluffs. Of the Conference held near the Bluffs, September 12th to 20th, we need only say that we consider it a grand success. Relieving itself of some disabilities of a controversial nature hitherto before it, preserving the good spirit of unity, so beautifully set forth in its standard of adjudication, the daily baptism aggregating thirty-six in all baptized. The amity of feeling that characterized such a large number of investigators, struck us with much force, and renewed us in the belief, that the way to unite the race religiously, is to accept the great platform in full, that was originally submitted by the Savior of mankind. To my mind this is the only salvation for man, at least it is the only means yet proposed of the Father. We greatly enjoyed the society and acquaintance, not forgetting the great kindness, of the many Saints with whom we were privileged to associate while at the Conference. And can assure you that we quitted their society with reluctance, but renewed in hope for the success of the glorious cause of truth. After the Conference concluded, we took a rest of three or four days, visiting at Glenwood, Iowa, with Bro. E. L. Kelley of pleasant memory, who resides there, and is engaged in the legal profession.

Our next move was to go to Wheeler's Grove, Pottawattamie county, where we tarried some eight or nine days, and preaching about eight times in all, being encouraged and assisted by our beloved brother, E. C. Briggs, who seemed so familiar, and so much like our own

father in his manner and temperament, that we imagined ourselves in his presence one half of the time. Our last meeting at the Grove was so pleasant that we then wished to stay there four months longer at least, but time, the great inevitable mover of all things, bid us go onward to our field of labor, and homeward we turned our course, reaching home October 8th, having traveled some one thousand miles since August 14th. Space forbids my entering into an extended description of the many advantages to be observed in traveling through the beautiful west.

We would feel indeed, that we were actuated by a spirit of ingratitude, were we to fail in this relation, to mention being the recipient of material aid from the brethren and friends which assisted us to and from the conference and of many other kindnesses, so that we hereby tender a receipt in full, for all expenses to and from the conference, to the generous donors. Since reaching our field of labor, we have attended the conference of the Michigan district held at Coldwater, Michigan, October 23d and 24th, 1880, and labored at various points in south-west Michigan. We now think to visit Lapeer and Genesee counties, this State soon, and thence on, as the way may open up.

I trust that the Board of Publication will take into consideration the feasibility of compiling into a small volume the minutes of the General Conferences of the Church, from the beginning,—at least of the Reorganization, that the Elders may be supplied with a record of the official acts of the Church, and thus supply an important link now wanting in the history of the Church, and thus enable us to act in the future, consistent with the past, or reform and improve, as the case may demand.

C. SCOTT.

LAWRENCE, Mich., Dec. 29th, 1880.

A Lost Tribe.

The Russian traveler and journalist, W. J. Remiowich-Dantschenko, has just published, in a very interesting work entitled "Wojinstwujsci Israil," the results of his recent travels in the Caucasus. He has discovered on the highlands of Daghestan a tribe which has been settled there for thousands of years, and although they are of warlike temperament and closely resemble the Cossacks in appearance, there is no doubt at all that they are really Jews, for they strictly follow the Mosaic law in the Biblical interpretation of it. It is strange that this people has hitherto escaped the notice of ethnographers, for they themselves affirm that they have lived in the same spot since the time of Salmonassar. They are ignorant of Talmudic literature, and of the building of the second temple, and they retain the old Jewish names in use in the days of the wanderings and the first Kings. They manufacture largely a red wine which is said to be the best in the Caucasus, and they adhere strictly to the Mosaic law that a man must marry his deceased brother's wife.—*London Examiner*.

He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain one.—POPE.

Men judge us by the success of our efforts. God looks at the efforts themselves.—CHARLOTTE ELIZABETH.

The Love of Money.

"For the love of money is the root of all evil."
—1 Tim. 6:10.

If ever there was a truthful saying, Paul made one when he uttered that. It is impossible to realize the amount of evil the thirst for gold has brought upon the human family. Nearly all of the crimes, misery and woe, under which the human family is struggling can be traced directly or indirectly to that source. There seems to be no nation or people that is free from this accursed scourge. Social circles of every grade, from the highest to the lowest, have been invaded by it, to the entire destruction of peace and happiness. Not only does it banish happiness from the home circles, but it moves to wider fields; and bids fair, in the near future, to hurl nation against nation. The misery and bloodshed then, no human mind can conceive; indeed, a glance at the past shows this to have been the cause of all wars.

It is a common saying, and a well known fact, that social pleasures are at an end. Where shall we look for the cause of so deplorable a fact? In the thirst for gold, which crushes out and covers up all that is calculated to make man noble and happy; and soon will destroy nearly all of the human race. It is right that men should be industrious, should seek to accumulate wealth, but not to the extent that makes them dishonest, that makes them commit crimes of every shade and nature.

Well, how is it with the Saints? Has this curse entered their circle? No; for it has always been with us, to the destruction of thousands. Only a few have been able to come out from under its galling yoke, out into the broad field of freedom. Many are still striving. God grant they be successful. While man's love for money is greater than it is for Christ and his cause, he could not consistently be called Christ's follower. How shall we tell which he loves the most? By his works, which speak more truthfully than words. Christ will doubtless judge in the same manner, for he says, "If ye love me, ye will keep my commandments." Which shows there is something more to do than love him. There is work, work to perform, which is not confined to a favored few, but to all his; all who have legally entered his kingdom. If we are Christ's his Spirit will be within us, which will readily be discerned by our actions, for remember they speak louder than our words. Selfish actions characterize those outside of the fold, while right the reverse ought to characterize those in. Our whole aim in this life should be, to do good to others, for therein is safety, and only in that.

When Christ resigned all the honor, power and glory that he had with the Father, and came here to suffer and die as he did, it was no selfish motive that prompted him. It was not that through his sufferings he might attain greater glory, nothing of that kind; but purely a love for others that caused him to act as he did. That spirit was one of love so great that it caused him to sacrifice *all* that he had. Now those whom he *owns* will have the same Spirit, which will be made manifest by their works, as his was; and in this way, or by this rule, Christ's people may always be discerned from all others. They will be found through their great love, sacrificing all that they have and

hold dear, doing all that is within their power to minister to the wants of suffering humanity. This no man can do of himself, only by the aid of the Spirit that Christ has promised to give to those who will do these works.

Saints, do we fill the bill? Are we making all the sacrifice that we can, for Christ and his cause? It may be said that it is not necessary that we should. But did not our great leader and example? And did he not command those who were his followers here to do likewise? Perhaps the objection might be urged that there is none in the church to-day who is making such a sacrifice. This can not be true, for there are many noble souls who are sacrificing wealth, all the pleasures it can give, home, and all its endearing pleasures. What more could they do? Of course if we don't want that reward that is attached to that sacrifice, we need not make it; according to it will be our reward. Strange it is that so many of the Saints think they ought not to do any thing for the cause, unless they can just as well do it as not. If it is any inconvenience at all, they will put it off till a more convenient season, which never comes; and if it did, small blessings would there be for doing what we could just as well do as not. The blessing is in the sacrifice, not in what we do. And this is just, for all men have not the same ability. If a brother takes his team and conveys an Elder to his field of labor when he is in a hurry with his work; certainly more reward will be attached to the act, than though he took him when he had nothing to do. Or, if he gives when in hard circumstances he deserves more reward than if he had plenty.

And herein is the justness of the law of tithing. Here are two men, one has ten thousand dollars, the other ten. The rich brother pays one thousand dollars, the poor one; and by so doing is entitled to the same blessing as the other. This is just, for it was as hard for him to pay one as it was for his brother to pay one thousand. It is not the amount but the sacrifice we make that brings the blessing. When the Saints know that so well, why is it they are so loth to make it? Many of them wait until they are in better circumstances before doing anything for the cause; not seeming to realize that they could do no more than at the present, and that a gift without sacrifice is no gift at all. A sacrifice must be made here, or hereafter. If we work for the pleasures of this world here, we do it to the sacrificing of the pleasures of the future. If we make it here, we gain it in the next. The denial must be made. All there is about it is, if we make it willingly, great is our reward. If we are compelled to make it, condemnation.

The most fitting time for a man or woman to help the cause is when they have the will; when there is a will to do right there is always a way. But many don't like to do anything, until they can do something of some importance; not that they want to appear well in the eyes of others, but because they are free, liberal hearted; and do not want to be seen giving so small an amount. It looks too small in their eyes, their heart is larger than their purse, so they wait until a time comes, when they can give more, which time seldom, or never comes. No, brethren; when you feel like helping, and have only ten cents, chuck it in. Don't wait until you take the second thought; for the next will be, not to give it.

And be glad that ten cents was all you had, for ten dollars would be much harder to give, and no more reward. And if you haven't ten cents, go over to some of your neighbors, and talk doctrine. Not well enough posted! Well, get them to come to meeting. No meetings! Well, drop a line to Bro. Joseph to send you some tracts far them; or help some one that is in need. Any thing, no matter what, so you are doing good to others, then we are safe, and in no other way. No man can save himself, in working only for himself; in doing so he has not the spirit of Christ. To save ourselves, we must strive to save others, that is the only safe platform to stand on.

H. L. H.

The Wonderland of Montana.

A CORRESPONDENT of the Idaho *Statesman*, writing from the National Park, on the Yellowstone, under date of September 11th, says: "For the past three days we have been reveling in the wonders of the Plutonic region. On every side we have had springs hot and cold, clear and muddy; mountains of pure sulphur; geysers throwing water 250 feet high, of all shapes, sizes, and variations. Right here, within 200 yards, the thing varies a little, for, instead of water oozing from mounds built up by the sedimentary deposits of ages, they are funnel like cauldrons fifty feet from the surface. There is one that, looking down into it appears to be, and I think is, a subterranean river. It is as wide as the Boise river, and the bubbling, seething noise it kicks up is almost terrifying. It is very muddy, and from the appearance of the trees for five hundred yards around, and the wetness of the surface, it must occasionally spout to an immense height. Not far away, at what appears to be the entrance to a cavern, is another boiling spring like the other, rolling out in waves from a vast hole. It is scalding hot, beautifully clear, but very sulphurous. The rocks around the entrance are covered with a soft sediment of various dark, brilliant colors, on which many names are written. Of course we added ours.

Beware of the First Step.

There is no step so long as the first step in any direction, especially a wrong one. Having once taken it you are likely to go farther.

One who steals a penny will remember it when he thinks of stealing a sovereign. If he steals the sovereign first, when he is tempted of thousands he will remember he is already a thief. A perfectly innocent person dreads the soil of any sin upon his soul, but after the slightest swirch he can not say "I am clean." The vulgar proverb, "One might as well be hung for a sheep as a lamb," means a great deal. Often the lamb was stolen years before, and now why not the sheep? An idle word, half oath, half exclamation, leads the boy to swearing. Once having sworn, he will swear again. The first step may not be much in itself, but in relation to our lives is a grand stride.

The house we live in is our body, and we only have a lease on it, and can only enjoy it as long as we keep it in good repair. Then, look well that it does not run down and we be compelled to move out to—where?

Usury.

Editor Saints' Herald:—I notice on page 366, Vol. 27, No. 23 of the *Herald*, an editorial, calling the attention of the Elders and Saints, that you wished one thousand subscribers for 1881. Thus far I take no issue with you; but when you advise men to abstain from one evil, that they may be better prepared to commit a crime, (though you may not consider it as one), I take the liberty to give you my views and reasons why I consider it such, namely, that of taking interest on money.

You say in the above mentioned article, "Just think of it; five cents a day for tobacco, that neither wife nor children share 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."

Now this is very true, and were you to stop here, you would have made a very good point, and given excellent advice; but you continue by saying that, "Five cents a day put at interest at ten per cent per annum 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."

Now then five, or ten cents per day is just that amount and no more. Seventeen dollars and twenty cents is that amount and no more; and so is thirty-four dollars and forty cents, just exactly thirty-four dollars and forty cents, and not one whit more. It is true some may give, either through necessity, or prospective gain, but in any case the money has given nothing. It, the money, has produced nothing; labor has given the increase, not money; therefore, to take interest on money, is to take something for nothing; which is nothing more nor less than robbery. And I find in perusing the Scriptures that usury is condemned, and classed among the greatest of crimes. See Ezek. 13:12: "Hath oppressed the poor and needy, hath spoiled by violence;" verse 13: "hath given forth upon usury, hath taken increase; shall he live? He shall not live; he hath done all these abominations, he shall surely die."

I would not shed the blood of any person under any circumstances; (except in self defense); but it has become a custom to take increase on money, (erroneously so called), that men do not realize the wrong they are perpetrating. Thus they are excusable.

It is this system of usury that prevents thousands of people from subscribing for religious and scientific papers and books. It has caused more poverty and distress, directly and indirectly, than all the tobacco ever used, by a million fold. Still I would not encourage the use of tobacco, nor would I criticize any who advise the discontinuance of it. The reason why I criticize your article is because you advise your followers to abstain from one evil, that they may have a better mode to deprive others of what they honestly earn, and belongs to them. Then, because he has not accumulated a home, which some money-loaner has robbed him of; you say, or as much as to say, "Why don't you save your tobacco money, and take a mortgage on some poor man's farm, who is under necessity, or

compelled to hire money; and then with the interest put "wheat bread on the table;" build you a nice home, subscribe for the "*Herald, Hope, and Advocate.*" Then again, if your people do not do this you call them Communist.

If to not rob my fellow men is Communism, then, by all means call me a Communist.

JOSEPH NEPHI WAIT.
BINGHAMTON, Ontagamie Co., Wis., Dec. 30th, 1880.

Patriarchate.

Dear Herald:—Having recently read, in your pages, one or more articles concerning the office of Patriarch, with a request that more be written, with a view no doubt, of agitating the question until the office be filled, I thought a word from your humble servant would not be out of place—but will first say, that should I differ from either, or both of said articles, it will be with a view of reaching the truth, and not to throw discredit either upon the writers of, or the articles themselves.

It was stated by one of the aforesaid writers, that it was held by the former Joseph, that an "evangelist is a Patriarch." I will say here, that my opinion is that an evangelist is a bishop, called and set apart for a specific purpose;—as I will set forth hereafter. But first, as regards a patriarch; we find no mention made of the office in the Old Testament, but in the New. The term is first used by Peter, referring to David as patriarch. Next by Stephen, who called the twelve sons of Jacob, patriarchs; and also by Paul, who speaks of Abraham as patriarch; but in none of these references do we find any mention made of patriarch, as pertaining to an office, and therefore do we find nothing said in regard to their duties as such officers; but in all the above references, we are inclined to the opinion, that those men were spoken of as patriarchs because they were not only the father of many children, but that those children were not only children of prominence, but also of promise.

The most light, however, that we find anywhere, on the calling and duty of Patriarch, is in the revelation given in 1841, par. 29, which reads, "that my servant, Hyrum (Smith) may take the office of priesthood and patriarch, which was appointed unto him by his father, by blessing, and also by right; that from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, * * * and from this time forth I appoint unto him that he may be a prophet and a seer and a revelator unto my church," &c.

We learn from the above, that however important to the Church we may think the above office to be, we have nothing to do in the premises, (unless indeed it be to pray that the Lord may fill the offices in His Church), until such time as the Lord may see fit to appoint the one having the right to such office; in view of the fact that we expect the Lord to speak through him (as pertaining to his special calling) "as prophet, seer, and revelator."

I think the fact is also plainly taught in the above that there can be but one to fill the office of patriarch to the Church at one and the same time; from the fact that Hyrum was to "hold the keys of the patriarchal blessings upon the heads of "all my people," and would

therefore completely annihilate the idea of an evangelical minister and a patriarch being one and the same officer.

We now come to consider the office and calling of an evangelist; the first mention of which we find in Acts 21:8, wherein is named "Philip the Evangelist, one of the seven." By referring to the beginning of Acts 6, we see that the duty, (at least in part), of those seven, was to "serve tables;" a duty belonging to the bishop—which office was not especially needed until there began to exist a branch, or branches of the Church. By reference to the Inspired Translation it will be seen, that those seven are not called deacons, in the head lines, as they are in the King James'; consequently the only authority we have for calling them by any official name is in Acts, as above referred to. Paul, in Eph. 4th, makes mention of the same office, as a "gift" from God through Christ.

We turn to 2 Tim. 4:5, and find the Apostle exhorting Timothy to "do the work of an Evangelist," at which time Timothy held the office of "first Bishop of the church of the Ephesians." (See foot notes, 2 Timothy, conclusion of letter). I therefore can not see how Timothy could have held the office of Bishop and Patriarch; for if an Evangelist is a Patriarch he certainly held it at one and the same time; as I have shown and will continue to show that the office of Bishop and Patriarch are almost entirely different, with the exception that both may preach the gospel, administer to the sick, bless children, etc.

We now turn to sec. 104, par. 17, B. of C.: "It is the duty of the Twelve in all large branches of the Church, to ordain evangelist ministers, as they shall be designated to them by revelation." And by referring to sec. 72, we find an officer called that answers to this necessity. Said Newel K. Whitney, being called by revelation, through the proper channel, whose duties were set forth, as one of the Bishops of the Church. Not only so, but it was said, (read the whole section), "and now behold, this shall be an example for all the extensive branches of my Church, in whatsoever land they shall be established." That is when the Lord sees the necessity to exist, he will fill said positions, by revelation. See sec. 68, par. 2; sec. 46, par. 7. From which we also learn that the Bishops thus appointed, not only have jurisdiction in temporal, but that they have duties in spiritual matters also; and can consistently be called "ministers in all large branches of the Church," when so called. Concerning such call, we still read from sec. 104, par. 33, "Thus shall he be a judge, even a common judge, among the inhabitants of Zion, or in a stake of Zion, or in any branch of the Church, when he shall be set apart unto this ministry."

It is true that the Bishop's duty is in administering in all temporal things," but while this is the case, it is his duty to preach the gospel, and sit as judge, not only in temporal, but also in spiritual things. See sec. 83, par. 23; sec. 42, par. 22.

My attention was called to the above, which culminated in the foregoing conclusion, more than from any thing else, in a debate held some time since, with a Brighamite Elder, in which reference was made by him to sec. 104, par. 17, from which it was claimed that an Evangelist was a Patriarch, and that it was there-

fore the "Patriarchal Priesthood," (as he persisted in calling it), that was to descend from father to son; the idea being, of course, to destroy the fact of its being the presidency of the priesthood that was to so descend. Not only so, but that it was the right of the Twelve to designate, and ordain such Patriarch.

Now, friend *Herald*, I have written the above with all due respects to the opinions of others; favoring free discussion upon all points of essential belief, that we may finally all see eye to eye, as I believe with you in the final triumph of all God's children. And whether you and I are numbered with them in that day, depends altogether upon whether we fill our office and calling acceptably to Him from whom we expect our final reward.

Yours in truth,
LITTLE SIoux, Iowa, Dec, 23th, 1880.

J. C. CRAAB.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor:
Joseph Smith, Plano, Kendall Co., Illinois.



JOSEPH SMITH, EDITOR.

Plano, Illinois, February 15, 1881.

NOTICE.

FROM its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible to do so. Those ordering this book or more than two copies of any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

A SUM IN MORAL ARITHMETIC.

ONCE on a time there was a man whose name was A. This man was a member of a Church, and lived in a community of the brethren, interspersed with unbelievers, non-professors and members of other churches. By some years of labor and economy he had accumulated some property, and was in easy circumstances. At the end of a prosperous year he had, on April 1st, over and above the current support of his family, his taxes, &c., \$1,000 in money. Upon consultation with his wife he decided to pay one-tenth of this sum to the Church of which he was a member; and meeting the Bishop soon after, he handed him \$100, taking a receipt for the money. The next morning before breakfast a brother in the Church named B called, and stated to Bro. A that he wanted the use of \$100 for a year, and wished to know if Bro. A could let him have that amount; further stating that he was willing to pay something for the use of the money. Bro. A let him have the money, taking a promise to pay running a year,—interest at ten per cent. While sitting at breakfast, Sr. A remarked that Sr. C had visited her the day before, and was anxious to buy a sewing machine; but being a widow with two children, and nothing but her needle to maintain herself and family, she had not the money. She could get plenty of work, more in fact than she could do, working by hand; but if she had a machine she could do much more—enough she thought to pay for a machine.

She found upon inquiry that she could buy one on time, by giving some one as security for her, and paying in stated monthly sums; she wanted to know if Bro. A would go security for her. Bro. A promised his wife that he would see Sr. C that day. After breakfast, Bros. D and E came in on business. D wanted to borrow \$300, and E \$50. These brethren received these sums: Bro. A taking Bro. D's note at eight per cent interest, for a year; and a due bill from Bro. E, as he only wanted his for a short time. On his way to the village that morning, Bro. A called at Sr. C's; and handing her \$50, told her to buy her machine for money down, and thus save the \$15 extra that the agent wanted when selling on time; telling her at the same time that the interest he would charge would not amount to nearly so much as the cost of the machine if she bought on time, and she could pay as she earned it and could spare it, thus saving all the interest she could. At the village Post Office, Bro. A met Mr. F. and Bro. G: the first wanted \$75 to pay off a mortgage balance against his village lot; and the latter, wanted \$25; and both got the money; the one agreeing to pay when he sold his corn, and the other out of the proceeds of the sale of a horse he had to sell. Going out of the office, Bro. A saw Elder H's wife passing, and handed her \$20; and lent Bro. I, the blacksmith, \$30. Bro. A had now \$200 left, and this he lent to Bro. J, taking his note for a year, at eight per cent per annum interest.

Bro. B saddled his horse, and on that and the next day he had bought ten calves, paying an average of \$10 each; these he put into pasture at Bro. K's, agreeing to pay 50c. per head for their pasturage until November 1st; Bro. K to salt them once a week, with the rest of his stock. November 1st he took the calves away and sold them to Bro. L for \$135, or \$13.50 each; he paid Bro. A his note and \$5.83 1/3 interest, and Bro. K \$5 as agreed between them. The account as he figured it that night stood thus:

The calves cost me	\$100 00
I spent two days collecting them.....	3 00
I paid for their pasturage	5 00
"Old Skinflint" for interest on my note	5 83 1/3
	\$113 83 1/3
I sold the calves for	\$135 00
That leaves me	21 16%

pretty good profit on two days' work.

Sr. C bought a machine, which the agent wanted \$65 for, to be paid in installments, for \$50. At the end of six months she paid Bro. A \$30, and in four months more the other \$20; he refusing to take any interest, because, as he said to Sr. A, "Sr. C. has worked very hard for this money, and I can not afford to charge her for its use."

Bro. D bought forty shoats at \$5 a piece, and a horse to make up his team for his Spring and Summer's work, paying for the horse \$100. This used up the \$300 loaned him by Bro. A. The shoats he turned into his pasture and barn lot. In November he traded the horse to a neighbor for four hundred bushels of corn, at 25c. per bushel; this corn he fed to his shoats, now hogs, and sold the hogs to a buyer, averaging their weight at three hundred pounds each, for 5c. per pound. He had had good luck with the hogs, and the gross proceeds of the sale were 40 hogs at \$15 equals \$600. His note did not fall due to Bro. A till April 1st, and his sale of hogs being

in January, he bought a crib of corn, estimated at 2,500 bushels, of Bro. M, shelled it and hauled it to market at a net gain of one and a half cents per bushel; and on April 1st paid his note to Bro. A, with the interest \$324. That night he figured up the transaction thus:

Forty shoats at \$5 a head	\$200 00
Pasturage at 50c. a head.....	20 00
Four hundred bushels corn at 25c.....	100 00
Self and hand helping to drive hogs to station, \$1.50 each	3 00
Interest on \$300 one year to "Old Interest Grabber".....	24 00
	\$347 00

CONTRA.

Forty hogs, 300 lb each, equals 12,000 lb, at 5c.	\$600 00
Profit on sale of 2,500 bushels of corn, at 1 1/2 c.	37 50
	\$637 50
Total in my favor	\$290 50

Beside the use of the horse for the Summer, say

mer, say	25 00
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He turned to his wife and remarked that he thought that the venture was a good one.

Bro. E bought two cows, paying for them the \$50, borrowed of Bro. A. From these two cows his wife and daughters made and sold during the Summer and Fall, 300 lb of butter, at an average price of 15c. per lb, besides having what milk and butter supplied their own table; this gave him \$45. In the Spring following, each cow dropped a calf, one of these he sold for \$8, the other he concluded to keep. He had worked for Bro. A during the harvest to the amount of \$5, so when April 1st came he paid his due bill, with interest, as he said that he could afford to do; having kept the money longer than he intended to. He remarked to his wife thus: "Bro. A very kindly lent me the money. We have the cows and one calf. I paid the interest and one dollar of the principal in work, and there are four dollars left for you and the girls to get some fix-ups with," handing her the four dollars.

Mr. F paid off the mortgage on his lot to Mr. N, the banker, and at the end of six months sold his horse and paid Bro. A, with \$3 interest. Bro. A at once re-loaned the money to Bro. L, the stock buyer, for the rest of the year at the same rate of interest.

Bro. G bought a hog of an improved breed, and at the end of four months sold the animal for \$30 to one of his neighbors, and returned the \$25 to Bro. A that he had borrowed, thanking him for its use; not having sold his corn, as he wished to keep it for the rise in the market.

Bro. I, the blacksmith, bought a stock of iron with the \$80 that he got. This iron he put on a number of jobs, charging an advance of fifteen per cent on the cost of material, putting it in the price. He sold a number of these jobs, new work, on six months and one year's credit, at six per cent, taking notes for the amounts. Enough of these notes fell due and were paid to enable him to pay Bro. A on April 1st, with eight per cent added, as agreed upon.

With the \$200 lent him by Bro. A, Bro. J bought a twenty acre farm near the village that a man wished to sell, because his wife had died, and he wanted to take his two motherless children to his wife's mother, living elsewhere, and himself go into other business. It was a small farm, and not very well improved; but Bro. J

was young and strong, his wife was anxious for a home, and both were willing to work, and this home would help them by saving rent. He raised on the place that summer four hundred bushels of corn, \$25 worth of oats, and \$25 worth of potatoes, more than he needed for his own family's use; these he sold, realizing for them \$150. He worked for others during the year to the amount of \$116, which was paid him; and on April 1st he paid his note to Bro. A, principal and interest \$316. His year's work, aside from what he raised on the twenty acres and kept for his use, being \$266; he had \$50 for groceries, clothing and other uses.

At the expiration of the year, April 1st, Bro. A sat down with his wife and figured thus:

MONEY IN ACCOUNT WITH MR. A.	
April 1, 1879, By Cash.....	\$1,000 00
DR.	
April 1, 1880, To paid Bishop.....	\$ 100 00
" Bro. B, loan.....	100 00
" Sr. C, loan.....	50 00
" Bro. D, loan.....	300 00
" Bro. E, loan.....	50 00
" Mr. F, loan.....	75 00
" Bro. G, loan.....	25 00
" Sr. H, gift.....	20 00
" Bro. I, loan.....	80 00
" Bro. J, loan.....	200 00
Total.....	\$1,000 00
CR.	
April 1, 1880, By Bro. B, loan repaid.....	\$100 00
" Bro. B, interest.....	5 83 1/3
" Sr. C, loan repaid.....	50 00
" Bro. D, loan repaid.....	300 00
" Bro. D, interest.....	24 00
" Bro. E, loan repaid.....	50 00
" Bro. E, interest.....	4 00
" Mr. F, loan repaid.....	75 00
" Mr. F, interest.....	3 00
" Broker, interest.....	3 00
" Bro. G, loan repaid.....	25 00
" Bro. I, loan repaid.....	80 00
" Bro. I, interest.....	6 40
" Bro. J, loan repaid.....	200 00
" Bro. J, interest.....	16 00
Total.....	\$942 23 1/3

Which of these men committed sin; and what was the nature of the sin committed?

The questions of The Gathering to a Local Zion, Tithing, and Pre-existence, are particularly within the scope of the resolution of last Semi-Annual Conference, which referred to the General Assembly, when it should be convened, for definitive action; and the counsel given to the elders by that resolution, and the action of the Fall Session one year before in adopting the report from the First Presidency respecting the Decatur District resolution, was that they should cease to discuss those questions in the branches where they might preach, and discuss them not at all except in conclave assembled under proper rules and restrictions, until that final decision should be had. We regret, however, to see that several of the elders are either so far allied to their hobbies, or so forgetful of the courtesy due to each other, or so rebellious against proper rulings that they do not heed the counsel of these resolutions, which some of them aided, abetted, and helped to pass; but keep on continuing the agitation of these questions, pounding away at

those who may have held adversely to their views, without regard to consistency or the common courtesy that should obtain among men, to say nothing of the far kindlier and more courtly feeling that should obtain among men of God.

We have tried to keep articles discussing these questions out of the HERALD, and have once given notice that brethren need not send us communications upon the referred questions; but they keep coming in. We had hoped that the impropriety of so persisting in this regard would after awhile dawn upon the elders and we not be driven to the necessity of openly pointing it out.

The Gospel and saving power of Christ certainly afford wide enough range for the exercise of all the mental caliber of the greater part of the body of elders, without a continued bandying back and forth of the two or three abstract (if important) questions involving theories more or less remote. Try and see if there be not room.

It seems quite inconsistent for these elders, or for any others, to be exhorting the Saints to unity, and oneness, oneness in all things; deploring the loose reasoning and heresy of some body else, while they themselves are by their constant irritation upon those very subjects refusing to be at oneness with their co-laborers, keep ing themselves outside of unity by not yielding to the common voice of themselves and those co-workers. Such men may talk about oneness till they are more than hoarse, and there will be no unity, because they themselves are out of harmony.

It must further be expected that those minds that have the faculty to soar away into grand questions, and that are able to come back unhurt from their flights, upon whom the voice of the conference was to have the effect to silence them in the expression of their views contrary to the general wish of their brethren, as it was supposed, must look on with amusement and disgust at the attempts of other minds to gag them while these talk unrestrainedly about those very things for which they were censured. We are profoundly sorry that such a spectacle is to be seen, and accept the only crumb of comfort there is in it; there are only a few of the elders who have been so forgetful of the agreement made last Fall.

One thing must be borne in mind, that the restriction referred to in reference to these questions, was not an edict fulminated by the heads of the Church to stop agitation and inquiry upon some dogma formulated and urged upon the people by them; but was an agreement originating with the body of elders in council assembled in open session; and all the elders of the Church at home and abroad should respect that agreement, and neither preach nor write in further agitation of the matters referred to until the action intended and waited for is had.

Almost before the Semi-Annual Conference had adjourned, and certainly before the elders and Saints had separated, we listened to a screed upon pre-existence that came quite near being an entire disregard of the resolution the elder himself helped to pass; all that prevented was one of those providential interventions for which there seems to be no visible cause—a sort of angel with a sword in the way. We lately heard of an elder somewhere preaching an excellent sermon on pre-existence. He may have done so; but in the light of the resolutions of himself and brothers in Christ, it was in bad taste.

If we had heard that he had preached an excellent sermon on the saving power of the gospel, we think it would have been nearer the character of his mission; and we believe the result would be far better in the long run. The Martyr Joseph gave wise counsel when he said preach first principles. He knew the spiritual rocks of offense on which ambitious elders would strike, out of the latitudes of the gospel economy.

It is about time that every body quit fault-finding about the condition of the Church treasury, and charging its leanness upon the Saints. Those who read the HERALD; and there is a number of them read, are all of them informed of the actual facts at the last report; and will see the same thing in the next report of the Bishop; that is enough. The work that the Church should do is quite well understood, and all feel the pressure; and in that direction, that is enough. Not that we are going to cry, "All is well in Zion," for we are not, but the facts speak for themselves to intelligent people. No one of us all would like to put his hand on his neighbor's breast, and say, "Thou art the man, who is in fault for withholding from the needs of the work;" and perhaps none would like to say through the HERALD, "I am to blame in this affair;" and thus invite the condemnation of all; but we who write, "if the Saints would only do their duty," it is a sort of wholesale putting the blame on somebody. If we have any charges to make, let the persons be named, and let the trial proceed.

The fact is there is a number of the Saints, and the number is not a small one compared with the whole, who are generously doing much; some of them quite as much as they can consistently with honor and fair dealing to themselves and their dependencies. This fact escapes general notice, in the heat of the discussion upon the needs of the work. It is something like the good man who stood looking at his patient wife, turning a well worn garment over and over, preparatory to making it over again for one of the family: "It is no use, good wife, for whichever way you turn it, the holes will come to the outside." The needs of the work are far greater, as we look at it from every side, than any possible supply known to us.

In every branch from Newport, California, to Deer Isle, Maine, the burden of local expense is borne by a few generous souls, who are or have been comparatively able, as men count financial ability. Houses and other places of worship, and the expense of light, warmth and cleanliness is to be borne by some one; and it sometimes happens, that one or a half dozen out of a number bear the whole. Meeting houses have been built at considerable cost, and many things been done by many branches to secure the attention of the public, and make the presentation of the truth by the Elders attractive, that the attention might be continued, and these expenses have not gone into the general account and reported on the Bishop's books; nor should they; but it is not in accordance with strict justice to say or write as if these Saints had not done a part of their duty, at all events. There are a number of these good men and women; and they have little to say or write about what they are doing, and are so much opposed to naming it even that they would be greatly put about if we should name them in this connection—and we will not do it. There are a good many more who are going to join this number. Hitherto they have not had

much money to give; they have given time and toil, and travel, and met their own charges; and now the persistent efforts they have been making are blessed of God; and they are going to send the Bishop means to help some of the Elders' families, that they may keep the field. They are going to aid open handedly the local charges, and give the general work a help too.

There is no use in kicking each other for giving pennies and quarters, when the work needs dollars, if the quarter, or the penny is all we have. This can neither make us happy, nor enlarge the pieces that we give. It only distresses those who can not do more, and sometimes enrages those who have done well, to such an extent that they get disheartened and quit doing at all. The one who is keeping the record of good deeds, is not to be fooled by a show of doing, and will record only facts, plain facts, brethren, only plain facts.

A BROTHER writes:

"I did not expect or want you to publish that political article. I am not a politician, but presented to you my own view, and which I heard from many, that is a dislike for anything that had a political character to be in the *Herald*; especially at the time when all men were watching straws. Some would take it as a hint from head quarters to vote the Republican ticket. I also was very sorry to see the prominent article of the *Herald* teaching that if *all* men were not saved in a "Glory world" the mission of Christ would be so far a failure, when Christ has decreed that some shall inherit a kingdom of no glory. I am not opposed to such articles appearing in the *Herald*, if there was a column or columns appropriated for them, and a notice to the readers that these were not the doctrines of the Church. But many who take the *Herald* read these articles, supposing they are sent to them as pure doctrine and public error. They ~~say more things and then~~ teach it to others as the doctrine of the Church."

This same sentiment has been often expressed in other but similar language. If there were a column or columns in the *HERALD* in which it was understood all that appeared in them was not the doctrines of the Church, who should decide what articles should appear in them, and what should appear in other parts of the *HERALD*, in which, of course, all therein would be the doctrine of the Church? Why, the Editor, of course; is the answer. The Editor has the charge of that department, and he would decide which department such and such articles belonged in. Who among the Elders would write for the columns marked "not doctrinal?" Who among all of them would justify the Editor in thus damning an Elder's article, argument and conclusion, by putting the brand "not the doctrine of the Church," upon it in so public a manner?

We have not thrice refused to wear a kingly crown; but we have thrice refused to put on the censor's cap, when offered to us. And, so far as we are now able to judge, we shall continue to so refuse to exercise the part of censor of the press. If it is not yet sufficiently plain to the Elders of Church that we are not responsible for the views and opinions of writers for the *HERALD*, in that we certify in direct, or indirect terms, either by critical review, or by inserting in a column previously marked doubtful, heretical, or genuine, that each view, position, proposition and argument is correct, or is wrong, we shall have to again announce it. For the general spirit of articles in the *HERALD*, passing through our hands, we are willing to vouch; but each writer must vouch for his own article.

While the *HERALD* remains the organ of the

Church, its columns must be open for the freedom of any writer in the Church; subject only to a few general rules that govern all alike. Make any one man the censor, with the liberty, power and duty imposed by the Church to thumb mark by insertion, or rejection, articles considered by him to be sound and correctly doctrinal; or unsound and incorrect in doctrine, and the *HERALD* is made the organ of that one man; and unless he is more than human he will gravely err and abuse the trust. Besides this, the *HERALD* would then be his organ practically, and not the organ of the Church.

The Elders have fought the "one man" idea and "one man power" strenuously; some fanatically, and injuriously, almost; but to create such a censorship, is to our way of thinking but to place the Church partially if not practically within the reach of a one man power—doctrinally. Others may like the idea, we do not.

If the Church desires to make us responsible for all that appears in the *HERALD*, written by the several Elders; by holding us to the exclusion of all that is heretical from its columns; or by marking those we deem heretical by placing them in a tabooed column; then the Church must prepare to defend us from all possible attack for the exercise of this power. Then in that case, the next result will be that instead of an aggregate of thought and view, resulting from a multitude of thinkers and counselors, the Church organ will but reflect the narrow limit of one man's brain, one man's impulses, one man's belief—and we confess we can see no great beauty, and certainly but little strength in such a condition of things.

The brother's views may be correct, and the fact of such an article appearing in the *HERALD* may put on the appearance that the doctrine of the Church is that all men will be saved in a "glory kingdom;" the view expressed by two or three, and one of them one of the oldest and staunchest Elders of the old regime, that some there will be who will either be lost, or inherit a kingdom not a glory kingdom, will give the appearance that such is the doctrine of the Church; when in fact in neither of those articles has the Church stated her belief; but two or three of her members have each given his view and his reasons therefor. The Editor's views, such as he has expressed in the *HERALD* are found in the editorial columns; or when given elsewhere are signed by him, and for them only ought he to be held to answer.

In regard to the political feature of the letter. We disavow any intent to hint to any that we thought that they ought to vote the Republican ticket; though upon the question then agitating the world of politics we had strong and decided opinions. It was the first and only time that any thing of a political character had appeared, and the extremely sensitive nature of the brethren rebelled against even that. But one of these same sensitive men, opposed to anything of a leadership in politics to be exercised by the editor in charge, wants the same man to take an active supervision in discriminating and determining, and thus as we think leading in other directions. Are political rights and opinions more sacred than religious ones, than spiritual ones? Is there any more harm in our expressing a political bias and preference, than in expressing our assent, or dissent to a proposition

advanced by a brother on mooted and open questions of doctrine. We know this brother, and know him to be a strong, and we believe true and conscientious friend to the latter day work; one who has made sacrifice for the work and is ready to do so again; and for this reason, and for the further one, that though we may differ in some things, in the faith which is unto salvation we stand side by side fighting onward unto life eternal, we have chosen his letter as a text for this screed on censorship, intending not to give offense, and hoping none is given.

QUESTIONS AND ANSWERS.

Ques.—If a person who has heard, and been convinced of the truth of the gospel, presents himself to an Elder, requesting him to baptize him during the week when the Church will not convene until the following Sunday, and that Elder takes him before the presiding Elder of the branch, and the two consider him worthy, is it necessary to put him off until the Church convenes that he may be brought before the Church; or would we be justified in performing the ordinance?

Ans.—A presentation to the officers of the branch, in the interim of meetings is considered a presentation to the Church, and the baptism of such a person is justifiable. The only case where the waiting is necessary, is where good grounds for objection are known to exist by the officers.

EDITORIAL ITEMS.

BRO. H. N. HANSEN, of Weston, Iowa, again presents the idea of a paper in the Scandinavian language. His views are certainly rational, and entitled to consideration. He opens the way for further and decisive consideration; and it is to be hoped that the subject may be examined. Zion is urged to extend her borders, and one method is by a persistent energizing of her converts, and making her phylacteries broad; and in this sense, one of the phylacteries may be the paper that we publish and hold out to the view of the people. Give the matter examination. Bro. Hansen must not take what we said about the boil and sacrifice as indicating any unfriendliness on our part to the project, for we have none. What we wanted was to suggest absolute conditions that must be met, in carrying out the idea to completion. If it be done by subscription, like the *Advocate* and *HERALD*, it will take from six to ten hundred subscribers. And even this will not make unnecessary that the editing and some other work should be done for love, not money. We hope Bro. Hansen will keep the thing in motion; there must be pioneers always in such and kindred enterprises.

Bro. R. J. Anthony wrote January 31st, 1881, "We met our opponents in debate, at Lehi, Jan. 29th and 30th. I am glad they met us, and am satisfied with the result." The question was that of the right of presidency. He further states: "I baptized five on the 29th inst; one the sister of one of the disputants, and daughter of ex-Bishop Evans, of Lehi, a most excellent lady. Two others gave their names yesterday for baptism." Bro. Anthony expected to go into Idaho, for a time; thence home in March.

Sr. Mary Mansfield, of Winterport, Maine, wishes to be remembered by the Church. She is sick, and ask that the Saints pray for her.

Bro. H. C. Bronson wishes an answer to the following: "How was it that there was only six persons to organize the Church on the 6th day of April, 1830, when there were eleven witnesses who testify so strongly of seeing and handling the plates from which the Book of Mormon was translated in the year previous, being the year 1829? Where were these witnesses?"

Bro. John Eames is advertised in the Sunday Morning *Sun*, Cheyenne, Wyoming Territory, thus: "There will be preaching at the Reading room this evening at 7:30 o'clock. Subject, War in Heaven. Rev. 12:7, 8, 9. "Michael and his angels fought against the dragon, and the dragon fought him and his angels." Mr. John Eames will show that sin was on earth before Adam was created. Sunday School at 10 a. m., for three-fourths of an hour. All parents that wish to send their children to the reading room, I will promise them that I will teach nothing to them but what is for their good. I want all children to come that go to no Sunday School.

Bro. J. F. McDowell, went to Council Bluffs in December, and gave ten discourses; and on returning, spoke in Des Moines twice in January. At Olivet, Mahaska county, he found a sister in the flesh, who had been without hearing the gospel for eleven years. He spoke there, and his return is desired. He preached in Portland and Dowd Station. From what he writes we should judge that he discarded the "eternal punishment of the wicked" theory. He writes: "I do not believe that God is an infinite monster, but an infinite friend of all humanity." So do we.

Bro. Isaac M. Smith, writes a long and good letter from Tunnel Hill, Illinois, January 26th, giving an outline of labor and prospects in Marion and Williamson counties. In the first Bro. Hilliard and himself think good may be done; in the latter prospect not so good. The brethren deserve great credit—together with Bro. Thomas P. Green, who has also been laboring—for the untiring efforts they are making for the cause in the South-eastern Illinois District. Bro. Smith's letter is with others crowded out.

Bro. N. Stamm and Bro. S. Longbottom held meetings three miles from Pleasantville, Iowa, January 1st; Bro. S. preaching three sermons in the school-house to good audiences. He made and kept two other appointments there on Saturday evening and twice on Sunday. He reports that the Saints who live there are well liked; and he was kindly treated by them and their neighbors. Bro. S. had had a singular and striking dream, which seemed quite instructive to him.

We have a whole lot of letter from various brethren and sisters which we can not find room for in the *HERALD*. We would like to give all an insertion, but can not. Two or three long letters and a few short ones soon fill the space. Nor can we give all a mention in items.

Bro. D. J. Phillips writes from Oakland, California, January 25th, that they are still holding out the olive branch of life and peace to the people there, doing the best they can. Messrs. Moody and Sankey are at work there also, stirring up an excitement.

Bro. T. W. Smith wrote from Pittsburg: "The interest is good here. One of the Editors of the *Leader* was out last night and took notes. Subject, Signs of the Times. Utah Mormonism being a prominent one in the list. I may see to-day what he says.

1,000 more subscribers, send them in.

Bro. W. M. Rumel wrote from Omaha, Nebraska, January 28th, that Bro. R. M. Elvin had been there and delivered ten discourses. Bro. Rumel warmly commends Bro. Elvin, and deems that his labors there have been productive of good. The meetings were well attended. From our acquaintance and from what Bro. Rumel and others write of Bro. R. M. Elvin we are inclined to believe that he as an elder confines his efforts to the preaching of the gospel, leaving others to discuss abstract ideas if they want to; and this is one secret of his success. The Spirit bears witness to his labors. Bro. Rumel invites any elder visiting Omaha to call on them; they will be made welcome.

Bro. G. A. Davy wrote from Tuscarora, Nevada, January 24th, strongly commending the "Life of Joseph," one having been sent him by his order.

Bro. John Spaulding wrote from Sibley, Iowa, January 23d. He with others held a ten days' meeting on Grand Prairie, closing on the 26th; four obeying during the session—three young men, one young woman. Bro. Spaulding had located at Sibley; the Saints there wish the prayers of God's people for their success in the good cause.

Bro. W. W. Blair, wrote quite recently, "We are opening the eyes of many, and comforting many. God is moving for the deliverance of the pure in heart." Of his mother's death, he writes thus: "I hear, by letter from son Charles, that my mother died on the 17th inst. It was not unexpected. Hers was a noble, useful, and long life, though her position was somewhat humble. I trust she rests with the just and pure. Death comes to all—a blessing to the upright."

In regard to finance, Bro. Jobe Brown writes, "No substitutes will do." "The shaking is still going on. Who will be able to stand. I go to my appointments to-morrow, Jan. 27th, 1881."

January 16th, Bro. H. Robinson baptized his brother, at Elwell, Pennsylvania, making four at that place. Bro. H. proposed to visit the Saints at Hyde Park and Plymouth.

Sr. Anna Neilson, Nebraska City, Nebraska, expresses the opinion that "she always thought the books were sufficient light to the Saints on financial matters; and that if every one would "study the books, and act according to their ability, there would be no trouble in their giving a share of their substance for the work of the Lord." That is just about the long and the short of it. The Church was under condemnation, and "must needs remain under that condemnation, until they remember the Book of Mormon and the former commandments; not only to say but to do according to that written therein." The very nature of every gospel command indicates that God proposes to deal with an honorable people; and not a set of slaves who must need be whipped to their service; therefore they are left to be their own tax assessors and gatherers, as Zion's exactors are to be righteous men.

In *HERALD* for February 1st, page 39, please read "Fluellen" for Llewellyn; and "Pistol" for 'Pistol." On page 43, read "Muses Bottom" for Musses' Bottom.

Bro. W. Whiting had been up to Pocahontas and Humboldt counties, Iowa, laboring with Bro. Wight for a time. He returned home February 27th. Six were baptized by brother Wight up that way.

Don't sound a trumpet, but subscribe for the *HERALD*.

Bro. W. J. R. Herring wrote from Lake Park, Minnesota, January 27th. He is hoping the word will spread. Thinks there is hardly the unity among the Saints up there that there was when Bro. T. W. Smith left them; but is hopeful for the best for all. Saints should remember that unity of life and propriety of saintly conduct depend upon the hearers and doers of the word; not upon the preacher, nor the letter of the word, only. Let men practice godliness and righteous acts, and there will never be an elders' court convened nor a complaint ever uttered that there is not unity among the Saints. We sometimes think that one cause of our thinking that there is not unity, may be our own failure to be at one with the Saints; the great majority of whom in all the branches are striving in the main for good, and keep the faith of the Lord Jesus Christ steadfastly in view, and the ultimate Saints' rest before their eyes.

Bro. Alma Kent, Clay Centre, Kansas, writes: "Plenty of snow, hard getting around. Plenty of openings for preaching. Bro. Caffall is in Northwest Kansas."

Bro. Wm. T. Gilliland, Precept, Kansas, writes, thus: "We are having a hard time here this Winter. I raised nothing last year. I sowed eighteen acres of wheat last Spring, and planted twenty-eight acres of corn, one acre of potatoes, and one acre of garden, and did not raise one thing for my family to eat. I had a little frost-bitten corn, but none fit to eat or make into meal. We had a terrible drouth last season, but we had plenty of rain last Fall and plenty of snow this Winter, so I hope to raise a crop the coming season."

Bro. C. M. Dallas, or Weir, Kansas, wants to sell out his business, his wife's health failing. He writes that a small grist-mill, steam power, would do well there. A hotel and furniture store all for sale. Don't every body go to Weir now, just enough to utilize the places offered will do.

Bro. A. J. Cato adds the following postscript to a recent letter of personal inquiry: "I am still battling for the right. Have, as a rule, large crowds and fair liberty. In some places there is considerable interest. I do not want to give up the ship, but be with, yes, on board of her when she lands at the haven of eternal rest. I I can not do much by my own strength and wisdom; but by the Lord's help I can do all that is necessary to be done for my self. Pray for me."

Bro. John Rudd wrote from Dow City, Iowa, something in regard to the Boyer Valley Branch. They have been struggling to pay off their debt for a house to worship in, but are now about through with it, and Bro. Rudd thinks that they will be able to do something for the general cause hereafter. He likes Bro. Matthews' plan, as he thinks it will not interfere with any other legitimate work. Bro. J. R. Lambert had been at home for a while and was preaching for them. There is no difference between disfellowshipping and cutting off, Bro. Rudd.

ADDRESSES.

Alexander H. Smith, box 179 Stewartsville, DeKalb co., Mo.
S. P. Sherrill, Oceanaville, Bell co., Texas.
J. C. Ross, box 50 Plano, Kendall co., Illinois.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.
Joseph Squires, 603 Monroe street, Brooklyn, N. Y.
Henry A. Stebbins, Church Secretary and Recorder, Lamoni, Decatur county, Iowa.
Glaud Rodger, 823 Henry street, West Oakland, California.
Thomas W. Smith, for a few weeks only, care E. S. Saltzard, 293 Liberty street, Pittsburgh, Pennsylvania.
J. Furrish Burton, box 13, Santa Ana, Los Angeles Co., Cal.
John H. Hansen, Weston, Pottawattamie county, Iowa.

News Summary.

Jan. 22d.—Three cars and a sleeper on the Rock Island road, were thrown from the track by a broken rail, two miles west of Tiskilwa, Ills. One car took fire from a broken lamp. About twenty-five persons were in the car, and were all more or less injured by bruises and burns; one woman died.

Three freight trains collided near Cobdon, Ills., on the Illinois Central, killing two of the train men and seriously injuring two others.

The Chilean army inflicted two disastrous defeats on the Peruvians on the 17th and 18th of last month, at Chorillos and Miraflores. The latter victory gave the Chileans possession of Lima. The loss on both sides was very great.

About 100 of the most reputable "commission merchants, exporters, and dealers in dairy products" of Chicago have signed a pledge promising never to buy, sell, or manufacture adulterated butter.

Fredric Kester was hanged at Danville, Ills., for the murder of his wife.

An earthquake shock, lasting about ten seconds, was felt in the vicinity of Bath, Me. The oscillations were felt distinctly. A loud report preceded the shock.

24th.—A frightful railway disaster is reported from Puerto Cortes, in Central America. A passenger train ran off the track and was precipitated down a hillside seventy feet. Nearly all those on board were killed; the number is not stated.

The Chicago & North-western Railway Company has already planned 325 miles of extensions, covering some of the best territory in the northern part of Iowa, to be built this season.

The steamer *Italia* from New York for Glasgow, is now in Scatterly Roads, short of coal and provisions, and her first officer disabled. She lost 100 head of cattle on the voyage.

Seventeen persons were buried by a snow slide near Custer, Idaho. All but four were rescued alive.

The bodies of seven victims of the Alta avalanche were buried yesterday in Salt Lake City.

A frightful accident happened on the Erie Railway, five miles west of Oswego, by the breaking of one of the driving wheel axles, throwing the entire train from the track. The postal car took fire and the four clerks burned to death. The express car and messenger were consumed. In the smoking car nine colored people were slightly injured. The baggage was nearly all saved. The express car contained \$100,000 worth of valuables, which was melted into a mass, and was guarded by armed men. The mail car and mail were all burned.

A passenger and freight train, each drawn by two engines, ran into each other on the Saratoga road, wrecking four locomotives and several cars, and killing two tramps. Four train men were killed by collisions and accidents, and several mangled for life, are reported at other points yesterday.

Preparations are being made to lay another track through the Hoosac Tunnel.

25th.—The recent floods in Spain are said to have destroyed half the orange and lemon crop of that country. The total loss is estimated at \$40,000,000.

A well-to-do farmer of Dayton, O., committed suicide by drinking cider in which he had placed Paris green.

The firearm factories of Birmingham are being guarded by policemen and soldiers to prevent their being raided by the Fenians.

Mt. Baker in British Columbia is in a state of active eruption. It vomits forth smoke and ashes.

A large portion of the Government arsenal at Karlskrona, Sweden, has been destroyed by fire.

On Sunday night three persons entered a house in Worthington, O., where a corpse was laid out in the casket, and were just about taking the body, casket and all, through the window, and thence to a wagon in waiting, when the watchers came on the scene.

A boy employed at the Preston Colliery at Pottsville, Pa., threw a can of lubricating-oil into a stove around which several miners were grouped eating dinner. An explosion followed, fatally

burning two men, and badly injuring two others.

26th.—The Irish State trials ended in a disagreement of the jury, which, as far as the traversers are concerned, amounts to a verdict of not guilty.

During the last six months of the year 1880 131,000 more immigrants arrived in this country than during the corresponding six months of 1879.

A steamboat boiler exploded at Milview, Fla., and the Captain, fireman and engineer were killed.

The shipwrights in two Glasgow (Scotland) yards have struck for an increase in wages.

27th.—A heavy snow storm, which commenced Tuesday evening, continued all day yesterday, throughout the State of New York. Railroad traffic and travel have been seriously interfered with.

Geok-Tepe and Dengan-Tepe were captured by storm on the 24th inst after nine days' desperate fighting. The Turcomans have retreated after having suffered great loss in killed, wounded and prisoners.

A boat used for harbor work at Cherbourg, the French naval station, foundered and eighteen men drowned.

The O'Hara glass works at Pittsburg, were destroyed by fire. Loss \$27,000.

Small-pox has broken out in the Iowa State Penitentiary at Fort Madison.

The Glasgow shipbuilders have granted their workmen the increase of wages demanded, and a strike has been averted.

The people of Agram, Austria, have been frequently shaken up by earthquake shocks during the last few days.

Intensely cold weather has prevailed in England for the last week.

The Royal printing establishment at Florence, Italy, has been destroyed by fire.

The London *Times* says that the failure to convict Parnell and his fellow traversers shows the utter inadequacy of the existing laws for the protection of life and property in Ireland.

28th.—A band of Indians is committing fearful excesses near San Jose, N. M. A few days ago the savages killed the driver of a mail car near that place. They killed three miners at Chloride Gulch, and burned to death four persons, women and children, near San Marcial. Four other persons were only saved from a similar fate by the timely arrival of some soldiers.

By the burning of a livery stable at Avoca, Iowa, a hostler and twelve horses perished.

At Altoona, Pa., four children left at home while their mother went shopping, the house took fire and they were all burned to death.

The schooner *Daniel Goss* went ashore on the Island of Matagorda, and the Captain, his wife and child, and one sailor were drowned.

The Second Battalion of the Eighteenth (or Royal) Irish Regiment of Foot, stationed at Aldershot, has been disbanded. Of course, nothing can explain such a step excepting a belief that the troops have become imbued with Fenianism, and may join in the rebellion.

A man and woman perished in a snow storm at Quincy, Cal.

29th.—About 20,000 miners attended a meeting at Leigh, in Lancashire, yesterday. After the meeting a party of miners went to a neighboring colliery and attacked the men at work there. A desperate riot ensued. Hussars charged on the mob. Several miners and policemen were severely injured.

Five men were seriously injured by the explosion of a puddling furnace at Pconixville, Pa.

The carpet yarn mill at Manayunk, Pa., was damaged \$10,000 by fire; an employe was burned to death.

Twelve stores and buildings were destroyed by fire at Atlanta, Ga.

The car shops at Tallahassee, Fla., were destroyed by fire. The loss is estimated at \$35,000.

Gen. Colley's advance guard attacked the Boers and after a protracted and obstinate fight was repulsed. Both sides suffered severely.

The London *Standard* says the British Government has received information of the outbreak of a rebellion in Turkish Armenia.

It is stated that serious differences of opinion

exists in the British Indian Council as to the wisdom of abandoning Candahar.

31st.—W. Trow & Co's flour mill burned at Madison, Ind. It had a grinding capacity of 400 barrels per day. Loss \$125,000.

The rain that began on the 23th inst. spread from British Columbia to the southern part of California, and has been the heaviest storm experienced since 1861. Feather, Yuba and the Upper Sacramento Rivers all overflowed their banks, and the creeks running into those streams are all over their banks, causing damage to the extent of \$1,000,000.

A dispatch from Paris says twelve fishing-smacks were wrecked at Sealos Dolonne, Bay of Biscay, and forty-six men drowned.

A movement has been started in St. Louis for the enforcement of an old ordinance, long since shelved and regarded as a dead letter, prohibiting Sunday theatrical or other public amusements. Some new legislation will be required, and the movement contemplates such action as will secure a rigid observance of what is known as the Christian Sabbath.

Feb. 1st.—The Bethlehem Baptist Church, at Philadelphia, Penn., valued at \$175,000 was burned yesterday; afterwards the fire spread to the Horticultural Hall, valued at \$72,300 and destroyed it. There were three more large fires in other towns, in one of which a woman was suffocated.

A propellor was sunk about twenty-five miles north-east of Milwaukee. The crew, with the exception of one deck hand, and all the passengers were saved, and made their way to Milwaukee in two life-boats and a yawl.

A train consisting of seventeen freight cars and a passenger coach was thrown off the track near Gibsonville, N. C., Sunday night. The conductor and fireman were killed, and the engineer seriously injured.

Eight Chinamen were killed near Santa Cruz, Cal., by an avalanche. They were cutting timber on the mountain side, when the earth came down and completely buried them.

A lamp burner factory at Forestville, Conn., burned; loss \$75,000. Three hundred men are thrown out of employment.

A shoe store and a tenement house attached were burned to the ground at Union, Conn. A woman and her two children perished in the flames.

2d.—Philadelphia, which had a \$210,000 fire Monday, had another and more destructive blaze yesterday. The fire broke out in a six story building occupied as a shoe factory, spread to an adjoining eight story building, and then spread rapidly among lower buildings on either side. The conflagration throws several hundred people out of employment.

A snow storm of more than usual severity prevailed throughout the Eastern and Middle States, and travel was seriously and in some cases wholly interrupted in consequence. The storm was accompanied by intense cold, and all outdoor work had to be suspended. The cold weather extended to the South, and has caused much damage to the fruit trees in Florida and other Southern points.

An old and respected farmer residing near Spring Lick, Ky., and six of his children were burned to death. The house had caught fire in the upper story, and in attempting to save his children, he with them perished. His wife and oldest daughter escaped, but it is thought they will not survive the terrible shock.

A fire at Plymouth, N. C., destroyed thirty-three stores and residences, the Court House, the Episcopal Church, and 400 bales of cotton. The loss is \$127,000. One store and warehouse is all there is left of the town.

A fire broke out in the steeple of St. Mary's German Catholic Church at Cleveland, Ohio. Although the flames were confined to the steeple the damage, principally caused by a portion of the steeple crashing through the roof and one of the bells falling on the organ, was \$10,000.

Three children were burned to death by the explosion of a lamp, in Sumter Co., S. C.

During the month of January the number of immigrants who arrived at Castle Garden was 8,076, which is 2,399 more than for the corresponding month last year.

A large silk warehouse at Hamburg, Germany, insured for 1,490,000 marks, was nearly destroyed by fire yesterday.

3d.—Black small-pox, said to have been communicated by Russian immigrants on their way to Yankton, has prevailed in Jefferson, Dakota, a French Canadian settlement, for several weeks. There are sixty cases under treatment; thirty-two persons have died.

At a meeting of the Roman Catholic clergy of the Archdiocese of Boston, held at the residence of Archbishop Williams yesterday, resolutions were adopted expressing sympathy with the Irish people in their efforts to secure a reform of the land laws, and pledging them moral and material support.

The baggage car and passenger coach of a train were thrown off the track four miles east of Niles, Mich., and one passenger killed, and the conductor and a lady passenger hurt.

An east-bound stage coach on the San Antonio & El Paso line was stopped near Boeme, Tex., by two masked highwaymen. They appropriated whatever was valuable in the mail bags and the driver's watch, and then made off.

The Woman's National Anti-Polygamy Society, in session at Salt Lake City, yesterday adopted resolutions endorsing the action of Gov. Murray in withholding a certificate of election from Cannon, and calling on Congress to endorse the Governor's action, and not allow an alien and a law-breaking polygamist to continue as a member of that body.

Mr. Gladstone's house in Downing street London, is protected by policemen night and day, and he is guarded by policemen on his way to and from the House of Commons. The Fenians are suspected of harboring wicked intentions in reference to the honorable gentleman.

Two brothers named Kelly and two men employed by them were killed by an avalanche while eating their supper near Wood River, Idaho Territory.

About one-fourth of the population of Wisconsin 312,800—are Roman Catholics.

The boiler of a steam yacht exploded at Baltimore, and four men killed.

4th.—Up to the beginning of this month the Rev. Dr. Todd's church in New Haven, Conn., professed in its manual to believe in "the condemnation of the wicked to everlasting punishment." It has now discarded this formula, and leaves the future fate of the wicked an open question, contenting itself with professing the belief that the Lord will come to judge the world in righteousness. Ex-President Woolsey of Yale college, and other prominent citizens of New Haven are members of this church.

Michael Davitt, one of the leading Land League agitators, was arrested in Dublin. He had been imprisoned for connection with the Fenian conspiracy in 1866, and subsequently released on ticket-of-leave. The authorities are greatly alarmed at the number of Fenians now prowling about London.

The exceedingly severe winter has seriously damaged the wheat crop of Kansas.

The First Baptist Church of Cambridgeport, Mass., was destroyed by fire. Loss estimated at \$105,000.

Mexico has not been without its cold spell this winter. Some persons have been frozen to death at Pueblo and Matamoras.

Rain continues throughout the Northern and Central portions of California extending from the Sierra Nevadas to the Pacific Ocean.

There has been no such excitement in London for years as was caused to-night in the clubs, streets, restaurants, and places of public resort by the extraordinary news of the expulsion from the House of Commons of thirty-four Irish members, by the Sergeant-at-Arms, at the close of a forty-two hours' session.

The English steamer bound from Balbao to Middlesboro founded at sea, and thirteen persons were drowned.

By the collision of two steamers off Cruxhaven, England, six persons were drowned.

5th.—Michael Davitt was taken before a London Police Magistrate yesterday and was by him committed to Pentonville Prison to serve out the un-

expired portion of his sentence—seven years. The coach in which he was conveyed was constantly guarded, as a rescue was feared.

The Court-house at Charles City, Iowa, valued at \$25,000; and the Webster Public School at Quincy, Ill., valued at \$8,000, burned.

Four hundred extra police were on duty near the House of Commons yesterday. The most extraordinary precaution was taken in the House last night. Almost every door leading into the lobbies and corridors was watched by the detectives. Forster's office, the Speaker's house, and Gladstone's private residence were guarded by police. The members' lobby was cleared from an early hour, and strangers were not allowed to enter for several hours.

The coach from Del Norte to Alamosa was robbed last night by two men five miles from Del Norte, Colo. Four mail-pouches and the treasure-pouch were taken.

7th.—While services were being held in the Presbyterian church, Dayton, O., the building was found to be on fire. The pastor notified the congregation, who were dismissed without causing a panic.

A heavy wind storm passed over Gervais, Cal. A number of houses were blown down. A large school-house with a hundred pupils and teachers in it was carried eighty yards by the gale, and several children were badly hurt. None were killed.

The newspaper reporters of Chicago had a sleigh ride to the crib, two miles from the shore of Lake Michigan.

Correspondence.

FARMINGTON, Kentucky,

January 29th, 1881.

Brother Joseph.—I arrived here two days ago, from Tennessee. While there, forty-three days, I preached twenty-nine sermons in public, and twice or three times that in private, fireside talking. I found an open hearted people there, who kindly entertained me. May the Lord reward such. I led eight into the waters of baptism while there; others are almost ready.

I left Bro. John Thomas to finish the work. He is a good man and is doing all he can for the spread of truth among the people, and is well loved by all that has seen him; and as he says he will stay until next Fall, if his family is sustained, which will take about seventy-five or one hundred dollars. Won't some of our Iowa money-men help that much for his family, and sustain him in that field; if so, good will be done. Tennessee is a good field; although the people are poor in this world's goods, they can become rich in faith, and be heirs of the kingdom.

I shall preach a little to the people here and then work my way north to Cincinnati, Ohio, pass through Indiana and Illinois, and so on to attend General Conference.

One man is with me this evening who has come ten miles to hear me on the morrow. It may seem strange, but nevertheless true, that those I have baptized in Tennessee all partake of the spirit of gathering, and all desire to go north to Zion's happy land. I advised them to stay a little longer, so the gospel may spread around them to others.

January 31st.—This morning I baptized one more. All goes well.

Yours truly,

J. C. FOSS.

KEYSTONE, Jackson Co., Ohio,

January 23d, 1881.

Bro. Joseph.—We belong to the Jackson Branch, eighteen miles west of us. We were all baptized by Bro. L. R. Devore. There are five of us, all of one family. "Brigham Young" and "polygamy" are all we hear. One United Brethren preacher carried "Beadle's Life in Utah" several miles, to turn the minds of the people against Bro. Devore. We believe in the fullness of the gospel, as it is laid down in the Bible, Book of Mormon; and Doctrine and Covenants. We believe "the signs do follow them that believe." We are trying to live so that we may receive an everlasting inheritance. We desire the prayers of the Saints.

AARON KIRKENDALL.

NEW PROVIDENCE, Clark county, Ind.,

January 26th, 1881

Bro. Joseph.—I have been trying to instruct both in private and in public. When opportunity affords I make it a point not to let one pass unimproved. While presenting our claims as a people at this place, giving liberty to any one to ask questions touching the proposition under investigation, no one said anything; but sometime afterwards Prof. A. M. Bellas, of the Methodist order, submitted the following proposition for discussion: "Resolved, that within the existing Protestant churches of to-day, is the Church of Christ." King James' version of the Bible, the standard of evidence. A. M. Bellas, affirmative. We submitted to Mr. B.: "Resolved, that the gifts of the Spirit are attainable." In spite of the opposition manifested by his brethren, Mr. Bellas came to time. The house was called to order by John McWilliams, and the moderators chosen were both of the Disciple Church. The contest began, and the Professor soon discovered that his existing churches was too much like oil and water; they would not stay together long enough to make a unit of them. The next morning a committee of his brethren called on him and told him that he had best stop; and told him that the last night's discussion made Scott friends. So he went back on the second proposition. Shortly afterwards he sent me a note with the following question: "If the Church of Christ does not exist in Protestantism, where shall we go to find it?" In reply I sent the following, "Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints is identical with the New Testament Church." Mr. B. accepted. Discussion came off on the 20th. The Disciple minister, I am informed, advised his flock to stay away, though several put in an appearance. Prof. B., in his last speech began to spit his poison to a considerable extent, and said that external ordinances and organization were all "bosh." In reply I showed him whose company he was in as a sign seeker. In reasoning on the unity of the doctrine and organization, he felt the force of the argument and said he wished to modify, and said that if he said that, it was a slip of the tongue. Bro. John A. Scott was present, and we were made to rejoice in realizing the presence of the Spirit's power.

Prejudice is giving way and the thinking class are willing to hear. We have the privilege of the Disciple Church, at Martinsburgh, for a concert, and expect to give some lectures on the latter day work; and will likely meet with opposition, as it is a strong hold of Campbellism; and was the residence of J. L. Martin, the author of a work denominated, "The Voice of the Seven Thunders." But, as the Lord has delivered us from the Lion of Chapel Hill, and the Bear of New Providence, He will deliver us from all of those who fight against Zion.

Yours in the covenant,

MOSES R. SCOTT.

SUGAR GROVE, Mason Co., Mich.,

January 31st, 1881.

Bro. Joseph.—I received a copy of the "Life of Joseph the Prophet." I think it to be a great benefit to the Saints, and especially to the ministry. I was ordained December 19th, 1879; and since have helped to preach the gospel to the Saints here in turn with Bro. Shelley and Capt. Linger. I have administered and assisted in administering to the sick with Bro. Shelley a good many times, and have been assured that the Lord hears and answers prayers.

Last August my wife and I went into the east part of this State on a visit to our friends, Sanilac and Huron counties. I had a sister living eleven miles north-west of Lexington, near Black river. There are about sixteen members there, and no Elder with them. They did not belong to any branch. I preached to them August 8th. On Sunday one was baptized; and on Monday, August 9th, I held a confirmation meeting and confirmed that one into the Church, and blessed three children; one of the children's parents did not belong to the Church. We had a portion of the Spirit, and all that were there felt the influence of it.

Your humble servant,

JAMES DROWN.

OGDEN, Utah, January 30th, 1881.

Dear Herald:—I am in receipt of a paper dated Hannibal, Mo., November, 1880, called the *Gospel Monitor*, edited by a certain Elder J. J. Cranmer. After stating that he fears "no suppression," "for Infidels are too honorable," he makes an onslaught and states that they dare not meet him; then abuses a gentleman named Underwood, who, though an Infidel, is an honorable man. I think neither he nor any one possessing self-respect would condescend to notice such a man as J. J. Cranmer. But I write because I see in the paper a communication calculated to deceive the unwary; a communication from W. E. McLellan, stating that the revelations in the Book of Covenants have been changed and altered again and again. Mr. McLellan told me the same tale, when I visited Independence, and tried to cram me with the same falsehood. He produced the Book of Commandments and read to me section 17, pointing to this article, pretending it was a revelation when he knew as well as any one that it was only the by-laws, and that the Church had and still has the right to revise them; and should the increase of the work demand it, make other by-laws.

E. C. BRAND.

COOKE'S POINT, BURLISON Co., Texas,
January 18th, 1881.

Bro. Joseph:—Bro. H. C. Smith came here December 28th and remained two weeks, the weather being very stormy during his stay with us; notwithstanding which he preached some nine sermons, in which we were greatly comforted. We feel to praise God for the fullness of the gospel and for such men as Bro. Smith to preach it. He is now on his way to the western part of the State; may he be blessed in all his labors. Bro. S. P. Sherrill went with him to Bell county. We feel greatly benefitted by his labors.

W. M. SHERRILL.

FARMINGTON, Graves Co., Kentucky,
January 21st, 1881.

Dear Editor, J. Smith:—In calling at the post office, I was somewhat surprised to find the *Herald*; as I, twelve months ago, ordered the discontinuance when time was out; unless otherwise ordered. I have no objections to the *Herald* and *Advocate*, except one; and I am always ready to give a reason for the "hope that is within me," and that is this: I conceive that there is, and has been too great an effort (on the part of the Church) to establish the divine calling of Joseph Smith, Sen. People become weary at the same thing so often rehearsed. Every one knows at a single glance (that pretends to know any thing) that the doctrines as taught by the Reorganized Church of Latter Day Saints, can not be disproven by the Bible; therefore, why take so much concern in trying to establish the calling of Joseph to be of divine power, and that too by man. I intend that if Joseph Smith's calling was of divine authority the work will prove it itself, sooner or later, if carried on in the right manner, &c. I no where find in the word of God where it was necessary to prove (by man) the divine calling of any of the apostles or prophets; they went ahead regardless of what was said or done; and their works did follow them, &c. I believe the same in regard to the Latter Day Saints. Kill your enemies by loving them to death. Go ahead regardless of what they may say or do; and God will bring up the rear.

I am at present an outsider, and I know whereof I speak in regard to how outsiders talk. The leaders of the Christian world, as it is called, can not do any thing outside of persecution and slandering the doctrines as taught by Joseph Smith's successors; therefore, when they assail the doctrine, call for their proof, and there and then the controversy is ended; because in every instance they are sure to fail to prove by the Bible what they claim. The majority of the people who have heard the doctrines set forth as taught by the Latter Day Saints are convinced that according to the Bible, themselves have been taught wrong; but for the sake of popularity they will not forsake their old traditional and pet theories.

Elder J. C. Foss seems to think that our country will not suit a northern man. I am sure it is not on account of the weather, for we have had

snow and cold weather ever since the 6th of November, and we still have snow. Come back Bro. Foss and stay longer, we will bear closer acquaintance.

Pray for me. Your friend and well wisher,
DR. JAMES A. BOYD.

SHACKLEVILLE, Butler Co., Alabama,
January 31st, 1881.

Bro. Joseph:—Since writing for the *Herald* last, I left the Florida District, and came up into the Alabama District, and during the past seven weeks I have preached as opportunity offered. During this time the weather has been very severe for this southern latitude, and my congregations small. However, God has been with me, and the greater part of the time I have had good liberty and am consoled with the thought that I have done some good, though not directly apparent in my baptizing any.

I think I am fortunate in having obtained recently a colaborer in Bro. W. L. Booker, of Ray county, Missouri. I hope that this combination of our strength will result in good for the cause and ourselves. Bro. Booker has sacrificed the comforts of home, forsaken—ah! the sad meaning of that word. How often it seems to the weeping wife and mother as if all the sunshine had gone out from her life, as she tremblingly murmurs, "God bless you," and gives him up, who as the servant of God, a messenger of peace, that he may go where duty calls to gladden the hearts of others. But, ah! sacrificing ones you have reason to rejoice. Well has the Savior said, a grain of corn or wheat must die that others may live. Dead to you for a season is the sweet companionship of husband and wife. But see, along the pathway of the faithful elder, from the sowing of the precious seed that he carries, in the hearts of many, hope is budding, blossoming, bearing precious, joyous fruit. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

We visited the Macedonia Branch, near Perdue Hill, in Monroe county, Alabama. We found the little band of Saints there, struggling amidst persecutions and adverse circumstances, yet making noble efforts to keep the faith. Bro. Booker baptizid one during our stay. If proper attention is paid to this part of the district by the traveling elders and local authorities, we think the good work commenced by our beloved brother, G. R. Scogin, will terminate in good for the cause.

Sunday, Jan. 30th, I preached at 11 a.m., Bro. Booker in the evening at the Butler Branch. We will preach some here during the week. Pressing invitations come to us from many quarters, "To come and preach." Many of these cries we must disregard for want of time. Will the brethren remember us before a throne of grace.

Your brother in Christ,
FRANK P. SCARCLIFF.

WESTON, Iowa, January 24th, 1881.

President J. Smith:—I have just read in the *Herald* your answer to the letter I sent you, concerning publications in the Scandinavian language. It is true that "boils on some other fellow" would be less troublesome than in one's own flesh, and the cheaper way to make sacrifice would be to get some others to make them for us. It has, however, also been said that boils are beneficial because they purify the blood, and are often a preventive of a more fatal disease. It is also said that "sacrifice brings forth the blessings of heaven;" and I believe this to be true, because the word of God says so. But if I wish to partake of those blessings I believe that I must also share in the sacrifice.

When I mentioned the publication of such a paper in the Scandinavian tongue, I did not think it could be done without cost; but I did believe that by subscription it would nearly, if not entirely pay for itself. I am confident that I could gather quite a list of subscribers in my own neighborhood, and others might do the same in their localities. And even if the Scandinavian Saints should look for a little aid from the Church at large, I believe it would not be unreasonable. I have known some of them to subscribe for the *Herald* when they could not read a word of it; but they

did it to help the publishing department, because they were called upon to do so, with the hope that some day the Church would be able to publish something that they could read. It is true that the Scandinavian Saints are not so very numerous, but most of them have relatives in the old countries; and they might do some good by subscribing for them as well as for themselves; and some of them have friends and relatives in Utah, and they could also subscribe for them. If they are all so anxious to see the work done as those who have expressed themselves to me, they will do it.

To the question, "If I knew a man who could perform the editorial work as a labor of love." I answer that I know not, but such a one I think might be found, if sought for; and I for one do believe that the whole work can be done without any great sacrifice to any one.

Yours in the gospel,
H. N. HANSEN.

ELWELL, Penn., January 20th, 1881.

Dear Herald:—I am thankful that you have reached my home, and you will ever be a welcome visitor. I wish to testify through your columns to the goodness of God to me, and say that the Lord restored me to health from fits, through the administering of Elder Hiram Robinson; for which I am very grateful. My desire is that I may ever be faithful to my profession in Christ Jesus, that he may continue to bestow more blessings upon me as he thinketh that I need.

Yours truly,
MRS. CARRIE SWEET.

SCRANTON, Kansas,
January 24th, 1881.

Bro. Joseph:—We have a few investigating at Scranton; we hope they will be faithful to the truth; they seem to be getting along very favorably to the cause we love. We are holding preaching meetings every Sabbath at the Scranton schoolhouse, with good liberty of the Spirit; and are holding Saints' meetings twice each week; the faithful are rejoicing in the work of the Lord. I wish that I could report all that have a name in the Church here were alive in the cause of Jesus Christ, but I can not. With my best wishes for the prosperity of the Church and a desire for an interest in your prayers, I am yours,
J. B. JARVIS.

INDEPENDENCE, Missouri,
January 28th, 1881.

Bro. Joseph:—Since Semi-Annual Conference I have labored in Wyandotte, Armstrong, Belton, Lake City and Independence, chiefly in the latter place. Have not spent all my time in the ministry, but have tried to be on hand when emergencies called for action. Have preached over fifty times, besides attending to other ministerial work. At least half of the above labor has been performed among Saints, and has not been without some good results. Home duties have prevented more active service to the Church, and present indications are not flattering. What the future may unfold I shall not venture to guess.

Quite a number have written to me, urging my return to Utah, and some have even insinuated that my refusal evidenced a lack of desire, or a rebellious will. Be that as it may. I shall not attempt to convince any to the contrary, save by the statement of facts, I have made to some. I have supposed myself in the line of duty during the past four months, but perhaps others know my duty better than I do. Suffice it to say, now, that circumstances, beyond my control, have caused and still cause me to remain near home. How long I may consider myself justified in this course, or as to how long the cause will remain, I can not risk an opinion; but will commit it to God, or, rather, will leave it with him—having long since so committed it.

There are many calls for labor even in this country, and souls the world over are equally precious in the sight of heaven. I believe, however, that our success throughout the world largely depends upon the solution of the Utah problem, and shall therefore be one of the first to mourn any failure on the part of the Church to continue the able prosecution of the work there.

I learn that Brn. Blair and Anthony intend leaving there in March; if so, who will succeed them. Let some one who has the cause "at heart" and a surplus "at the bank," answer. Every man is not adapted for that mission; but when we prepare ourselves to "second" the Lord's resolutions, we will soon hear him "make a motion" by selecting his chosen men, or at least the writer thinks so.

Hoping for deliverance from present embarrassment, and toiling in faith, as ever, your brother,
JOSEPH LUFF.

OGDEN, Utah, January 30th, 1881.

I have preached five times in Hooperville to large congregations. They were anxious to oppose me, mutilated my bills and put on them "admission fifty cents;" but they would and did come about two hundred and fifty strong; and then seven or eight of the Brighamites said they would go in and challenge me, if a certain Mr. Jack Thompson, an apostate cut off by them, would be their champion. The Brighamite monkey did want to crack the Josephite chesnuts bad, but knew he would burn his fingers. What a low ebb they must feel the ship Zion to be in.

B.

Conference Minutes.

FREMONT DISTRICT.

A conference was held in the Saints' new Church, Shenandoah, Iowa, November 13th and 14th, 1880. D. Hougas, president; Wm. Leeka, clerk.

Branch Reports.—Shenandoah 108; received by vote 1. Plum Creek 93; baptized 4. Farm Creek 86; baptized 4. Mill Creek 31; received by vote 2. Glenwood 18; received by vote 4. Elm Creek 16. Nephi, not reported.

Reports.—Elders R. M. Elvin, preached 7 times. E. Benedict, baptized 4. J. R. Badham, preached 33 times, baptized 7 at Semi-Annual Conference. D. Hougas, baptized 5. G. Kemp, J. Goode, W. Gaylord, A. T. Mortimore, G. Walling, J. W. Calkins, S. S. Wilcox, Wm. Leeka (baptized 1), E. J. Moore and A. J. Cato reported. Priests E. L. Kelley, — Daugherty; Teachers L. C. Donaldson, — Hill, L. D. Hitchcock.

Wm. Leeka, Bishop's Agent, reported.

Two-days meetings were appointed in all the branches. Bro. A. J. Cato and all Elders in the district were by resolution invited to labor in this district.

Resolved, that the branch presidents be instructed to establish a branch fund, to be turned over to the Bishop's Agent, as a freewill offering fund, to be used for the support of the district ministry.

That the district president confer with such Elders as he may think proper to fill the missions of the following places, Hawthorn, Emerson, Malvern, Jenkins Mill, Mill Creek.

Wm. Leeka offered his resignation as district secretary, and J. R. Badham was appointed.

Preaching by Brn. Daugherty, Hougas, Kelley and Cato.

Adjourned to meet at Farm Creek, Iowa, Aug. 12th, 1881, at 10 a. m.

LITTLE SIOUX DISTRICT.

The above quarterly conference met at the Saints' Meeting House, Magnolia, Iowa, at 11:20 a. m., Saturday, December 4th, 1880. Organized by electing Elders J. C. Crabb and Phineas Cadwell to preside, and Wm. C. Cadwell and J. F. Mintun, secretaries.

Branch Reports.—Union Grove 17; received by letter 1. Evening Star 31. Spring Creek 47. Union Centre 89. Magnolia 156; baptized 1, received by certificate of baptism 2, received by letter 3. Little Sioux 148; received by vote on evidence of membership in the first organization 3. The following branches failed to report: Sioux City, Pleasant View and Six Mile Grove.

The following Elders reported: J. M. Harvey, J. W. Wight, P. C. Kemmish, D. M. Gamet, by letter; and the following in person: J. F. Mintun, S. Longbottom, T. Carrico, D. Maule, H. Garner, J. B. Lytle, J. H. Condit, J. Conyers, W. Cham-

bers, C. Derry, I. Shupe, A. W. Lockling, L. Gamet, L. Merchant, S. Mahoney, P. Stevenson, P. Cadwell, W. C. Cadwell, J. C. Crabb, J. M. Putney, I. Bellville and E. R. Lanphear. Also, Priests: B. Kester, J. C. Johnson, M. Daugherty and E. McEvers. And Teacher R. Chatburn.

Sabbath schools reported as follows: Magnolia, whole number enrolled 19, classes and teachers 5; total moneys received \$4 50, paid out \$2 29, on hand \$2 21.

The following motion, covering several previously passed, prevailed after some discussion: That Bro. W. H. Bradford be released from his mission assigned him at last quarterly conference, that he be not appointed to any mission by this conference, in order that he may the better discharge his branch official duties, and that this motion be understood as applying to all branch officers in the district.

A letter was read from B. Kester, preferring charges against M. Daugherty for teaching false doctrines.

Bishop D. M. Gamet reported as follows: Amount received from all sources \$152.56. Paid out \$64.27. Balance on hand \$88.29.

On motion, referred to same committee as on last report.

The cases of several sisters, referred to in Bro. Longbottom's report coming up, he was instructed to refer their cases to the general church authorities.

A committee of three were appointed to investigate the case of W. Shaw, and report to next conference. President appointed H. Lytle, D. M. Gamet and H. Garner.

Resolution of last conference, with action of branches with reference to sustaining one or more elders in the field in this district, coming up, several additional reports were made, when it was moved that we as a district sustain one or two elders continually in the field in this district. After considerable discussion the motion prevailed.

Moved and carried that a subscription paper, showing how much will be subscribed for the above purpose, be circulated in conference.

Resolved that the district secretary be instructed to inform the several branches of this district of action taken in reference to sustaining the families of one or more elders in the field, and presidents of branches be requested to lay the matter before their respective branches, and see what they are willing to give towards sustaining said elders; and that each branch appoint a member of the branch to receive moneys for this purpose.

Resolved that agents of different branches be instructed to turn the moneys they receive for the support of the ministry into the hands of Bishop Gamet, as a "Special Ministry Fund," for the support of the families of such elders as may be specially designated by this conference; amended to the effect that Bishop credit it as a freewill offering, to be used for the special purpose of sustaining ministers in the field.

Moved, and motion prevailed, that Charles Derry be assigned to special mission labor in this district.

Preaching on Sunday morning by Elder Charles Derry, and on Sunday afternoon by Elder J. C. Crabb.

Bro. Daugherty confesses to the truthfulness of the charges against him, and asks forgiveness. Confession received and brother forgiven.

Moved, seconded and carried that those appointed on special missions at last conference who reported at this conference, are hereby released.

Adjourned to meet on the first Friday evening in March, [4th,] 1881, for prayer and testimony meeting, and continue for business and service meetings over Saturday and Sunday.

ST. LOUIS DISTRICT.

A conference assembled at the Saints' Hall, St. Louis, Mo., January 2d and 3d, 1881. A. W. Reese, president; J. E. Betts, Jun., clerk.

Branch Reports.—St. Louis 190 members; 17 scattered; total 207. Financial Report: Cash on hand last report \$105 57; received \$42 05; expended \$21 20, balance \$126 42. Belleville 69; received by letter 3, removed by letter 2. Caseyville 41; received by letter 1, died 1. Alma 48. Alton report sent back for correction. Gravois 63. Cheltenham does not state the number, only

1 received by letter, 1 removed by letter. Boone Creek report sent back for correction. Moselle 8; received by letter 1. Whearso 17.

Elders G. Thorp, R. D. Cottam, J. Beaird, Wm. Smith, Wm. Still, Wm. Anderson, A. S. Davison reported.

Bishop's Agent's Report, for the year ending December 31st, 1880: Balance cash on hand \$28 - 20; total receipts \$148 30, expended \$132 50, balance cash on hand \$15 80.

Election of officers for the St. Louis District for the next six months: A. W. Reese, president; W. Anderson and J. E. Betts, Sen., counselors; J. E. Betts, Jun., clerk; R. D. Cottom, Bishop's Agent.

Resolved: Whereas, Bro. George Hicklin has retracted in writing, all that he has said derogatory to the character of some of the brethren, as per resolution of last district conference, and offered all the apology that we consider was in his power; it is hereby resolved that we accept his retraction and apology, and that he be restored to his former standing as an Elder, and that the Alma Branch are hereby instructed to grant him a letter upon application.

Resolved that Bro. Allen M. Todd be ordained to the office of a Priest.

Resolved that Bro. C. W. Short be invited to labor among the branches of this district.

Resolved that all the spiritual and temporal authorities of the Church be sustained.

Adjourned to meet at St. Louis, Missouri, on the first Sunday and Monday in April [3d and 4th], 1881.

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.

SAMPSON.—At Fremont, Nebraska, May 20th, 1880, to Bro. and Sr. Matthew and Martha Sampson, a daughter; blessed January 31st, 1881, by Elder R. M. Elvin; named, Bessie Belle.

MARRIED.

BEAUCHAMP—PAGE.—At the residence of the bride's parents, Walnut street, Hannibal, Missouri, by Elder John Taylor, January 23d, 1881, Mr. David Beauchamp, of Murphysborough, Illinois, and Sr. Sarah Lang Page, of Hannibal, Mo. They will reside in Murphysborough, Ill. May their peace and joy flow in harmony, as the river of life; and righteousness form the entablature of their days.

DIED.

GARNER.—At Santa Ana, Los Angeles county, California, December 11th, 1880, Sr. Mary Ann O., beloved wife of Bro. John Garner, Sen. She was born October 8th, 1826, Washington county, Ind. Her father, Bro. — Rawson, was one of the first settlers in Jackson county, Missouri. She belonged to the Big Blue Branch, six miles west of Independence; and was in the company under Solomon Hancock, that was driven out by the mob in the Fall of 1833. The Saints were very poor then—only five wagons for one hundred and thirty people—and she with other children walked barefoot over the burnt prairie, the sharp stubble cutting, and fairly scraping the flesh from her ankles and feet. The fifth day out about two inches of snow fell, which caused her severe suffering. That night while camped in Lafayette county, they witnessed the falling of the stars—that grand type of what is to be when our Master's words are fulfilled.—Matt. 24:34. She joined the Reorganization in San Bernardino, and the Saints and traveling ministry always found a hearty welcome at her home, as with willing heart, quiet steps, and ready hand she delighted to entertain them; and recounting the persecutions of former days expressed her gratitude to God for present blessings. She was buried on Monday, 13th December, in San Bernardino, from the Saints' Chapel, after an able discourse by Bro. D. S. Mills, to a large concourse of people; many of the town's people thus desiring to pay a tribute to one whom they loved and esteemed as a friend and neighbor. And at Newport Branch, where her family resides, Bro. Burton also preached a sermon on Sunday,

January 9th, to a large congregation of Saints and neighbors, in commemoration of her departing. Her husband, nine children, and five grandchildren, mourn the loss of an affectionate companion, wise counsellor, and loving mother, and the Church a true Saint, a host of friends a true neighbor. "She has come out of great tribulation and washed her robes and made them white in the blood of the Lamb."

MILLS—At Santa Ana, Los Angeles county, California, January 6th, 1881, Bro. Joseph S. Mills, son of Bro. D. S. Mills, aged 17 years. He took part with us in the Christmas festivities, but was soon after confined to his bed. He was relieved by the administration of the Elders, but the angel of death claimed him. It is a severe affliction to Bro. Mills and family; but his noble spirit, bowing in submission, still says: "Lord, thy will be done." He was a great help, if not the main stay of the family,—and said: "Father can go now, and preach as soon as the weather gets warm, and I will work the place." This a few weeks before his death. But God's ways are not our ways. He counselled his young friends not to go to dances, for he received testimony that it was wrong. Just before his death he composed and sang a psalm. "They who sleep in Jesus God will bring with him."

BLAIR.—At Amboy, Illinois, January 17th, 1881, from injuries received by a fall, and the natural decrepitude of age, Sr. Fanny Blair, mother of Bro. William and Winthrop Blair. She was born in the town of Wooster, Massachusetts, February 1st, 1792; and removed to Lee county, Illinois, from Chataque county, New York, in 1838. She was baptized by Elder William Smith, at Amboy, October 7th, 1851, has always been a firm believer in the faith of the latter day work. A faithful and consistent woman; she died at a ripe old age; beloved and respected by all who knew her. Of her, Sr. Elizabeth, wife of Bro. William Blair, writes thus: "I have just returned from Amboy, where I have been to attend the funeral of our aged and loving mother. Fourteen weeks ago she fell and broke her hip; since then she has been a great sufferer and longed for rest. On Sunday last [January 16th] she called her sons Winthrop and Edwin to the bedside, kissed them, laid their faces down on hers for a moment, and then seemed to sleep, from which she never roused, although she lived till half-past 11 o'clock on Monday night."

RECORDER'S NOTICE.

Very many branches and several whole districts are far behind in the matter of reports to the Church Recorder. Will all such please see that all corrections, new names and items are sent in, and also all losses and other changes, with particulars in full, and oblige. Send no conference minutes, but only the reports. I am working by night upon the records to bring them up, and I wish all necessary help.

H. A. STEBBINS, Church Recorder.

LAMONI, IOWA.

NOTICES.

The next conference of the Central Nebraska District will be held in the Saints' Meeting House, at Columbus, Platte county, on the last Saturday and Sunday in March, (26th and 27th), commencing at two o'clock on the 26th. A full attendance is desired as matters of importance may be brought before the conference. By order of Geo. W. Galley, president of district.

There will be dedication services held at Pittsfield, Pike county, Illinois, Sunday, February 27th, 1881, by the Saints of the Pittsfield Branch, in which their Chapel will be dedicated and set apart for the worship of God. Conference session at the same place, to commence Monday after the dedication. Turn out, Saints of the Pittsfield District. All are invited.

The Decatur District Conference will be held at the new church at Lamoni, commencing at 10 o'clock a. m., on Saturday, March 12th, 1881.

O. B. THOMAS, Secretary.

The conference of the Florida District will be held at Santa Rosa Branch, Santa Rosa county, Florida, April 2d and 3d, 1881. I earnestly re-

quest the priesthood especially, and all others to attend. Any of the traveling ministry, or of the Saints in Alabama who can meet with us, we will be glad to see. Services will begin at ten a. m., on the 2d. L. F. West.

BISHOP'S REPORT.

Financial Report of Bishop I. L. Rogers from October 16th to December 31st, 1880.

Table with columns for date, description, and amount. Includes entries for 1880 Church Cr., 1880 Church Dr., and various receipts and payments.

Table with columns for date, description, and amount. Lists various receipts and payments for 1880, including names like Sr. Susan Matthews, James Graham, etc.

Table with columns for date, description, and amount. Shows total receipts of \$2,273 81 and balance due church of 1,514 57. Signed by Israel L. Rogers, Presiding Bishop.

BUSINESS NOTICE. All persons sending moneys for Herald and Hope subscription are notified that no changes have been made on the address labels of this issue. Credits for all renewals of subscription forwarded during the present month will appear on labels of March 1st issue.

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.

15 February 81. 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. \$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.

"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. 28.—Whole No. 450.

Plano, Illinois, March 1, 1881.

No. 5.

Selected. BEAR AND FORBEAR.

Be careful, ye whose wedded hearts
Are loving united;
Be heedful lest some enemy
Steal on you uninvited!
A little wily serpent form,
With graceful, luring poses,
Or, coming in a different guise,
A thorn among the roses!

Be careful, ye whose marriage bells
Now merrily are ringing;
Be heedful of the bitter word,
The answer keen and stinging,
The sharp retort, the angry eye
Its vivid lightning flashing—
The rock on which so many hopes
Are daily, hourly dashing.

Bear and forbear—the only way
To tread life's paths together;
So come and welcome, shining sun,
Or come, dark cloudy weather—
Two loving hearts dissolved in one,
That can not live assunder,
Have put love's golden armor on—
Oh, world, look on and wonder.

The Gospel of Liberty.

ON entering upon this subject, I realize two important facts; viz: that it is a grand and glorious subject to contemplate, and that it is used by some, who profess to have obeyed this gospel, to excuse themselves when they have participated or desire to participate of evil, thereby mistaking license for liberty. The reason, or reasons why it is called "the gospel of liberty," must be that it is that form of gospel which grants to those who enter into it a greater degree of liberty, a liberty of a peculiar kind, which no other gospel could give, or both. We understand it to be both, and shall try to show it thus.

All associations are formed because of some conceived or imaginary benefit, we care not of what kind they are. Some are formed to grant the members thereof liberty from some real or imaginary evil, which is, or is expected to be detrimental to their interests; while others are formed for the purpose of granting liberation from what they think is oppressive, although legal, or to grant them license to act contrary to the laws of right and reason.

We, likewise believe, that when the association of the gospel of liberty was formed by the Great I Am, he had in his mind the benefit to be derived by those who participated in it as members thereof. We turn the attention to the instruction given by the Messenger of this covenant or gospel, to the chief officers in the association of the gospel, for the last time, where he says, "He that believeth and is baptized" (believes in, and enters into that asso-

ciation legally) "shall be saved." That is, be freed from all that is adverse to the best interests of humanity, and granted all the liberties and freedom that will be for their good that the Creator can bestow. And, as He is one in which all liberty centers, and the one who holds it under control, He would of all all intelligences know what liberty was, in its true sense, and would know what form of doctrines, or principles of which to form a gospel, in order to best enable mankind—or the ones for whom the association was formed—to obtain that liberty which would be for their greatest good. In fact, as we have before stated, the liberty which the gospel gives is freedom from evil, and all its effects that it brings to humanity *in to to*; besides liberating and enlarging the faculties of our intelligence to the utmost, so that we can enjoy the greatest amount of happiness—"the glory of God."

And as God has more power to give liberty, as "He has all power in heaven and on earth," so the liberty which he gives is greater in amount and far superior to the liberty that any other intelligence or number of intelligences can give; for it is a fact well known, that no individual or set of individuals can give, although they can promise greater liberties or blessings than they themselves, have the power to possess within themselves. Or in other words, to make it still plainer, no association, whether formed by God, angels, men, or devils, could truthfully offer any blessings or liberties nigher than the power which they possess to give. And, as will be admitted by all who believe there is a God, no matter what they conceive God to be, that he has more power than any other intelligence or existence with which man is acquainted; therefore the liberty which he gives man through the principles or laws which he has instituted must be the best and of the greatest amount; which, as we stated before, is the liberty of abiding with God in his glory—the glory of God. We find it is the aim of all intelligences to try to concentrate their forces, powers, or talents, when desirous of gaining any particular result or end, realizing the fact—we might say axiom—that "in unity there is strength."

The first association, besides that of heaven, history furnishes us any account of, is that formed by Lucifer the Son of the Morning before the world was, to concentrate his forces in order to bring about the end desired. We find according to history from that time forward that he has formed and that he will still form combinations to bring about the end for which he aimed at in the first—the misery of humanity.

To guard some from those we think a word

or two will not be out of place. The devil, in the first place, works upon the failures or weaknesses of man, trying by honeyed promises to influence and bind to his particular ways so as to answer for his good; not the good of the member who obeys the principles set forth by him; his principles being those of secret oaths and covenants, which are to be known but to his chosen few; thereby "binding them by a silken cord" together for self-aggrandizement, and not for the freeing and liberating the feelings and powers of humanity for the blessings of all. And sorry I am that this silken cord is to-day staying many from not partaking of the glorious liberties of the gospel, binding them in fetters which they can not break, so that when the gospel of liberty is offered to them they are stayed from partaking of that which will grant them holy joy and "make them free." God's work is for the freedom of the faculties of mankind that they may make their fellows around them, every where, better, by offering them the same, and to show to them in all its parts, its beauties and rewards, in fact, there is nothing in God's work that is for one, but what is for all, as regards blessings.

On the other hand, to think of the character and nature that some will ascribe to God, those who too, as we are sorry to say, pretend to have entered into that agreement or truth that should make them free, would drive and does drive thinking, intelligent beings from entering into any association that God would form, unless it would be through fear. But the truth of the matter is, they know not God, neither have they obeyed the gospel; for if they had, they would know that "God is love," and that all his works are works of love, and not of torture.

But some will, and do assert that God has formed an association of the gospel for the benefit of man, and still that those who will not enter into that gospel to receive of its benefits, must suffer unendurable torture, forever and ever; as much as to assert that the Gospel was formed for man's hurt as well as for his good; and that if they did not partake of its good they must of its hurt. Making God, love, but not to see mankind alone blessed, but likewise to see them suffer.

God is not thus. He formed the association of the gospel, and introduced its principles into the world for man's benefit alone. It is true that wherever the light shines more knowledge is given, so that according as a person enjoys this light and rejects it they can realize the pangs of separation from the presence of God to a greater degree, because they know more of the blessings they could have realized

had they chosen the better way and continued steadfastly in the light.

All those who enter into the gospel will receive of its benefits, but those who do not enter into it can not receive of those benefits; "for it [the gospel] is the power of God unto salvation to every one who believeth," (Rom. 1:16).

"But," says the objector, "when the great promise was made by the Savior to those who would believe, he also says, 'And he that believeth not shall be damned.'" Yes, we will gladly admit that, and instead of being an objection to what we before stated, it only strengthens its truthfulness. Damned, according to Webster, in connection with this very same statement of the Savior, is, "Consignment to perdition;" giving also as the meaning of perdition, "The loss of the soul, or of final happiness in the future state;" making damned to mean a consignment to, or a continuance in the state of sorrow and misery, which, if they would have obeyed the gospel and continued faithful therein it would have delivered them from. And so they must stay in this state of sorrow, not only while this life shall last, but in the future life, or until they enter into the gospel, or "bow the knee and confess with the tongue that Jesus is indeed the Christ." We wish to compare these two positions together, the one taken by the majority of so-called Christians, and the other, as we believe, taken by Christ: one presents the Author of good as punishing for not entering into that which he has given for their benefit, and the other presents him as forming an association, and introducing principles therein for man's benefit here and blessing hereafter; and allows him to remain in the condition of sorrow, in which he has plunged himself, until he does enter into it.

We believe that the latter of the two will be accepted by all who will stop to reason, as sound, just, and right. And feel at once a desire to become acquainted with such an association and the Framer of it; almost be ready to exclaim, "Praise ye the Lord for his goodness, and for his wonderful works to the children of men." Not only are the gospel's liberties for those who in this life have heard it, but for those who have passed this state without hearing it, is it also proclaimed, as stated by one of the prophets, concerning the mission of Christ, the Messenger of the gospel, that he was "to proclaim liberty to the captives," which Peter stated he had done and why. (1 Pet. 3:20; 4:6).

We shall entrust these thoughts to the public for their consideration, and if by the perusal of them some shall be granted more knowledge concerning the glorious works of God, and the great liberties and blessings to be derived by being subject to his will we shall be satisfied, praying that some may be convinced that the work of God is a work of love, and the gospel is indeed the gospel of liberty.

J. F. MINTUN.

MAGNOLIA, Iowa, Dec. 25, 1880.

Envy thou not the oppressor and choose none of his ways. Meekness practiced is simply the labor for the enjoyment of life by-and-by, when paradise lost will be restored, and when the wicked are cut off it will be as recorded in the 37th psalm.

Truth being founded on a rock, you must boldly dig to see its foundations without fear of destroying the edifice.

The Reason for My Hope.

I MAY ask myself, Why do I believe as I do? And it is an important question, which every one should be able to answer at least to their own satisfaction, to give their reasons for the hope they have in Christ as Paul says, "a reason for the hope that is within you." So I shall try in a weak way to give a few of my reasons for believing and holding to the faith that I do.

In seeking for life eternal the unprejudiced mind will seek for that which seems the nearest right. The Bible and other available God-given books are the only means of obtaining a knowledge of the Deity, and of his laws and means of salvation. The New Testament of the Bible is the standard of authority, and in it we find what God's requirements are. Of course we must have faith in God, or we would not seek him, for it would be foolishness to search for something we did not believe existed. And we must repent of our sins if we wish to become good, for it would be folly to expect to be good in sin. Next after having faith and repenting of our sins we find we must be baptized for remission of sins.

And now, as to whether this last conclusion is necessary or not. In the New Testament is contained the principles of the gospel. And as regards baptism, we first learn of John the Baptist (Baptist because he baptized) coming forth after living as a hermit in the wilderness, studying and learning of the Lord. We learn (Smith's Bible Dict.) that "Many of every class pressed forward to confess their sins and to be baptized." Now why should they press forward to be baptized, and why should John baptize them unless it was essential, according to his belief and teaching? And we learn in John 3:23, that John and his disciples continued to baptize after our Lord entered upon his ministry; and he doubtless would have continued on to baptize, if he had not been cast into prison and beheaded to gratify the adulteress Herodias, whose sins he had denounced; or in other words had his work not been done. But one of the greatest proofs to me of the essentiality of baptism is that the Lord of glory himself was baptized. It was not necessary in one sense of the word for him to be baptized, for he had no sins to remit. What was it for? I answer, Did he not come here to save sinners, or to offer them a means of salvation? And could he do better than to open the door himself—set the example. And to fully show that it was a necessary principle to be performed by one of authority, John declines and says: "I have need to be baptized of thee, [because of his authority] and comest thou to me?" Whereupon Jesus answers: "Suffer it to be so now, for *thus* it becometh us to fulfil all righteousness."

Now couple with the above the Savior's declaration to Nicodemus, who believed that Jesus was the Christ, and thought that belief was all that was required. Christ says to him: "Verily I say unto thee, Unless a man is born of water and the Spirit, he can not enter the kingdom of heaven." And now Peter's answer to the multitude, when they wanted to know what they should do to be saved, he says: "Repent, every one of you, and be baptized," etc. Peter was an inspired

man, one of Christ's chief apostles, a teacher of Christ's gospel; and they perceived all this, and wished to know of him what they should do, and he likewise told them. And Peter's answer is a command, it is given to us just as much as the Ten Commandments are. We believe it is wrong to steal—there is a commandment in the Bible against stealing; so also there is a commandment that we should be baptized. This one passage would suffice for me without the many others which can be brought forth. It would be enough for me to know that the Lord allowed it in his gospel or plan of salvation; for if so it would be right, and what is right is essential.

And now to show that baptism does save, or is a saving ordinance, I quote from 1 Peter 3:20, 21: "While the ark was a preparing, wherein few, that is, eight souls, were saved by water; the like figure whereunto *baptism does also now save us.*"

And now I would like to give my ideas as why the baptism of water as an ordinance was instituted. In the first place there is no reason why it should not have been chosen as a means of remitting sin, while on the other hand there are reasons why it should be, and to answer a far better purpose than any other means that could have been chosen. For instance baptism is likened unto the flood, wherein Noah and his family were saved by water; also to the Israelites crossing the Red Sea, wherein they were saved by water. Water is a physical means of purification, and so in a spiritual sense (as baptism) it is symbolical in purifying our souls—washing away our sins. And then it is likened to Christ's burial and resurrection; as we are buried in the water and raised up out of the water or resurrected from it.

The next thing I find in the plan of salvation is the laying on of hands for the reception of the Holy Ghost. We find that, with the exception of the day of Pentecost, the Holy Ghost came through the laying on of hands; although it is very likely that the apostles had laid their hands upon them previous to the day of Pentecost, as we have nothing to prove that they did not, and it is shown as a distinct principle of the gospel thereafter. We learn of the apostles of Christ laying on hands for the gift of the Holy Ghost. We read of the Samaritans, who were baptized, but had not received the Holy Ghost, which it is shown was necessary for them to receive; for we read in Acts 8:14-17: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they were baptized in the name of the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." How plain is the above to me, that it is necessary for the Holy Ghost to be given to each baptized believer in Christ. It shows that the next thing after they were baptized (another proof for baptism) was the reception of the Holy Ghost, and the apostles were very particular that they should receive it. Again we learn in the eighth chapter of the Acts, of the disciples at Ephesus, who were baptized of John's baptism, and it would seem

that John had not taught or practiced this principle, as he only taught them repentance, and prepared the way for "Him who should come after him." Now when Paul came to Ephesus, he asked them, "Have ye received the Holy Ghost since ye believed?" He seemed to be very anxious about it. "And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized?" He seemed greatly surprised that they had not received the Holy Ghost after they were baptized. So Paul baptized them "in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them." So we see that it was as necessary for them to receive the Holy Ghost as it was for them to be baptized. But another passage which I have heretofore quoted, in St. John 3:4, where Jesus said unto Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water, and the Spirit, he can not enter into the kingdom of God." Here the two are also coupled together, showing they are both necessary, and one as much as the other.

Next I believe that every one will be rewarded or punished according to the degree of good or evil they have done. (See 1. Cor. 15:41).

I believe in the gifts being manifested in the church, and the existence of apostles, prophets, elders, etc., because there is nothing to indicate that they should be done away, and they were set in Christ's church. I believe that all the principles, ordinances, and offices, should be in the church as in the days of Christ and his apostles, or it is not complete.

And now, to conclude, where can we find all the foregoing, except in the Church of Jesus Christ of Latter Day Saints. There, and there only, can we find them. They are taught in simplicity, with all the adjuncts for our benefit and knowledge.

Hoping we may all grow more and more in the light of the gospel, I am yours truly.

PLANO, Jan. 14th, 1881

WM. H. DREAM.

A Destructive Year.

If good old Mother Snipton, instead of frightening timid people with the prophecy that the world would come to an end in 1881, had announced that it would be a very extraordinary year, and that the natural elements would be in unusual commotion, involving vast destruction of property and entailing great human suffering over wide areas, and that an era of casualties would set in, occasioning severe loss of human life, and that violence, murder, and suicide would run rampant, she would have hit much nearer the truth. There yet remain ten months and a half of the year, and if the destruction which has been caused during the past six weeks continues in anything like the same proportion for the rest of the year it will be set down in all future time as the year of horror. The winter seems to have accumulated its ravages since the first of January. Fierce blizzards have continuously swept down from the Arctic region, via Manitoba, piling up snow almost mountain high and burying many victims beneath its avalanches, while numerous others have frozen to death, exposed

to its pitiless blasts. Continuous rains have inundated the Pacific Coast and have washed out several mining towns. The ice gorges have burst with great violence in the thaw and flooded Washington, Toledo, Philadelphia, and other cities, involving damages to property that amounts up into the millions. A large part of New Orleans has been under water for days. Innocent little brooks and creeks in the rural districts that have barely life enough to run in the summer have been transformed into raging torrents and have swept away mills, farm-houses, bridges, and fences and inundated quiet country villages. Railroads have been blocked up until supplies of food and fuel have grown scarce and prices have mounted upward with astonishing velocity. The ocean has been strewn with wrecks. Not satisfied with their damage in their own region, the snow-blizzards have crossed their natural boundaries and devastated unfamiliar regions, killing the fruit. Disease has followed in the track of these extraordinary natural manifestations, and epidemics of scarlet-fever, small-pox, diphtheria, and other diseases have spread with fearful fatality. Every element of destructiveness seems to have been let loose. In this country alone the railroads have killed 102 persons and severely maimed 120 others. By marine disasters 470 persons have lost their lives. One who merely glances over the list of casualties as reported by telegraph from day to day can have but little idea of the fearful loss of life by explosions in this country. Since the first of January fifty-three lives have been lost by boiler explosions, thirteen by explosions of oil, fourteen by powder and nitro-glycerine, three by celluloid, which is a very explosive compound, and twenty-nine by explosions in mines. Besides these, large numbers have been injured and maimed for life. This is not the entire list, as solitary cases are rarely reported by telegraph. Not content with the loss of life by natural and unavoidable causes, eighty wretched persons in this country have taken their own lives, and 118 others have been murdered in six weeks' time, and these figures only include those whose names have been mentioned in the telegraphic news, which of course only includes a part of the whole number.—*Chicago Tribune.*

The Obelisk's Story.

LIEUT. COMMANDER GORRINGE, who has successfully brought the obelisk from its Alexandrian home to our Central Park, New York, told the story of this Egyptian monument before the New York Association for the Advancement of Science and Art, in the Brick Church, at Fifth avenue and Thirty-seventh street, last evening. Thirty five centuries have passed, he said, since the obelisk was severed from its natural surroundings by the hand of man and wrought into its present form. On the banks of the Nile, about 650 miles from the sea, is an immense mass of granite, known as syenite, noted for its freedom from cracks, veins, or foreign substances, and the beautiful polish of which it is susceptible. An obelisk now standing at Heliopolis, five miles from Cairo, taken from this quarry, was erected more than 4 000 years ago; and 4 000 years ago a priest quarried from this place, and transported 600 miles, a shaft weighing 150

tons, which was so highly polished that the polish still remains. With all the science of our own day it would tax the most skillful workmen to reproduce the figures cut upon that shaft, and then give the surface such a lasting polish.

"On the base of the obelisk of Hatason," continued the speaker, "It is recorded that only seven months elapsed from the time she gave the order to quarry the stone to the date of its final completion. To me, this record means that the ancient Egyptians were possessed of mechanical appliances superior to those in use at the present day. By taking time enough, and employing men enough, there is hardly a limit to the weight that can be moved, but in the creation, transportation, that erection of an obelisk, the number of men is limited to comparatively a few, and I am quite sure that there is not a man living who would undertake in seven months, at the penalty of his life, to quarry, transport 600 miles, erect, carve, and polish a granite shaft 120 feet long, weighing 150 tons, such as that of Queen Hatason at Karnak. I dwell on this fact so that you may realize that in spite of the wonderful progress made in the mechanical arts in this country we are, perhaps, only on the very threshold of the knowledge possessed by the ancient Egyptians thirty-five centuries ago. In my opinion, an obelisk is simply the representation of the creative power; it was unquestionably designed to stand before a temple; the proportions between its height and that of the wall or pylon against which it was seen projected, were invariably such that from every point of view the pyramidion of the obelisk was seen above the top of the temple. Obelisks were always erected in pairs; unfortunately, we have but one, and it is not reasonable to expect that we can get another one from Egypt; in fact, I have good ground for assuring you that there is not the least hope of our getting another Egyptian obelisk unless we can buy one from the European residents of Egypt. But I can see no reason for not having another obelisk, cut out of the beautiful red granite of Connecticut, and erected on a neighboring knoll, on which there could be cut a brief historical record."

He had been requested, the speaker said, to write a detailed history of the obelisk for publication in a school book, but had declined. He then gave an extended account of the hieroglyphics, which have before been fully described, and gave some facts about Thotmes III., Rameses, Thebes, Memphis, and Lucius Verus. "Thotmes was enabled to conquer Asia and exact tribute from the most powerful Asiatic kingdoms. He built new temples and restored others that had been destroyed by the Asiatic conquerors. Among the latter was the temple of On at Heliopolis. Before that temple he erected a pair of obelisks, of which ours is one. I have a model of that temple, which is as interesting as the obelisk itself. It is the oldest model or plan in existence. It was found at Heliopolis by an eminent German archæologist, who sold it to a Californian, who sold his collection at auction in this city, where it was purchased for \$60, during my absence in Egypt. I knew of the existence of this exceptionally interesting object, and on my return home promptly purchased it." Rameses built a ship canal from the Mediterranean to

the Red Sea thirty-two centuries before M. de Lesseps was born. This canal lasted for more than a thousand years, so it must be considered a success. Traces of it are still to be seen.

There are good reasons for believing that the exodus took place in the latter part of the reign of Rameses II., and that his were the hosts that were swallowed up in the Red Sea while in pursuit of the fugitive Israelites. The Biblical record does not state that the Pharaoh was drowned, and had he been drowned it certainly would have been stated. Kings in those days, as in these, did not lead the van of their armies. From an Egyptian standpoint there was nothing more remarkable in the flight of the Israelites than there would be to-day in the sudden departure from one of our Indian Agencies of a discontented tribe, led by some ambitious Chief; it would be a matter of considerable importance to the Indians, but of remote interest to the inhabitants of the seaboard. There is nothing startling in the fact that the Israelites crossed dry shod while the Egyptians were drowned. A combination of low spring tides, with winds from certain directions, causes the waters of many estuaries, and notably those of the Red Sea, to flow out so as to leave dry passages across them; this combination is generally followed by a sudden and great rise of the tide, from which there is no escape.

"Cleopatra had nothing to do with our obelisk. She died eight years before it was removed by the Romans from Heliopolis to Alexandria, for, as you are doubtless aware, the Latin and Greek inscription on the claw of the copper crab, found between it and its pedestal, states that it was re-erected at Alexandria in the eighth year of Augustus, which corresponds to the twenty-third year before Christ."

At the conclusion of the lecture Dr. Holton fixed the date of the completion of the obelisk as 1831 B. C., and argued that it was begun by Thothmes III., the Pharaoh of the Israelites who was swallowed up by the Red Sea.

The Body of Moses.

HAVING been called upon at different times to defend the doctrine of the conscious state of the dead between the death of the body and the resurrection, I have tried to make myself conversant with the Scriptures relating to the subject; not only that portion of them that seem to favor and establish the truth of the doctrine, but that part also that is being used by opposers of the doctrine in order to overthrow it. Among other passages of Scripture used in defense of the conscious state of the dead is Luke 9:30, 31: "And behold, there talked with him two men, which were Moses and Elias, who appeared in glory and spoke of his decease which he should accomplish at Jerusalem."

It is claimed by soul sleepers, that Elias was Elijah who was translated, and therefore his presence on the mount of transfiguration can easily be accounted for. But the appearance of Moses can not so easily be accounted for; for it is positively stated in Scripture that he died: "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord; and he buried him in a valley in the land of Moab, over against Beth Peor; but no man knoweth of

his sepulcher unto this day," (in the day or time when this was written)—Deut. 34:5, 6. Again, "Moses, my servant, is dead."—Josh. 1:2. With these facts before us, together with the understanding that Christ was the first fruits of them that slept, (1 Cor. 15:23), and the event of the transfiguration having transpired before his resurrection, we are forced to the conclusion that the spirit entity of Moses was at the mount of transfiguration. With reference to the dispute between the archangel and the devil (see Jude 9th v.) it is claimed that in this saying of Jude it may reasonably be inferred that he (Moses) did not die, but was translated; hence could easily accompany Elias (Elijah) to the mount. But, as before noticed, Moses did die, and therefore the argument that he was there in the body falls to the ground. We propose to show that the aforesaid dispute between the archangel and Satan, was not about the physical organization, or corporeal body of Moses, but about the house or body of people of which Moses was the head; that Moses was the type of Christ, and that the whole law under the old covenant with all that appertained to it, were typical of that which was to come. In proof, we read, "And the Lord said unto Moses, See, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet."—Ex. 7:1. Again, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deut. 18:15. He was to be like unto Moses in that he should stand at the head of his people, should be their law-giver and anti-type of Moses. The deduction to me is this, that Israel under the law sustained the same relation to Moses that the Church sustains to Christ under the new, or gospel covenant. This being true, it will be no hard task to find out what really was the subject of dispute mentioned by Jude 9. To my mind it is clear that it was with reference to the people of God, Israel, or the body of Moses; because, as before stated, of the peculiarity of the position occupied by Moses. Now for the proof: "Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the Son of Shealtiel, and Jeshua the son of Josadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord."—Ezra 3:8. Here we see that preparations were being made for the erection of a house unto the Lord by the people of Israel, or body of Moses.

Again, "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they [the adversaries] came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-hadden king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, and said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build

unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us."—Ezra 4:1-3. Here we discover that the adversaries claimed the right to assist in building the temple of God, because they sought the same God and offered sacrifices to him as Israel did; but their right was not recognized by Israel (body of Moses) hence a dispute. Again, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?"—Zech. 3:1, 2.

In the above we notice that Satan is represented as standing ready to resist Joshua. By referring to Ezra 4, you will see the manner in which the adversary did resist, by appealing to Artaxerxes, and succeeded in retarding the work on the house of God by force, so that it ceased until the second year of the reign of Darius.

With the understanding then that Moses was a type of Christ, we can readily understand that Israel was the body of Moses, in the same sense (typically) that the church under the new covenant is the body of Christ. Let us see: "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."—Heb. 3:1-6. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. * * * The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed; they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."—2 Pet. 2:4, 9-11.

The same class is spoken of by Jude, in connection with the dispute about the body of Moses. See Jude 6-11. The apostle Paul, in his efforts to bring about a correct understanding of the law and its purposes, tells us that it "was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."—Gal. 3:24-27. Again, "Now ye are the body of Christ and members in particular."—1 Cor. 12:27. Again, "Moreover, brethren, I would not that ye should be

ignorant how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."—1 Cor. 10: 1, 2.

Now, it is clear to my mind that the dispute between Israel and its adversaries was to the claims of the Gentiles as being of Israel; or in other words in favor with God as in the texts referred to. The adversaries of Israel doubtless understood that Israel was the people of God, at whose head stood Moses as the Mediator under the law, (Gal. 3: 19, 20). Hence, Israel may legitimately be termed the body of Moses, in which the body of Christ is foreshadowed; and since the organization of the body of Christ, the adversary has been disputing about it, claiming to be a part of the body. And contention still continues, not with reference to the literal, fleshly body; because all agree that it was dead and buried; but the Church, or people of God; and it is fair to presume that Jude understood and believed that Moses was dead and buried at the time he wrote, and that those to whom he wrote fully understood the matter.

Having thus briefly examined the subject, I leave it to others who are wiser and abler to disentangle modern theological puzzles than myself. Of one thing I am satisfied, and that is, that the translation or resurrection of Moses' dodge, is a failure as an argument in favor of the soul sleeping theory, and that it can not legitimately enter into the discussion of the subject; for,—

"In Moab's land, near to Beth-peor,
In peaceful sleep reposes,
The mighty prophet of the Lord,
The meek and faithful Moses."

B. V. SPRINGER.

HARRISON, O., April 8th, 1879.

Cry Aloud.

BY ELDER JAMES CAFFALL.

Concluded.

WE, instead of using liberty in seeking to make our duties less, or changing or modifying those so plainly written, are assuming or taking a license, and, if persisted in, will prove injurious to ourselves and others.

The fact of the Teacher being commanded to see that all do their duty, he being a standing minister of the Church, not only gives him liberty, but obligates him to go wherever the Saints have duties to perform. And while he should seek to act in conjunction with the president and other branch officials, for branch officers are weak if not united, he is not supposed to be hindered in his labor by undue interference, by the president or any other official. That which is significant, as above alluded to, is (in our understanding) that which obligates the Saints to offer their vows in righteousness, on all days and at all times, destroying the idea that a one-day religion would suffice. He would be a strange shepherd, who would bring his sheep to fold, and care no longer for them. And so the gospel economy, the author of which is the Shepherd and Bishop of our souls, would appear a curious arrangement, if it brought us together without rules, order, and laws to govern and control, subsequently to our adoption; but such is not the case. So far from this that for the purpose of teaching, preaching, admonishing, reproving, etc., officials are appointed and set apart, and their willingness to accept an ordination is tantamount to a covenant to

discharge duties belonging to the accepted position.

The desire for an increase of laborers in this and other countries is proper; but the necessary reformation in branch and district organizations is among the essentials of the hour; to effect which creates a necessity for presidents, priests, teachers, deacons and members of branches to stand in their place, and always abounding in the work belonging to their particular calling; helping others all they can, but the most effectual way to help others is for every one to understand and perform his own duty. The change resulting from every one pursuing this course, would be as much appreciated, as a calm to a sea passenger after a severe storm, caused by the winds blowing and the waves roaring.

The practice of kissing the Pope's toe has been condemned as paying too much homage to mortal man; nor will it be an exaggeration to say that the gospel economy introduced by Joseph Smith, was condemnatory of such a practice; and history must record the fact that the Reorganization has so taught from its inception. But, whereas, Christ has decreed that he is honored or dishonored as the world, and church, by receiving or rejecting that which is taught by those he has sent, it can not be that a failure to duly respect and sustain each other in righteousness, in the several positions, will produce good fellowship and unity, and duly honor his laws, by which we give evidence of honoring him. The law of common consent is very necessary and far from being oppressive; as in all business transactions there must be some rule or law by which controversy shall end, and a decision reached. But the confusion and heart burnings growing out of, or from this practice, would rather evidence a determination to rule or ruin, than a desire to abide by a decision reached in a legitimate way. This can not be right, and he who is so wilful as to not rest until he creates a party feeling, upon any issue thus decided, should for the benefit of those who are willing to stand by such issues and thereby seek peace, as well as for the credit of the church, be labored and dealt with. If not, and he is allowed to go on under the pretext of showing mercy, or a fear because of position or wealth, he is allowed to fan the flame, it will not be long until a necessity will exist for the disorganization of a branch or district because of discordant elements; and it were better to bring about a disorganization, than for a branch or district to exist and in their legislations give evidence of disorder, bitterness or strife, to the disgust of sober, thinking men or women; but such a procedure would evidence the existence of no, or but a very poor discipline, or a non-disposition to enforce the same. There are no provisions made for disorganization and resignation in the gospel economy; though removals may bring about the former; and there be circumstances justifying the latter; though no note sounded on the gospel trump says, "retreat."

Not only is reformation in branch and district organization necessary, as a preparatory work to increasing laborers; but a thorough co-operation on financial matters is also essential. Because the law of tithing, or the financial policy the church has accepted, is not rigidly enforced as to be made a test of fellow-

ship, it does not follow that any have a right to repudiate or work against it any more than any has a right to keep on agitating the abstruse questions, which the church by her legislative acts have deferred. He who fails to abide by the decisions of the church, is certainly an unfit representative, and in this some discretion should be used, in ordination as well as appointing branch and district officials; for, though no official has absolute power, it is sometimes more difficult to reach a troublesome member in, than out of power. Position seems to lead to activity to some extent, but often happens that the rejected official fails to show that activity out, that he sought to impose on others while in power. The negligent while out of office, aspiring to power, would do little to advance the interests of the cause if elevated, but may create a deal of trouble.

Branch organization should be sustained, to do which something more is required than walking to, and sitting on the platform once or twice a week. Worth should be had in consideration in appointing men to positions, nor should adaptability for a given position be altogether lost sight of. It does not always follow that because one is an elder that he is adapted to preside; nor does it follow that an elder would make a good president who has made no effort for months or years to magnify his calling. The custom of elevating men to positions through favoritism, ought never to have obtained among Latter Day Saints; nor that of hindering them through spleen; but as there is reason to believe that both have been done, we ought to show a more excellent way, and thereby be consistent within ourselves.

There are districts that by perseverance and a reasonable sacrifice, might have one, as presiding elder of the district, free to travel and devote his entire time. Many members could, (or so they believe), often donate five dollars worth of provisions that could not pay cash to that amount; which by a proper co-operation might be received and used to advantage; which, with other matters of equal importance, should occupy the time and talent of the elders when in conference; leaving much less time for useless and heated discussions. And then every priest and elder whose services are not required in branches, or Sabbath-schools, should be out on the Sabbath day, preaching the gospel, and let his conduct through the week testify to its purity. What is a district of two or three hundred doing for the cause, whose labors begin and end in meeting, three or four times a year in conference, to go away gladdened through a good time, or made sad after reflection, through disorder? How long will it take to lengthen the cords, and strengthen the stakes of Zion, through such an easy-going policy? What advantage are four quorums of elders, amounting in the aggregate to three hundred and eighty-four; if but a dozen of each quorum is heard on the Sabbath day, holding up the gospel banner, and inviting the weary to rest under its broad fold; and the balance folding their arms and standing at ease, or desecrating the Sabbath day, after the manner of the world? If by virtue of our connection with the church, as officers, branches and districts, we have the power or right to confer power and make appointments, surely we shall be condemned, for allowing the power conferred to be prostituted to un-

holy purposes; or be justified for using legitimate efforts for its proper use and appreciation?

The financial welfare of the church may be enhanced by all members paying to branch treasurers five or more cents per week or month; and making remittances to the Bishop's agent. Officials are not expected to try to force the Saints, but should encourage them to thus give their means. I understand that Israel's children are to be their own exactors; which prevents me from deciding what, or whether any has a surplus, or no. I did not wish to infer in my last letter to the *Herald* that none paid more than five or twenty cents per week; for I know better. Many pay much, very much more. But whereas the aggregate which five, ten, or twenty cents per week would reach, is not paid into the treasury; it proves that while some are cheerfully doing more, that many are doing nothing. And hence the necessity for co-operation to effect a change, or a more equalization in bearing the burden and making sacrifices.

The practice of doing business with a promise to pay, borrowing and loaning money, has obtained to a great extent, with sharp practice "bobbing around" to cheat creditors. And while it would not be proper to grant a certificate of removal to one who intentionally was going away to evade his creditors; suspicion being created by his designing to take property which might be disposed of without subjecting him to suffering. It must be remembered that there are those who are compelled to contract debts, and prevented, by reverses, from paying, and who would be benefitted by moving, who it would not be right to deprive of church membership more than it would to prevent them going to the temple of worship, through coarse garments.

To be kind and hospitable is incumbent upon all Saints; especially to strangers. But this does not necessitate the bestowal of your goods or money on those who strive not to help themselves. The Branch has suffered much by extending a helping hand to new comers, in opening their houses to feed and comfort them; and in some instances in loaning money. This is a pity, for such procedure from those thus assisted may injure others that might be worthy. You are under no obligation to accept any as members or representatives of the church, in the absence of the evidence the usages and customs of the church require; and when you loan money, whether to members or representatives, you do it on your own responsibility.

To open your hearts in giving food and money to the traveling ministry is lawful. To loan them money may be safe, but it is well to be careful.

The practice of attempting to adjust difficulties in a public meeting, is a violation of church rules; nor should any be tolerated in consuming time in a prayer meeting, in sermonizing, or offering remarks likely to call forth a reply.

The difficulties arising from a neglect of members when moving from one branch to another may be obviated by united efforts in branch and district officials inducing the moving Saints to carry their certificates along. And one step towards a more faithful recording of baptism, removals, etc., may be reached

by arrangement to note changes occurring in the absence of the secretary.

The above thoughts and suggestions are offered to the Saints, scattered through Nebraska, Kansas and Colorado, with respects and a desire for peace and prosperity among them.

Are We Keeping the Commands of God?

We learn in the days of Alma, the children of God were commanded to meet together oft, and join in fasting and mighty prayer in behalf of those who knew not God. (Book of Mormon, page 155). If there was any necessity for it then, why not now; inasmuch as the same cause will produce the same effect. There are many who know not God, who would be as happy in his service as we are; and if God has commanded that we pray for them, it is binding on us; and if we neglect or break these commands, or any of them, it is sin. (1 John 3:4). When Adam disobeyed one command of God he was banished from his presence, and could only be restored by the sacrifice of the Son of God. We learn that many have been called, but few chosen. "Behold, verily I say unto you, there are many who have been ordained among you whom I have called, but few of them are chosen. They who are not chosen have sinned a grievous sin, in that they are walking in darkness at noonday; and for this cause I gave unto you a commandment that you should call your solemn assembly, that your fasting and mourning might come into the ears of the Lord of Sabaoth."—D. & C. page 255. It seems to be a command of God to meet together and fast and pray. We can see no season why it should not be kept.

And again, we find in another command and promise in the Concordance which says: "Loosen one another's hands, and uphold one another, that ye who are of the quorum of the Twelve may all labor in the vineyard; for upon you rests much responsibility; and if ye labor diligently the time is soon when others shall be added to your number till the quorum be full, even twelve."

It seems to me there are some very important commands almost entirely lost sight of. If we were to fast and pray once every month, or on sacrament days, and keep the commandments, I believe the time would soon come when our brethren held in bonds would be restored, the rest of the quorums be filled, and many be made to rejoice with us in the gospel of Christ. Christ commanded his disciples to fast and pray lest they enter into temptation. If this is to prevent us from temptation, ought we not then to obey this command? If those who are trying to overcome the lusts of the flesh would renew their covenant with God by sacrifice of those things which are hurtful to the body, and pay the cost of the same to the Bishop, and look to the Lord as the great physician, they would thereby save themselves and others. They would soon be prepared to go to the place the Lord has appointed for the safety of his people. The time will soon come when they who will not take up their sword against their neighbor, will have to flee to Zion for safety.

In the third paragraph of the "Word of

Wisdom" the Lord promises to those who keep and do these sayings, walking in obedience to the commandments, shall have health and strength, and shall walk and not faint; "and I, the Lord, give unto them a promise that the destroying angel shall pass by them." I hope that every one who reads this article will be inspired by the Spirit of the Lord to pray in mighty faith for the deliverance of his afflicted people.

H. ROBINSON.

The Baptism of the Apostles.

A PRECISE and positive statement of the baptism of the apostles does not come down to us in any historical work, whether inspired or uninspired. As regards an infallible certainty, at this late date, naught can give it save a "Thus saith the Lord." But we will not be deemed presumptuous, we hope, if we venture to assert that the circumstances indicate, and make it reasonably sure that they were baptized, and by whom the baptism was administered, now under consideration. It however is recorded in a sort of general way: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 3:5, 6. "And all the people that heard him, and the publicans justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him."—Luke 7:29, 30. See also Mark 1:5.

If the apostles had not been baptized, then it is evident, first, that they were strangers, and hence may not have been cognizant of John and his baptism; or, secondly, that they "rejected the counsel of God against themselves, not being baptized of him." It was the mission of John to "prepare the way of the Lord;" to proclaim his advent; to baptize with the "baptism of repentance" for the remission of sin. (Mark 1:4; Luke 3:2). Therefore, a people in pursuance of that mission and ministry, were prepared to receive Christ when he announced himself as the one promised to Israel. John had proclaimed, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire."—Matt 3:11. The identity of Jesus as the Messiah promised, was made known to John by the Spirit visibly descending upon Jesus immediately after his baptism, in the form of a dove. It was given as a sign to John, that he might be a witness of the Redeemer. The Russians, to day, because of the form assumed upon that ever memorable occasion by the Spirit in its descent upon Christ, have a sort of divine reverence for the pigeon or dove.

It can safely be presumed that the teacher sent; the "forerunner" of Christ, not only prepared the way by preaching and baptism; but when once the identity of the Messiah was revealed, he announced it to the world, and especially to the "willing and obedient." The fact that Peter and the rest of his brethren subsequently ordained to be apostles, needed no persuasion by Jesus, no argument to convince them, shows that they were apprized of his coming, and presumably, of the circum-

stances attending his baptism: "This is my beloved Son, in whom I am well pleased."

Jesus selected the twelve, and ordained them, as he subsequently said: "Ye have not chosen me, but I have chosen you and ordained you." He did not administer water baptism to them; but after his resurrection he said unto them: "For John truly baptized [you] with water; but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5.

Now please notice John's declaration and promise: "I indeed baptize you with water unto repentance; * * * he shall baptize you with the Holy Ghost and with fire."—Matt. 3:11. The Spirit's baptism was emphatically promised to those that received of his baptism. Neither Jesus nor John promised to any one the baptism of the Spirit, save he complied with water baptism. The promise of the Spirit's baptism to the apostles, seeing that Jesus did not baptize them with water, makes it reasonably certain that they had received of John's baptism. Jesus was the pattern; he received of water baptism and forthwith, in recognition of the Son and the divine ordinance, the Spirit's baptism was given. The apostles were baptized by John, for they most certainly "justified God;" and upon seeing Jesus, received him; and hence Jesus said: "Ye shall be baptized with the Holy Ghost."

Jesus said: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."—John 3:5. The apostles were men, and hence the necessity of their baptism.

It is not to be presumed that Jesus selected for his "ambassadors," as the "swift messengers" and heralds of salvation, men that were unregenerated, and disobedient to the requirements of divine law. If they had not complied with this important ordinance, the Savior would have commanded them to be baptized at once; lest they taught that which they did not observe; lest they proclaimed salvation to others while they themselves were in the bonds of sin and death; lest they would stand before the world as examples of inconsistency!

The apostles in receiving the Spirit's baptism, attested that the promise of John and Jesus was true; and besides this, they then received the "seal" of an inheritance, glorious and undefiled. Its conferment under the circumstances, stands forth as the witness of God, that they had received of John's baptism. As they received of the water, so they received of the Spirit's baptism; as they had been "born of the water," so also the Spirit's birth was given. Forasmuch as they had put off the "old man" and his evil deeds, by baptism, according to divine law; so they now received the seal of the "new creature," the Spirit for the "new life." They had been "translated from the kingdom of darkness into the kingdom of God's dear Son;" and now they received the "testimony of God" in confirmation of his truth, and that citizenship which they had so secured.

The difference between their baptism and ours is this: They were baptized while yet the church was unorganized; and we were baptized after the church was organized. They were but parts of that which was organized, that corporation known as the church. We became members of the church or cor-

poration by being baptized into it. We were baptized into it—they were organized into it. The law to the laity is also the law to the minister and priest of God the Lord requires the same obedience of all to his "perfect law;" for "The law of the Lord is perfect, converting the soul."—Psa. 19:7. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewal of the Holy Ghost."—Titus 3:5.

T. E. LLOYD.

November, 30th, 1879.

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, March 1, 1881.

QUESTIONS AND ANSWERS.

Ques.—An Elder marries a wife; after he lives with her a while, he finds she is somewhat cross; after awhile he concludes that if he can not have peace he will not live with her. The two choose a committee of two to hear their stories, and try to adjust matters. Before that committee she begs his forgiveness, and asks him to "let's try to live down the past." He replies, No; that he can not have any confidence in her any more, and will not try any longer; and the wife leaves. Is such an Elder justifiable in such an act? Is there any law governing such cases? If so, where?

Ans.—To this question we answer, that said Elder is not justifiable. The wife may have seen the error of her ways, and it is this Elder's duty to give her a full opportunity to retrieve herself. The law governing the case is found in the Doctrine and Covenants, sec. 101, par. 2; sec. 42, par. 7; also par. 23; also Christ's words, in Luke 17: 1, 2. These are enough. By such a separation if persisted in both are liable to run into other and worse transgression.

The brethren who sent this question will please bear in mind what we have so frequently written, that questions that have a local application had in mind by those sending them to us, put us in an unfair position to answer them; as we are in no position to know what the circumstances are. We must therefore be excused from judging the parties to all such questions.

In Bro. Rice's desire to see that no injustice was done to Elder Huntley, he mistakes us clearly. We stated that Elder Huntley deeded the Temple to Elders M. H. Forscutt and Joseph Smith; and did not state, nor infer that he so deeded to them in trust for the Church. The reference that we made to the Church holding property by trustee is made to the manner in which the Temple was originally held by Joseph Smith and others in trust, and not to Elder Huntley's title, nor to the title made by him to Elders Forscutt and Smith.

We desire particularly not to do Elder Huntley an injustice; but how his desires in deeding the Temple to Elders Forscutt and Smith, can bind the Church to respect them, so far as to pay the amount expended in repairing the Temple to those to whom he deeded said Temple; unless

the title he so made to these men was legal and entitled them to hold the property, is more than we can see. It would simply be poetic justice, not founded in legal or moral right. Elder Huntley has no just cause of complaint against the Church for making the inquiry as to the legal title of the property in question; for if he conveyed anything to brethren Forscutt and Smith, he conveyed any cause of complaint he might have had in this particular. These latter brethren could have no just cause of complaint against the Church for such inquiry and the consequent result, unless such inquiry had developed the fact that the title was in them, and the Church should then have fraudulently taken possession. But the inquiry proved what some had believed, that the property belonged to the Church and not to Elder Huntley, nor to those to whom he deeded it. The only claim that Elders Forscutt and Smith can possibly have, is a remote common law one for moneys expended and paid out to the use and benefit of the Church in making necessary repairs to their property to prevent decay and loss; and as to the propriety of this claim there may exist a variety of opinions, all of them dependent upon absolute right in the premises difficult to decide.

As to Elder Huntley's connection with Elder David Whitmer, we only stated that we had been told so; and that we knew nothing from Elder Huntley himself; and if we have been misinformed in regard to the matter, we regret having made the statement, and beg pardon of Elder Huntley, and those aggrieved, by what we wrote. We thought that we had known Elder Huntley, having made his acquaintance about the years 1865 and '6; and having sold hundreds of dollars worth of books for him during our acquaintance, and seeing him every few months during that time, either at Plano or elsewhere; and we are sure that he has no friend or acquaintance who respects his honesty and integrity more, or one less likely to injure him willingly than we. Besides this, neither Bro. P. M. Betts, nor any one else has been telling us anything to effect Elder Huntley's downfall. Nearly all who have written us have mentioned his name kindly; very few having written of him at all, and then incidentally. A man's public acts may be spoken of as facts, where his connection with others is affected, without bitterness, or any desire to injure. None have sought to injure Elder Huntley with us. We also are for truth and justice to all, and neither wished nor intended to do any one injustice in what we wrote respecting Elder Huntley; but deemed it a duty, as many damaging rumors were afloat about the connection of Bishop I. L. Rogers, the Board of Publication and the Presidency, with Elder Huntley and his affairs, to state what that connection was. If we erred in facts we shall be glad to be corrected, and will make the *amende honorable*.

The following spicy bit of information is from a "good Mormon woman," as given in the *Anti-Polygamy Standard*, of February, 1881. We think this view pretty effectually disposes of the idea of the majority of men marrying plurally for pure motives.

"It is a divine institution," she said, "but the majority of people make it a devilish one. Now, when my husband took his second wife, he did it with my consent, for I knew it was done with pure motives, for religion's sake, to build up his

kingdom. He chose a sober, steady woman, who has brought up their children properly, and who has kept her place and never interfered with my rights and privileges. But, when he took the third, it was done for pure sensualism; he was captivated by her pretty face, and she threw herself at his head, because he was the bishop's son, and the old gentleman is said to be pretty well fixed, although, dear knows, there are plenty to share it when he is gone, for he has about twenty children. You should have seen the billing and cooing and the love making for a few months, it was perfectly disgusting—not much religion about that. So, when he returned from Salt Lake, after being sealed to her, I bundled them out of my house pretty quickly, and the second wife, next door did the same, so he was forced to take her back to her mother until he could provide a home for her. No; polygamy is well enough when it is lived properly, although of course it is a great trial even then, but the majority of the men enter it from pure wickedness."

EDITORIAL ITEMS.

In reply to question: John Taylor, the man who was shot and wounded in the jail at Carthage, Illinois, at the time Joseph and Hyrum Smith were killed, is the present President of the Brighamite Church. Whether he is the Prophet of that body, we are not informed. It is probable that the people so regard him. There was no controversy between any of Brigham Young's sons and us, for the position of President of the Utah Church.

Bro. Blair wrote February 14th, that prospects were still good. There was an effort on foot to build a meeting house at Lehi. Some \$300 were subscribed at an informal meeting held for the purpose of considering the question of building. The discussion held at Lehi had been productive of good; so it was thought.

Bro. William H. Kelley was at Corinth, Ont., at last writing, and was laboring with good results. Bro. G. T. Griffiths was working towards the States, as they say over in Canada.

Bro. Thomas W. Smith has been laboring at Pittsburgh for the past four weeks, (Feb. 18th), and brethren G. H. Hulmes, G. Henderson, R. S. Salyards and Sr. Wood, were all extremely anxious that he should remain; but he expected to be in Chicago soon to assist Bro. Forscutt in a series of lectures there.

Bro. Alexander H. Smith wrote us from Bevier, Mo., February 15th. He was there in attendance upon the district conference of the Saints, and to aid them a little in regard to the law. He reports a terrible storm of snow, but a fair attendance at the meetings.

W. W. Blair, Springville, Utah, 7th February, says: "Am just starting for Spanish Fork, to hold a series of meetings. Will be in the city by Friday or Saturday next. All goes well."

E. C. Brand, Ogden, Utah, 7th February, says: "I start to-night for Lower Willow Creek, Mont. Bro. Anthony starts also to-night for Cassia county, Idaho. I am thankful to the Giver of all Good gifts that my health is much better."

Bro. Joseph Luff wrote from Independence, Mo., February 7th, that he had baptized two at Armstrong, Kan.; one of whom was a co-laborer with Brother Luff years ago, in the Methodist Church.

Sr. Anna Neilson writes that the Nebraska City Branch has secured a hall in which to hold services, that will seat about a hundred. The Saints furnish seats, fuel and lights, and pay three dollars per month.

Bro. Joseph C. Clapp wrote February 8th: "Last Saturday night I spoke at John Day City, with good effect. Congregation good and attention excellent. I am invited to do so again; which I expect to do soon. Our conference that was to have been this week, is indefinitely postponed on account of roads being impassable. John Day River has been higher than ever known since the country was settled; bridges all swept away, and much damage done to settlers, in the loss of fencing and stock. The winter this far has been very mild for this latitude. Last week I baptized a man who had been a Nazerene preacher. He is a man of good character; I doubt not he will assist in gathering latter-day Israel. I want to do all I can in this field while I am here. My present plans are to go into Washington and Idaho Territories as soon as Spring opens, and labor, perhaps for one year, and then go east. The "Life of Joseph the Seer" gives great satisfaction. I must have one soon. I am full of the spirit of gathering; I want my family within the lines, and then if the Lords wants me on the out posts I am on hand to go."

Bro. G. H. Graves wrote from Butler Springs, Ala., to Bro. W. H. Kelley, that he was meeting with some success in the ministry in that State. He was anxious to build up branches;—one at Butler Springs and one about thirty-five miles south: fifteen at the first, and thirteen at the last. Considerable excitement had been started about him, and some threats indulged in against him. We fear that Bro. Graves' labor will be interrupted, by his home affairs requiring his return to Canada.

From Calamus, Iowa, Bro. A. Hendrickson writes: "The HERALD is all the latter-day visitor I have, and I do not know how to do without it. I have not seen a member of the Church since I left Plano, almost four years ago. I am like Father Landers, respecting the HERALD, I am pleased in perusing its contents; the news it brings from all parts, in regard to the Saints, is pleasing and instructing. Love and best wishes to all in the office."

We have received a pleasant letter from Bro. John Middleton, who writes from Ouray, Colo.

Sr. Mary Carlson wrote February 2d that Brn. Wight and Whiting had done a good work up about their place.

Bro. F. C. Warnky wrote us from Independence, having returned from Colorado. He was solicited to speak at Rocky Ford; which invitation seems to have been extended because of the good effect produced there by the acts and conversation of a Sister Todd, who once lived there. Would that all Saints would so live.

Bro. D. S. Holmes writes from Buffalo Prairie, Illinois, that the work was progressing again at Shanghai. Bro. H. C. Bronson had been there, and had also spent a week at the Prairie.

Bro. L. M. Sollenberger wrote us from Philadelphia, February 14th. He had been visiting the Saints and found them in the faith.

Our indefatigable brother, Thomas W. Smith, is out in a column and a half article in the Pittsburgh Dispatch, and in the Sunday News Dealer of Wilkesbarre, Pa., in defense of the origin of the Book of Mormon—a rebuttal of the Spaulding story.

Bro. John Eames occupies the Reading Room at Cheyenne, Wyoming, on Sundays. His text for Sunday morning, February 13th, was Rev. 21: 4.

Bro. J. A. Robinson wrote from Peoria, Ills., February 6th: "Bro. Springer spent a week with us, and then left for Hoosierdom. Bro. H. C. Bronson is still in the field. He and Bro. David Holmes were together at Henderson Grove and Shanghai. The Adventists closed their house against Bro. Hiram, which has caused quite a stir in the ranks of the faithful. I had the largest congregation last Sunday evening that ever attended our meetings; had splendid liberty. Several confessed to the truth of our position."

In HERALD for February 15th, in Bro. Caffall's letter, first page, third column, last paragraph, third line from top, for "tutelage" read "tuition." Also, on page 50, same HERALD, second column, second paragraph from top of page, for "However sublime the discipline of the Church generally, Joseph Smith might have been, in the absence of the above it would have shown a lack;" read "However sublime the discipline of the Church which Joseph Smith introduced might have been, in the absence of the above it would have shown a lack." Bro. Caffall desires these corrections to be made by the Saints when reading his letter.

Bro. Charles M. Fulks wrote February 18th, that the Saints of the Spring River District thought of building a meeting house on Cow Creek, nearly between Cherokee and Galesburg. Inclement weather postponed their last conference. Bro. J. T. Davies was on his way south from Columbus preaching.

Bro. E. Penrod wrote from Elko, Nevada, February 9th, that Brn. A. B. Johns and T. R. Hawkins had visited them, and had done a good work for the short stay they made. Two were baptized, and a branch organized called Elko. Bro. Penrod will preside. Bro. Johns was wanted at Eureka, but had returned home. May good success attend the Saints at Elko.

Bro. J. A. Carpenter, Imlay, Mich., writes of the prosperity of the work in his neighborhood, and of his faith in the gospel, and of his anxiety to see it spread and prosper. He says: "Three years ago we were put out of the school house by main force, now we preach in it whenever we wish."

Sr. Lizzie Wright expresses her hope and confidence in the work of God, and says "she hopes to live a life of good deeds, that others may see the truth."

Sr. C. Gifford, a widowed sister, living now at Liscomb, Iowa, would like to find a home in some family of Saints in a branch where she would have the privileges of meetings with the Saints. She is a little past seventy, but still able to labor. She would furnish her own room, and work for her board, or buy her provisions, as she and the family could agree. She would like a home where there are children being reared in the fear and admonition of the Lord. Does any family of the Saints need a companion such as Sr. Gifford would be? Address us at Plano.

Bro. O. N. Dutton writes from Janesville, Wis., February 7th. He has been severely tried; long in debt, and unable from sickness and misfortune from getting clear; but thinks the prospects to become free are better than heretofore. May God help the man, whose honorable spirit is chafed and restless under the bonds of debt, and give him aid to be free.

Don't fail to subscribe for the HERALD. Keep it up. We want it weekly.

The last issue of the HERALD and HOPE was mailed and left here on the 14th of February; but the heavy snows and floods may have caused delay in reaching many points.

Letter from Bro. A. W. Glover, New Bedford, Mass., states that their Dennisport Conference was a decided success. The gospel was ably set forth and maintained by various brethren, among them were Elias N. Webster of Boston, John Gilbert of Fall River, Wm. Bradbury of Providence, and John Smith of New Bedford. "Glory to God in the Highest," the gospel message is being told; earnest hearts are bearing the burden, and the Lord is with them. Lift high the banner, and let the loud clarion ring, and the glad news ever spread.

Bro. B. J. Scott writes from Palacky, Kansas, strongly commendatory of "Stormy Petrel's" finance. He deems it all sufficient, if God has revealed a law, that that law should be studied by the Saints and be observed. Send for the Doctrine and Covenants, and become good lawyers,—yes, in the Law of the Lord.

Bro. Robert L. Ware of Kingston, Mo., writes us a good letter, dated January 14th, in which he states that he is among the number of those willing to live for the gospel's sake, "through evil as well as good report," to the end of mortal life, that he may gain the crown of immortal life. Of such is the kingdom.

Bro. William Still wrote February 4th, from St. Louis, Mo. He had been sick nearly two months, but was in hopes then soon to be about again, and in his place to do good. We sympathize with Bro. Still in his affliction.

Bro. J. H. Hansen is at Weston, Iowa, striving to make the proper arrangements to take the mission to Denmark, which he will do if all goes well.

Bro. T. W. SMITH forwards the following, cut from an eastern paper. It is peculiarly good:

"THE LATTER DAY SAINTS.

"*Editor Leader*.—Dear Sir: In your favorable notice of our remarks on Sunday night, on Utah Mormonism, occurs a few statements that I would like to correct. Your report is unusually fair and correct; I say this, for generally those who attempt to report our sayings and doings, seem to think that they might not please the general public, if we were presented in anything like a favorable or attractive shape, in the columns of their respective journals.

"We are generally looked upon as a mere handful of ignorant, and frequently, immoral people, and our faith as being decidedly heterodoxical; whereas, if tens of thousands of members, a thousand and more ministers, and several hundred churches; if to count lawyers, judges, doctors, merchants, manufacturers, and wealthy and learned men in the list of members will give respectability to a religious body, then we may claim to be quite respectable; and if to believe and practice the teachings of Christ and his apostles is evidence of orthodoxy and evangelical position as a denomination, then we claim to be emphatically orthodox and evangelical. But if to believe additional truth to that taught in the Bible (but that which does not conflict with it, but otherwise confirms it,) is heretical, then we are heretics; and who are of the "faithful?" But to the mistakes. You speak of the "Bible they use." We use as a text book, and as other religious bodies, the "common version," the ordinary Bible. Again, in charging "idolatry" on the Brighamite Church, I affirmed that Brigham Young taught that "Adam was the only God" they had to do with. But how far that satanic idea prevails in Utah we can not tell, but that it does to some extent is certain. The masses may not accept it. We do not wish to make their case to be worse than it is, for it is bad enough. Truly,

their "blood atonement" theory is that there are some sins that Christ's blood can not atone for, but the sinner's own blood must answer for it. This, of course to us, means nothing less than murder, and to us the "blood of Jesus Christ cleanseth from all sin." Again, we do not claim to be "Mormons." But, if to believe the doctrine taught by Mormon, an ancient Israelitish prophet, is to constitute a man a Mormon, then there are hundreds of thousands of Mormons in the various churches of our land. The church's name is simply "The Re-organized Church of Jesus Christ," and commonly called "Latter Day Saints." In conclusion, in behalf of our people, I tender thanks for your very fair and honorable presentation of our position last Sunday night.

Respectfully yours,

T. W. SMITH.

LARS PETERSON, of Independence, Missouri, signing himself, "The Mission of Baurak Ale," is out in three pamphlets, entitled "Preface unto the last commandment of God," "The New Covenant Key to Resurrection" and "A Warning to the Quorum of Twelve Apostles of Latter Day Saints, According to Promise, 105th section, 5th verse, Doctrine and Covenants." These articles are written in advocacy of celibacy and the abstinent theory, mentioned by us a while ago. He has strung a lot of texts together in a garbled sort of fashion that is annoying to the brethren and Saints. The following is a sample:

"Because of marriage has the gates of Hell prevailed against man on earth, and man's transgression of the first commandment, (which forbids to lust after women, or conceiving their children in sin), has brought upon them a spiritual death, even as the eating of the forbidden fruit by our first parents brought upon all mankind a temporal death. (Moshiah Book, chapter 8, 8th vs., B'k of Mor.) "It is a revealed, unalterable decree of God to stop the increase of men in this fallen state, in this generation. Doc. & Cov. 32 sec. 3 vs. 2 Book of Nephi; 13 ch. The great revolution that shall take place on this earth was plainly revealed to Joseph Smith. Therefore he set an example for those who will be raised in the first resurrection. He took virgins to wife and let them continue to be virgins, according to a celestial law, and the example Jesus Christ set for his people with Martha and Mary, which example was followed by Paul and Thecla."

"Whosoever forbiddeth to marry is not ordained of God," and that settles the question of Lars Peterson so far as Latter Day Saints are concerned.

News Summary.

Feb. 8th.—The St. Louis steamboat men are blasting up the ice in the river below the big bridge, in preparation for the freshets which are expected. They will have about twenty three miles of the river clear, and hope to avert much of the damage caused by the breaking up of the ice.

The steamer *Bohemian*, which left Boston, Jan. 27th, for Liverpool, was wrecked on the Irish coast on Sunday night, and thirty-five persons drowned. Vessel and cargo valued at \$737,000.

By an explosion at the Whitfield colliery, in Staffordshire, twelve men have been completely isolated from the outer world, and as the pit has taken fire it is feared they have perished.

The Rev. Dr. Hartley's Reformed Church, Utica, N. Y., which cost \$65,000 in 1860, was gutted by fire.

A large pork house, at Indianapolis, Ind., was entirely destroyed by fire; loss \$510,000.

A fire at Omro, Wis., destroyed ten stores, a planing mill, a carriage factory, and other building,—about half the business portion of the town. The loss is estimated at \$200,000.

Canadian cattle imported into England in the future will have to be slaughtered at the port of entry. The Canadian shippers will thus be put on the same footing with the American shippers.

Heavy rains and a delayed January thaw have caused extensive floods and consequent damage in several Southern cities, and at Topeka, Kan., and several points in that vicinity. At New Orleans about 100 squares of the city were under two feet of water last night, owing to a break in the levee.

Anthracite coal has been discovered on the north fork of the Gunnison River, Colo. The vein is eight feet thick, and there is forty square miles of solid anthracite coal, as good as the best Lehigh Valley coal.

New soft coal mines have been discovered in Lincoln county, Kan., a locality where coal has been much needed. The Union Pacific Road is at present mining 400 tons of soft coal per day at Carbondale, Kan., and 400 tons a day at Louisville, Colo. Lincoln county coal will come in between these two coal beds, and supply all Kansas with cheap coal.

9th.—The roof of the New York Central Depot, at Buffalo, fell from the weight of snow and from lack of support, and killed five men.

Crow King, Sitting Bull's Lieutenant, with 315 of Sitting Bull's Indians, has surrendered at Fort Buford.

Under the new schedule an immigrant can get to Chicago from Castle Garden, N. Y., for \$3

Seventeen business and other houses of Walnut, Iowa, were reduced to ashes on Monday. The buildings destroyed were the principal ones in the village. Loss is \$50,000

Chief Joseph, of the Oka (Canadian) Indians, who translated the Bible into the Iroquois language, is dead.

One hundred and forty-eight deaths, four from small pox, were reported in New York City, today. This is nearly double the average number of deaths.

10th.—The steamer *Bristol City*, from New York for Bristol is now twenty-six days overdue, and it is feared that she has been lost. Her crew, including officers and men, number twenty-seven. She had no passengers.

A fire in the Victoria Docks, London, destroyed eighteen railway trucks and eighteen grain-laden barges and damaged two. The total loss is estimated at \$2,200,000. Fenians are suspected of starting it.

The little village of Pass Mauchac, La., was literally demolished by a terrific wind and rain storm. Every building in the village was leveled with the ground.

Two Chicago retail dealers were fined \$10 each for selling bogus butter.

Gen. James A. Garfield has been declared by the two Houses in joint convention as duly elected President of the United States.

Gen. Sir George P. Colleys forces attacked and defeated the Boers between Newcastle and the frontier at Ingogo River. The British loss was 150 killed and wounded. The Boers lost heavily.

New York City expended for amusements, theatres, operas, and shows about \$7,000,000 last year, and in the drinking places nearly \$60,000,000,—the latter expenditure resulting in the arrest of 48,191 persons for intoxication.

The New York City prisons opened their doors last year to 30,825 persons of intemperate habits. The police stations furnished lodgings to 120,084 men and women who had nowhere else to sleep.

11th.—A terrific explosion was caused in a coal mine a few miles south of Salem, Ohio, by the stupidity of a man, who, contrary to the orders of the mine superintendent, went into a mine room with a lighted lamp. About twenty men were at work in the mine. Six were immediately killed, and a number of others were dangerously wounded.

Mr. Davitt is said to be in good health and satisfied with his prison treatment.

Over thirty-three inches of snow fell in Manitoba last week.

A dry-goods house, a grocery, and a newspaper office were destroyed by fire at Denison, Texas, Loss \$58,000.

The distress among the inhabitants of the Ural Provinces of Russia is so intolerable that many of them exchange their male children for bread, and allow the female children, who do not seem to have a market value to perish of hunger.

12th.—The latest plot the Fenians are credited

with concocting is one to blow up Windsor Castle. The Queen is at Osborne, and will remain there, fearing that the plot may be carried into operation.

Eighteen thousand cattle perished by floods in the province of Seville, Spain.

The Windsor Company's cotton-mill at Oldham, England, was destroyed by fire. Loss \$200,000.

The Mersey Steel & Iron Company, of Liverpool, England, has failed. Liabilities about \$1,800,000.

An enthusiastic meeting was held in Faneuil Hall, Boston, last night to express sympathy for Ireland. Mayor Prince presided, and Wendell Phillips and Gen. Butler were among the speakers.

The floods consequent on the recent thaw and rains have played havoc with bridges, embankments, barges, and vessels in a great many places throughout the country. Property of all kinds along the river bottoms has suffered considerably.

Intelligence of the steamer *Batavia*, thirty four days overdue, has been received. She was sighted in tow of an Anchor Line steamer, 100 miles west of Fayal.

14th.—By an explosion in the Peoria Sugar Refinery, one man was killed, two fatally injured and three seriously hurt.

The heaviest fire in a number of years outside of the business district was that of Saturday night, which destroyed the magnificent and valuable Michigan Avenue Baptist Church, Chicago. The flames did their work effectually, eating out the entire interior of the edifice, and the cracked and broken walls and towering smoke-stained spire is all that remains on the site of the structure, which was one of the most beautiful specimens of church architecture in the city. While it may be very certain that some one deliberately fired the building, it appears to be equally certain that there is very little evidence to show just who the guilty one is. Suspicion points to the imprisoned janitor, Lawrence Johnson, but he need feel no alarm unless a stronger case is made out against him than is at present had. The janitor has been released from custody, and the minister has been suspected by some. The society was heavily in debt, and the building was well insured.

The English Government continues to receive news of plots to blow up public buildings, and, as these stories come from sources which do not admit of doubt, they excite great uneasiness. Increasing activity of the Fenians in different parts of England is undoubtedly a source of anxiety to the authorities. All day long to-day there has been an uneasy feeling lest the public meeting called to express sympathy with Davitt should be made the opportunity for creating some serious disturbance. Public offices in Downing street, it was said, were to be attacked, and they have been guarded all day. Gladstone left his official residence in Downing street last night, it not being thought wise for him to stay there over to day, as in the event of an outbreak that part of London will be open to an onslaught of the mob from the worst part of Westminster. Nothing beyond street noises and cries, however, has come of all this ferment to day.

15th.—There were twenty-six cases of small-pox in Brooklyn last week, and many deaths resulted. Scarlet fever of a virulent type prevails also in that city.

Ten men were sleeping in a temporary shed in the woods, near Jackson, Va., which was roofed with earth, and had on the roof some rocks to keep it from being blown down. The beams supporting the roof gave way, and came down with a crash on the sleepers. A barrel of turpentine caught fire, and eight of the victims were absolutely roasted. Only two escaped with their lives, and they are suffering from many wounds and blisters.

The damage done by floods to the crops in England last week is alarming.

Twenty retail shops, saloons, and other buildings, were destroyed by fire at Denison, Texas, Sunday night.

16th.—It will be remembered that some time ago John W. Young, son of Brigham, married a Philadelphia lady of high social position under a pledge of never practicing polygamy. Nearly three years ago Young violated his promise, and "married" Luella Cobb, a handsome young girl of Salt Lake,

scarcely more than sixteen. The first wife immediately separated from him, and has been living alone since. It is said that previous to her marriage she secured a dower. Lately Young has been engaged in extensive contracts in Arizona, and from there went to St. Louis, where he telegraphed Luella to meet him in Denver, on his way home. Luella arrived in that city Saturday evening, took quarters at the Windsor Hotel, and Young arrived last night. He was immediately arrested by Charles H. Hawley, Deputy United States Marshall, on telegraphic instructions from the United States Marshall at Salt Lake, where he has been indicted for bigamy,—it is supposed at the instance of the first wife. Young was before the United States Commissioner this afternoon, and gave bond in \$2,000.

Small-pox is on the increase again in Chicago. There were sixteen cases yesterday and day before.

Traffic through the Suez Canal has been temporarily suspended, owing to the fact that the British steamer *Tantalos* is aground near Port Said.

A plot to blow up the arsenal at Kieff, Russia, was discovered recently. Numerous arrests have been made.

The cotton mill of Taylor & Bro., at Bolton, England, was destroyed by fire yesterday. Loss \$250,000. About 150 men are out of employment.

17th.—The Palace Hotel, Buffalo, N. Y., valued \$500,000, was destroyed by fire yesterday. The Convent of the Good Shepherd, the principal female Catholic school in the same city, was also burned.

Small-pox is raging at Calliope, Sioux county, Iowa. Sixteen cases occurred there last Saturday. It is impossible to obtain nurses to attend the sick or undertakers to bury the dead.

An attempt to blow up the military barracks at Beggar's Bush, near Dublin, with Dynamite, Tuesday night, was only prevented by the accidental discovery made by a passer-by.

The heavy ice blocks in New York Bay and Long Island Sound have done much damage to the docks. Several of them will have to be rebuilt in consequence.

Serious riots have recently occurred at Beyrout and other towns in Asiatic Turkey between the Mussulmans and Christians.

The bark *Hazard* has been wrecked off Nantucket and seven of the crew lost.

18th.—Two trains which left Sioux City on Feb. 1st and 2d, reached St. Paul yesterday, with forty through passengers.

A stock train with five car loads of hogs was snowed in at Summit Station, on the Union Pacific Road, and were all dead when found.

It is stated that there are 18,000 families suffering in Kansas, and measures are being taken to distribute the \$25,000 recently appropriated by the State Legislature among them.

A number of Swiss farmers of the better class have determined to settle on land in Eastern Kentucky. A number of the colonists arrived yesterday. The bulk of them will come in April.

Parnell, accompanied by O'Kelly and Sexton, two Irish members of Parliament, and Brenman, a prominent Land-Leaguer, arrived in London yesterday from Paris.

The ladies' Anti-Polygamy Society, of Brooklyn, had a meeting yesterday afternoon. Many prominent ladies of Brooklyn were present. The message of the Governor of Idaho on the subject of polygamy was read, and favorably commented on. The Society will place itself in communication with the principal cities, with a view of forming auxiliary societies. A committee was appointed to confer with Congressmen elect Bliss and Smith, and interest them in the work which the Society proposes to do. A printed petition against polygamy will be sent to temperance and women's prayer meetings for signatures. The clergymen of Brooklyn will be requested to read notices relative to the next meeting of the Society from their pulpits Sunday. A letter from the Rev. Dr. Ingersol, of Brooklyn, was read, in which he states that he will give the movement his hearty co-operation and profoundly sympathizes with it.

19th.—Yesterday 114 Glasgow ship-carpenters arrived at Montreal on their way to Detroit, where they will work in the Wynlock shipyard.

Three persons were drowned in a creek near

Wetherford, Tex., Thursday, by the falling of a bridge over which they were passing.

The Postmaster at Fairview, Neb., was lodged in jail at Omaha yesterday on the charge of robbing registered letters. He has confessed his guilt.

Small-pox has broken out in the Massachusetts State Prison. One of the prison officials has been taken down with the disease.

Twenty-five houses were destroyed by fire at Scottsboro, Ala. Loss \$40,000.

Gov. Murray, of Utah, visited Mentor yesterday, he stating his object as being merely to pay his respects to the President-elect and regarding the future action of Cannon and his friends. The Governor presumed the former would fight the matter in the courts to the end. "Something must be done," he said "to uproot the monstrous evil of Mormonism. It is spreading in all directions, and only prompt measures will check its extension."

21st.—The elevators at St. Louis are busy loading barges with wheat and corn for foreign shipment, via New Orleans. Three hundred thousand to 400,000 bushels will be sent out early this week, and more will follow.

Parnell addressed an immense gathering of 15,000 people at Clara, King's County, yesterday, and was received with great enthusiasm. His advice to tenants was to remain firm.

Correspondence.

SPRINGVILLE, Utah, Jan. 28th, 1881.

Bro. R. J. Anthony.—I was pleased to hear from you yesterday. I have been waiting for a letter from you for a week. I did not know where you were. Bro. Anthony, I thank you for your kind words and good wishes to me. I know you speak so from your heart. I left Provo the 8th of January, and went with the train to Springville, and the same day walked up to Bro. Malmstrom's and the next morning walked together eight miles out on the Indian Farm. There is a family there ready to join with us,—husband, wife and two children. We then went to Spanish Fork; had three splendid meetings there. I spoke in English, and God blessed me. We will have a branch there by and by. We then walked to Payson, in mud to our knees; stopped there over night, and had a good conversation with some. The next day went to Nephi; there I spoke in English one night, and visited some, and Sunday night spoke in Danish. Monday morning we went to Levan, and had a blessed time there. I spoke three nights in Danish, and Bro. Malmstrom one night in English. We had meeting in three different places, and thanks and honor be to God; for he did certainly bless us more than we ever expected. Our meetings were crowded, and we were invited to come and visit a good many, and wherever we would go people would come and hear us; so we had to preach night and day. A debate between Mr. Henrichsen, Justice of the Peace, and me was agreed to, and the question was Legal Succession; but at the very hour, he sent another man to apologize—he could not come. There was quite a number present, and they all whispered, "He is afraid." We made three good homes there, and had to promise to come again in two or three weeks. We preached again in Nephi, Friday night, and Bro. Malmstrom was called home to defend himself in a trial at Provo. We did not have any money, so Bro. Larson took us to Spanish Fork. I have now been home for two days. My family are well, thank God, and all are well in the branch. I am going to Spanish Fork to-day to rent a hall for a week when Bro. Blair comes; he has promised to speak a few nights there. I know the outcome will be glorious. O, Brother Anthony, it is a blessed thing to preach the gospel of Christ! I am glad that I am permitted to live and see this glorious day; and could I only do a little good, I would be thankful to my God. I feel to say, Bro. Anthony, this work must be kept up; and we need missionaries more than any place, and I pray to God that he will inspire some man to come here. I mean a good man, that will be good. And what a blessed thing would it be if two Scandinavian missionaries were in the field all the time, and had Scandinavian tracts. I am satisfied we would

build up branches all over. Now is the time to work. O, I wish I could spend my time and had plenty of means to support my family besides; but you know my circumstances, and so does my heavenly Father. Bro. Malmstrom is a good man. I had a good conversation yesterday with a man here; he is going to join. I am glad to hear about the debate in Lehi. I hope and pray God that the result will be glorious. Give Bro. Blair my best respects, and all the Saints there. Please receive my kind regards and love.

Yours in Christ's gospel,

A. J. CHRISTENSON.

BOTHWELL, Ontario, Jan. 15th, 1880.

Bro. Joseph:—I left home November 19th, for Osborne, where on Sunday I spoke twice in the Saint's meeting house; but the day being very cold and stormy but few were out. On the 22d Brn. Samuel Browne, John Hartnell and myself went to Carlingford where we arrived in the evening and found a welcome from Bro. and Sr. Browne and family, which we enjoyed after a sixteen mile ride through frost and snow. November 24th we started for McKillop; after riding about thirty miles we drove up to Bro. George Browne's. Found Bro. George and his wife strong in the faith and anxious for the progress of this latter day work; may God bless them, and multiply his Saints in that place, is our prayer. On the 26th, we procured a hall at Walton where we preached six discourses, with fair liberty, to small but attentive congregations. We had no persecution, not one word, although it was stated by some that if any of the Elders went there they would give them a rail ride and a coat of tar and feathers for a change. We left some believing the gospel, and who expressed themselves as intending to unite with the Church in the near future. December 2d we went to Blyth, where we hired the Temperance Hall; spoke five times with good liberty to good sized congregations. There was much interest manifested. The people appear to be honest. We baptized two on the 6th, and one on the 7th, and I think others will soon follow. I felt while there that the Lord had a people there and that a work of some import would be done there sooner or later. There had been a Sister Hoginson, on a visit to Blythe, and she had left the foot prints of a Saint; which resulted in good for the cause; may God keep her faithful, and crown her efforts with success. The evening of the 9th found us with Bro. William H. Gray and family. Bro. and Sr. Gray did all they could to make us feel at home. We preached there twice; felt well and realized that the Lord was with us.

On the 12th we went to Bro. Smith's, eight or ten miles north of Stratford. In this neighborhood we preached seven times, the presence of the Spirit with us; attentive hearing and good interest manifested. The 18th we baptized two, Sister Smith and daughter; two more to be baptized the following week all being well. In the evening of the 18th, we went back to Bro. Browne, senior's, feeling well and glad to meet with this family of Saints again; we enjoyed ourselves very much while there. Sunday the 19th, we held meetings in the house of Bro. Browne. The Lord met with us and we had a time of enjoyment which will not soon be forgotten by any there. We left in the afternoon for Osborne, encouraged with the hope, that if we prove faithful to God, and to his cause, the time will come when we shall meet to part no more. In the evening we met in the Saints' meeting house in Osborne and spoke to a large audience. We felt to thank God for being permitted to again meet with those Saints with whom a few years ago we suffered the trials of persecution, when we first presented the gospel to that people. May God help them to keep their lights shining. We held four meetings; had good attendance, and felt well trying to talk to them upon things connected with the kingdom of God. The corners where the church stands is the same that the mob used to collect on to prepare themselves to go forth to drive the Latter Day Saint Elders out of the neighborhood, (Mormon Elders as the mob called them). Quite a change for the honor of the neighborhood, and we trust for the glory of God.

The 23rd we arrived in London where we met

Bro. G. T. Griffiths, just returned from his field of labor to get a little breathing spell and then proceed north to Gray county. Bro. Griffiths has done a good work at Walsingham and vicinity. We believe him to be a good, faithful brother in the cause, trying to do his Master's will. May the Lord give him all the support he needs is our prayer. We spoke in the Saints' meeting house in the evening; felt well. To our mind there are some noble Saints in London. We should like to see more unity there in the branch; (but we don't wish to find fault); but think if all the Saints there would try to live to the glory of God and keep his commandment, it might be had. We trust the Lord will enable them to do so.

On the 24th we returned home; found all well and in as good order as we could expect, as my wife was all the farmer I left, to attend to cattle, horses, pigs, &c., in my absence which she did with little or no help; I suppose she had the prayers of the Saints, but no visits. Well I suppose the Saints are all too busy trying to make a little money for the future.

The prospects for the work in Canada, (to me), never looked so bright as now. We had invitations sent to us to go and preach in places where the gospel has never been preached by the Saints; which is a new thing for Canada. The great trouble heretofore was to get liberty to preach any where; but now we could not fill all the requests sent us. My kind regards and thank to all Saints and friends, for kindness while laboring among them. Your brother in bonds,

ARTHUR LEVERTON.

OAK ISLAND, Bexar Co., Texas,
January 2d, 1881.

Dear Herald:—When I first heard this doctrine preached I compared it with the Bible, and the teaching of Christ and his Apostles, and found it to correspond. Still, I was not satisfied, so I determined to "take it to the Lord in prayer." Daily I asked the Lord if it was the Church of Christ, to lead me by his Holy Spirit into the fold; and if not, that he would reveal it to me; and praise to his Holy Name, he led me to where I stand to-day; and I have never regretted it. I have been blessed in a number of ways; have been healed several times; once of disease that doctors failed to manage. Once again, when I was near to death and given up by the physician and others, by the anointing with oil and the laying on of hands, through faith in the holy promises, I was raised up. Have been healed suddenly two or three times; have had many very impressive dreams and visions.

We expect Bro. Heman C. Smith and my father, H. L. Thompson, this Winter or Spring. We have had no preaching since Brn. Bozarth and Thompson preached for us last Summer. Pray for me. Your sister in the one faith,

JULIA V. NEAL.

MOSSLEY, Canada, Feb. 5th, 1881.

Bro. Joseph:—My family and I are members of the Bayham Branch. I was baptized and confirmed by Bro. W. H. Blair, at Amboy, Illinois, in February, 1865; and was also ordained an Elder at the same time under the hands of Elder W. H. Blair and J. Doan. A few days after I left for Canada where I previously lived, not again seeing one of our faith for nearly fourteen years. Not subscribing for the *Herald*, and growing rather careless, is one reason why I was alone so long; at last I resolved to find some of the Saints, and succeeded; since which time the Lord has blessed every means I have put forth to advance his cause. Since then my family, five in number, have one by one been baptized into the Church of Jesus Christ; the last and youngest one, was baptized last December by Bro. G. T. Griffiths. Previous to her baptism, she had been sick about two months, of consumption of the bowels. Not applying to the physicians of the day, but putting our trust in God, and in the provisions made in the gospel of our Redeemer. Our neighbors thought that she must surely die; but in answer to the prayer of the Saints, and in obedience to the commands of God, the miraculous power of God was made manifest in her behalf, and since being baptized she has speedily gained strength; she is now

enjoying perfect health, such as she never before enjoyed. To God be all the praise.

Our branch numbers about twenty-three; Bro. Pearson is president I assist him as much as I can. I live about sixteen miles from where our meetings are held; we have some good meetings, a spirit of love and unity being with us. We desire to live as becomes the Saints of God. We and all the Saints and friends of our district have been greatly blessed by the labors of Bro. Gomer T. Griffiths. He is a faithful worker in the cause. We expect that he will soon leave us. I love the work and desire to see the people of the Most High united, and the pure love of God be the ruling principle in the hearts of all.

Yours in Christ,

WILLIAM JENKINS.

FONTANELLE, Iowa.

Bro. Joseph; Dear Sir:—I am forced, this morning, to set my pencil to work again; not because I love heresy, or contradiction, or nonsense; but because I see and read things in the *Herald* that makes me feel sorry, they are so unwise in those parties and so free with their opinions; justifying the Saints in doing the devil's work, as is done here and many other places, getting up those "pudding and milk," and "apple pie and dumpling festivals," and the like; to have what they call a funny time, and get money for the preacher and to buy organs, and the like.

Now is this, or these doings the work of God, of Abraham, Isaac and Jacob? Is this the way the Church was sustained in the beginning? No, no, verily no! No, it is no just way, nor honorable way, to support prophet, priest, or elder; nor does it become us to do so, as a people. To build or finish our meeting houses in this manner or way. Can any man that has a divine nature, a divine principle in his heart, take such a course, and write such an article as is seen in this *Herald*, dated Farmington, Iowa? and coming from one of your loved ones, who seems to think he knows it all. If his position is true that he has taken in his oyster banquet, as virtuous, as he affirms, justice, judgment, truth and charity; such as Paul declared was the best of all, is fled and gone; gone forever; and we can now join hands with the old Mother of Harlots, the devil, and be all right. But this position I am not willing to take, neither will I do so. I will, God the Lord being my helper, I will cultivate and observe what Christ taught all Saints to do and practice while they are on earth.

Let those who challenge the grumblers, as he calls them, be wise, just and true, and it will with us, so fear not. For the Lord never, to my mind, ever taught us to go to the oyster suppers, nor to the house where his doctrine was not taught. But if you will turn to the Book of Nephi 11:9, you can find when the watchmen, or elders will see eye to eye, and I venture to say not till then.

But if I wanted to be good, as some are trying to be, I would bring to mind often, what our Lord said on one occasion: "Man shall not live by bread alone, but by every word that proceedeth out of his mouth." And another saying that came from the pen of St. Paul. It is found in Rom. 12:23. It is what I think we should examine carefully, and all others of like class; and have a little sympathy for the suffering elders in foreign lands. If I thought they would turn and read it, I would not write it, but there is not one in fifty can see the force and value there is in the three first verses of Romans 12th, especially the third verse. "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service." Was this a just requirement in that day? If so, it is yet. Now, the next one; O, how sweet to the pure in heart: "And be ye not conformed to this world." Who that reads will receive it? O, think of it, all you that follow the foolish fashions, and customs that are now in use. But, says the holy apostle, "Be ye transformed [mark it now] by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect will of God." But, now comes the clincher, which many, or some of the Saints ought to remember, "For I say, through the grace given unto me, to every man that is among you, not to think of him-

self more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith."

Here I will close, trusting you will see that justice is dealt out to all parties who ought to be careful how they teach the Saints of God at the present time. Once more I see that two of the worthy ones say that we can not be a citizen of Zion, unless we pay tithing. Now who has a better right than the poor in heart. "In patience possess ye your souls."

Respectfully yours,

AN OLD MORMON.

LEHI, Utah, February 2d, 1881.

Bro. Joseph.—I came to this place last Thursday, and on Saturday and Sunday assisted Bro. R. J. Anthony in affirming that "Young Joseph Smith is, necessarily, the legal successor of his father in the Presidency of the Church of the Jesus Christ of Latter Day Saints." Our opponents, Messrs. Evans and Thurman, lawyer-Elders, did well when we consider they were on the wrong side. The attendance was large, and the attention good, notwithstanding Apostle John Henry Smith and Elder David John, of the Utah Church counselled the people to not attend. Some of the Utah Mormons claim the victory for Messrs. Thurman and Evans, while others of them, with the liberals, and apostates, and Josephites, claim that the discussion went all in favor of the "Josephites." We are well satisfied with the results. Five have been baptized, others have given their names, many are believing with us, and many others are fearing and trembling for their craft.

We maintained (1) that the question must be decided by the approved law of the Church in the Doctrine and Covenants; and (2) that under the law and promises therein contained the successor must be a rightful heir according to the flesh; (3) that he must be appointed of God through Joseph the Seer; (4) that he must also be called by direct revelation to himself; (5) that he must be chosen by the body of Christ's faithful disciples; (6) that he must be "ordained," and that, too, by the direction of a High Council, or a General Conference; and (7) he must teach the gospel as contained in the accredited books, and teach the law and order of the Church as found in the Doctrine and Covenants as approved under his predecessor; and (8) that the successor was to come to the scattered Saints just before the Lord would set his hand to redeem the land of Zion "by power;" and (9) that his first work would be to "set in order the house of God"—the Church, and (10) to lead and direct the Church by revelation when occasion demanded it.

Our opponents claim, that after the Seer's death, the sole and entire authority to lead vested in, and remained with the quorum of the Twelve. To this we objected, (1) that the Twelve had no right of presidency only "abroad among the branches," and "not in Zion, or any of her stakes, where there was an organized High Council;" that their authority and duty was to travel, and preach, and regulate the affairs of the Church abroad among the Gentiles until the Lord should send them to the Jews; and (2) that their authority to do this, depended upon their learning their duties and doing them truly and faithfully.

They claimed that the Twelve had the right, and it was their duty, to ordain and set in order all the officers in the Church, therefore it was their duty to ordain and set in order the First Presidency. To this we objected, (1) that they had the right to ordain and set in order only a certain class of officers, such as was provided for by specific revelations in defining their calling and subsequent duties; and, (2) that they had no right to ordain a bishop, for it was provided that bishops must be "called and set apart and ordained under the hands of the Presidency of the High Priesthood."

Finally, we claimed that the presidency of the Utah Mormon Church, from December 1847, had (1) no lineal right to the successorship; (2) that none of them had been appointed to it by, or through Joseph the Seer; (3) that they had not been called to it by direct revelation to themselves; (4) that they had not been "ordained" to it as the law of the Church directs and provides;

(5) that they did not even claim said calling and ordination at all, thus treating lightly the law and order of the Church; and (6) that instead of teaching the law, the order and the doctrines of the Church as found in the approved and accredited books of the Church as it existed in the time of the Seer, they had uniformly and persistently taught and practiced to the contrary; whereas Young Joseph had complied with all the conditions made and provided for governing the case. We claimed that, had the Twelve labored faithfully in their mission abroad among the branches and the Gentiles, leaving the local affairs of Zion and her stakes to the High Councils and the Bishopric, the First Presidency would have been filled at an early day and the Church would have numbered its millions now, instead of its few score of thousands; and that Latter Day Saints would have been spared the many humiliating mistakes made by self-made and unauthorized leaders.

A large majority of those who attended seemed to feel well and take interest in the proceedings. We are sowing "the seed," and planting "the leaven" of the kingdom. It will bear fruits in good time.

Very truly,

W. W. BLAIR.

IONIA, Warren Co., Illinois,

January 30th, 1880.

Bro. Joseph Smith.—The long waited and prayed for has come at last; Bro. H. C. Bronson, of Peoria, has been laboring here for near three weeks, and has assuredly done a good work. Our hearts have been made to rejoice in hearing gospel truths proclaimed. Bro. Bronson dug deep amid the Bible truths, to the very bed-rock of salvation, and there based upon it the principles and doctrines he taught, even the same faith and doctrine that Christ and his apostles taught. He gave plain, positive proofs in every instance, so there was no chance for getting round, or quibbling in regard to the plan of salvation taught in the Holy Scriptures. He was blessed with good liberty, and the Spirit that guides into all truth; and I am glad to say that he has won the respect of the community, with the exception of two or three individuals. Marked kindness was shown him by friends, without and within. Bro. B., in company with Bro. Holmes, of Buffalo Prairie, left here yesterday for Millersburg. Bro. Holmes has been laboring at the Henderson Grove Branch. The branch there has been much refreshed by his labors. My prayer is for these two brethren that God's blessing may abide with them. In gospel bonds,

ISABELL GLASS.

CHICAGO, Ills., February 5th, 1881.

Bro. Joseph Smith.—In the *Herald* for January 15th, I notice an extract of a letter from Elder P. M. Betts, of Newport, California; also comments on same by yourself—both of which refer to Bro. Huntley. In this, I will take no notice of that part of Elder Betts' letter which you quote, but refer, or touch lightly a few of the assertions I find in your comments, which to me appear to be unfounded; therefore I take the liberty to correct (at least one) if possible what seems to me to be mistakes. I do this in behalf of Bro. Huntley, whom I believe to be a truthful man. I am intimately acquainted with the man and from his own lips he has given me his history, from the time he commenced his investigation of the Book of Mormon down, I might say, to the present. Among other things he gave me a full account of the manner in which he repaired and put in order the Kirtland Temple, and finally his transferring the same to yourself and Bro. M. H. Forscutt, and not to the Church as you seem to understand it. Or, in other words, he did not deed it to you and Elder Forscutt as trustees, or to hold it in trust for the Church; but on the other hand it was a gift, or a benefit to yourself and Bro. Mark, to do with it as you both might see fit. He expected that if it was the wish of the Church to possess it, that they would pay at least the amount expended on it, to you and Bro. Mark. I have a letter before me written by Bro. Huntley to a sister here in Chicago, dated January 5th, 1881. In it he referred to the Temple.

I will here quote him: "I gave the Temple to Joseph and Mark for their individual benefit and not for the Church at all."

Now in regard to this matter it is no more than proper, and I might say justice to all concerned, that Bro. Huntley's intentions should be respected and carried out in this, providing one, or both of the grantees so desire it. To all whom it may concern: it is useless to ask the question what would be the condition of the building now, or its good to any one had it not been repaired? All would say, none. The repairing was done twenty years ago, and at that time it was almost past recognition.

You also state that you have been informed that Elder Huntley has cast his lot and influence with David Whitmer. This I know to be entirely unfounded. While he may love and respect David, as all seem to do who know him, still he has not become a member of his church, as it is called. There are several other points I would like to touch on, but it will make our letter too lengthy; but suffice it to say, Bro. Huntley has been treated shamefully and that without any provocation, and I am sorry to add, by those too, who ought to be his best friends. I am well acquainted with this Gospel Swamp land affair; you may only have heard one side of the question. Do not credit all that has been told you by those seeking Bro. Huntley's downfall. For truth and justice to all, I am very respectfully yours,

GEORGE H. RICE.

BEVIER, Macon Co., Mo.,

February 15th, 1881.

Bro. Joseph.—There is a good people here. I had good liberty Sunday evening. Bro. W. T. Bozarth spoke well in the morning. Brn. D. J. and D. E. Powell occupied the time Saturday night. With all we had a good time, notwithstanding the inclemency of the weather. The good Spirit was with us manifestly. I have an appointment to-night, but it is stormy, so I can not say if many will be out.

Last Friday morning it began to snow, and we have had one of the heaviest storms of the season, an account of which you no doubt have seen in the papers ere this date. I am unable to say how long I may stay here. Up to last evening there had been no through train from St. Joe since Saturday noon. All my folks were well when I left home; am in tolerable health myself and hope to be better.

Give my kind regards to all, and intercede for me at the throne of grace. Yours,

ALEX. H. SMITH.

WEIR CITY, Kansas, Feb. 5th, 1881.

Bro. Joseph.—The Winter has been unusually cold for this country, and for that reason obstructed our work in the ministry a great deal. I am at present the guest of Bro. C. M. Fulks. I came here the fore part of the week, opened up meeting in the Presbyterian Church, which was kindly granted us by Mr. Aikens; I have preached three nights, with fair congregations and good liberty. Am to preach to-night again. We have very peaceable meetings, and I feel it a good, easy, pleasant task to speak to the people at this place. I think that prejudice is greatly subdued. There are three families of the Saints at this place, members of the "Pleasant View" branch. There is a talk among the membership of this branch of putting a good meeting house on Cow Creek, but what will come of it, time will tell. We are to take cognizance of the matter at our next conference. I hope it will be a success. I have appointments for to-morrow at Scammonville, five miles south-west of here; I was out there this week, and met there a family of my acquaintance over twenty years ago. We labored together in what is called now, "the Old Church." In meeting, our joy was, (if not full), very great. Bro. Abram Morgan, which by the way, is his name, has been very sick of late, and was given up by doctors and all to die; but Brn. J. A. Davies and C. M. Fulks went over last Sunday and administered to him, and his testimony was to me last Tuesday, that he was fast recovering; that the Spirit of the Lord has been his constant companion since he was administered to, "as in days of old."

he said. I also prayed for him and the family, and they told me "The lost is found," and they would join in with us. My family are all well and as usual feel firm in the work, and like pressing forward. Your brother,

J. T. DAVIES.

PROVIDENCE, R. I.,
February 8th, 1881.

Pres. J. Smith.—By request of one of my brethren, I went to Simonsville on January 2d, to attend a meeting held at Bro. Cluff's; the house was full, and there were many strangers present. I felt well, and spoke with freedom upon the first principles of the gospel; as also did Bro. Perry, who went with me. The strangers seemed interested, for they stayed till after meeting was over. There are several Saints scattered about there, who are doing all they can for the work of God. There is one brother, Fenner, who went to the owner of a grove where he lives, and has obtained the use of it to preach in, and he has cleared it and fitted up a lot of benches to seat the people. I have been there and there has been good meetings. Bro. Yerrington is laboring there, and my prayer is that God will bless him and the Saints and the people in Simonsville, and that there may soon be a branch there, is the prayer of your brother in Christ,

T. H. MOORE.

PITTSBURG, Pa., Feb. 2d, 1880.

Bro. Joseph.—I heartily agree with Bro. Jobe Brown in last *Herald*, that "the Lord's law for redemption of man, and carrying on the work can not be improved; and that all" substitutes and modifications "must come to grief and ignominious defeat." And also with the ideas of "Stormy Petrel" on Finance. The Lord commanded the "Twelve and the Bishopric to take measures to execute the law of tithing." They met in the Spring of 1878, and I believe were led by the Spirit of God to propose various "rules of action" governing this matter of raising funds for the successful prosecution of this work. I am confident that the "plan" proposed by men divinely appointed to see to this matter, covers the entire ground, and will, if carried out by the Church, meet every present need of the Church, in a temporal sense. I do not believe that God's plan can be improved by any scheme of man, no matter how sincerely advocated or wisely conducted. I would respectfully suggest the publication in tract form, of the report of the action of the Twelve and Bishopric, as published in the *Herald* of May 1st or (15th) 1878. And that every member of the Church do carefully read it, and faithfully heed it. I protest against all "substitutes and modifications" of God's law. "The Law of the Lord is perfect." When the Church obeys what is written already, and any additional command becomes necessary, the Great Revelator—the Holy Spirit, through his servant the prophet, will give it. The Church as a body has never proven the power and divinity of the "law of tithing." If it had, it would have been blessed ten fold, if not an hundred fold more with means to do good with, than it has, and it never can prosper in a financial way without observing "the law." I appeal to every Saint who has strictly, and with full purpose of heart, kept the "law of tithing," to state whether they have not been blessed in so doing. And whether those who have given liberally have not always in some way been repaid by the Lord four fold or more. I know of some who declare that they never were so blessed in a temporal sense, (to say nothing of spiritual increase), as they have been since they began to observe this law. We hear of men wanted to preach and practice sound doctrine. Truly, and so they should, but this financial feature of the doctrine very few like to hear, and if a man preaches it with an eye single to the glory of God, he will be accused of hinting that he wants money. Why, men have threatened in my hearing to leave the Church if the law of tithing was put in force, and some have a great deal to say about gathering to Zion, and yet forget or practically ignore the fact that God has said, that those who gather there must be tithed, or otherwise they can have no inheritance, and that the land is to be sanctified "by this law."

Let us therefore preach and practice this "sound doctrine," and not teach for doctrine the opinions of men. And teaching the whole doctrine of God, keeping back "nothing that was profitable," we may perchance be accounted worthy of the commendation, "Well done good and faithful servant." So mote it be.

T. W. S.

CORINTH, Ontario,
February 15th, 1881.

Bro. J. Smith.—I am laboring in Canada at present. The Saints appear to be firm in the faith. The progress of the work is slow; but the reason is obvious, the laborers have been too few. In this part we are just about holding our own, as to numbers; gaining, however, so far as breaking down prejudice and stimulating a spirit of inquiry in the minds of the people. Services here again to-night. We had a good hearing last evening.

We held meetings a week in London, and with seeming good effect. At the last services the house was well filled. Some of the Saints there are still wrestling with their difficulties. I felt well preaching the word among them. I am quite convinced that I see the way for the improvement of the work there. Bro. G. T. Griffiths started for the States week before last. He leaves a host of friends behind. Bro. J. A. McIntosh has moved north, to Alliston, with a view to continue in the ministry. Canada is cold this time; weather is moderating, however.

In the faith,

WM. H. KELLEY.

MOORHEAD, MOHAWK Co., Iowa,
January 31st, 1881.

Dear Herald.—After our last, from Blooming Prairie, we remained there until the 24th inst., laboring in connection with Bro. Whiting, whom we found to be a very agreeable companion. While there we had the pleasure of baptizing six in the Des Moines River, cutting through fifteen inches of ice. Concluding our labors at that place, we started for Fonda, where we expected to meet our former co-laborer, Bro. Lambert. Failing in this, we arrived home Thursday the 27th inst. After an absence of over three months we expect to remain at home some two or three weeks, then take the "field" again till Spring.

In bonds,

JOHN W. WIGHT.

DAVISON, Genesee Co., Mich.,
February 7th, 1881.

Bro. Joseph.—I came to this place from home just thirty days ago. Found a number of openings for the presentation of the word of life. Have occupied four school houses in this vicinity, and expect to occupy the fifth one this evening. A good interest is manifested. Our main effort, however, has been at the school house at the station—Davison; notwithstanding the stormy weather, we have been busy holding meetings nearly every night, Sundays also. A number here are deeply interested in the gospel; think some will obey. I expect to go to Goodland, on the 10th. I feel like pushing on in the glorious cause. Am much interested in the work in Utah.

C. SCOTT.

COLUMBUS, Platte Co., Nebraska,
February 3rd, 1881.

Bro. Joseph Smith.—We are still alive in this part of the Lord's vineyard. Although we have had one of the coldest Winters known in this part of the country, we have been able to keep up our meetings with but few exceptions. We have had considerable sickness in the shape of colds in the throat and head. I have not been able to visit my district this Winter, having been afflicted with rheumatism and cramping pains. I went to meeting last Sunday for the first time in about four weeks. Bro. Hudson spoke to us a short time; then we partook of the Sacrament; though but few in number we had a good time, each one testifying to their love of the work and the strong desire they had to remain faithful to the end, which desire I hope we may all realize. Our quarterly conference in January proved a failure in consequence of the severity of the weather.

G. W. GALLEY.

SALT LAKE CITY, Utah,
January 19th, 1881.

We intend to prosecute the Utah Mission with renewed vigor for 1881; and as our little *Advocate* is a well nigh indispensable aid in the work, we earnestly solicit the few who are in arrears on subscription to pay up without delay, renew their subscriptions, and get us as many new ones as they can, sending all to Joseph Smith, box 50, Plano, Illinois. Aid to our little paper is aid to this mission, in which we distribute free, many thousand copies.

W. W. BLAIR.

CONEJO, Ventura Co., California,
January 24th, 1881.

Bro. Joseph.—Bro. Thompson and I have been holding meetings all last week in Hueneme; fair attendance, good welcome and invitation to return. In Springville the Methodists warned the folks from house to house against us; consequently our congregation Sunday was small, and now they are going to try and get the people to forbid us preaching in the school house there. We preached to-night to an attentive audience here, for the first time. To-morrow we will return through Los Angeles to El Monte, perhaps Azusa, and then home and as soon as possible to San Bernardino. The work is accumulating on my hands. Please pray for me.

Yours in Christ,

JOSEPH F. BURTON.

MOON, Michigan, January 29th, 1881.

Bro. Joseph Smith.—In *Herald* No. 2 of this year, under head of "Office Seeking," is language that seems to uncover the smouldering, smouldering spark that is within me, for a moment to the breezes of eternal truth. If this appears to you as it seems to me, then please let it find a place in the columns of the *Herald*.

Paul says, "If any man desire the office of a bishop he desireth a good desire, but verily he is not crowned except he strive lawfully." Is not here the hinge on which the door must open or close to the aspirant for office in the kingdom of God? Our Savior says, "If any man will come after me, let him take up his cross and follow me." Is not here an invitation to the very highest office in the kingdom? "The Spirit and the Bride say come. And let him that heareth say come; and let him that is a thirst come; and whosoever will, let him come and partake of the waters of life freely." Moses, who had obeyed this divine injunction, while the waters of life gushed forth through the newly prepared fountain, and under the burning impulse of the sacred fire that was there kindled to consume the errors and prepare the kingdom for the throne of Christ, burst forth, "would to God that all the Lord's servants were prophets!" Did not Moses know that if all Israel were prophets, the aim and object of God, through his peculiar people, to-wit: the subduing of the nations, would be accomplished?

David says, "I would rather be a door keeper in the house of my God than to dwell in the tents of wickedness, and reap the fullness thereof." Paul says again, "Covet earnestly the best gifts." Here is an earnest request to prepare for office, and the best office too. When our brother speaks of revelation as "the standard, we could strike hands with him; but the words, "Yours for common sense," in our opinion, cuts the Gordian Knot, with an exceeding dull instrument. We believe common sense is a great ocean, with a mighty tidal wave rolling constantly across its face, that would sweep the Church all back into the world. We think the place where we are most likely to be cajoled, to the hurt of the good cause is in the belief that we are acting under the light, and in the wisdom of Divine revelation when we have not got it; in fact the Bible is full of warnings on this point.

We think we can honestly subscribe ourselves, yours for the superior sense, which we believe belongs to the Latter Day Saint Church, as clearly defined by her founders; and we believe that the blood of the Martyrs is crying from the ground against those that would dim the light or lower the sense of that standard. And in the own due time of the Lord, by virtue of the blood of Christ, their cries will certainly be answered;

and then, O, then, woe be to the workers of darkness. And as you very well know, by my testimony, we have good foundation for this belief.

I pray God that the time may soon come that the true language of the kingdom will not only enliven the smouldering coals on the altar, but will pile kindling thereon also, and arouse the fire to a burning blaze, so that Israel can warm herself to a fervent heat, for good. I have read E. W. Tullidge's history, and think it fills a vacuum long felt by the earnest seeker after truth.

Yours, waiting for the full adoption.
M. N. COLE.

Conference Minutes.

FREMONT DISTRICT.

Minutes of the conference of the Fremont District, held at Farm Creek, Mills county, Iowa, February 12th and 13th, 1881. D. Hougas, president; A. D. Hougas, clerk *pro tem*.

Elders A. J. Cato, G. E. Deuel, J. Stubbart and D. Hougas, reported.

Moved that we discuss and adopt some practical method of carrying out more clearly the law of the Church.

Whereas, there appears to be considerable stuper or neglect of duty on the part of the officers of the various branches composing this district; therefore, be it resolved, that this conference request the Presiding Elder, or some substitute appointed by him, to meet with and assist the Branch Presidents in an effort to persuade the other officers to follow more closely the laws of government in the Church; and to live more humble before God.

Resolved that all Elders and Priests belonging to the district be requested to labor as much as possible, wherever openings can be made.

Moved that we request A. J. Cato to labor in our district as far as circumstances will permit.

Resolved that we sustain our president and other officers of the district as they now stand.

Resolved that G. E. Deuel be requested to labor in the district as far as circumstances permits.

Preaching on Sunday morning by G. E. Deuel, and in the evening by A. J. Cato.

Adjourned to meet at the Plum Creek Branch, Plum Hollow, Iowa, Saturday, May 14th, 1881, at 10 a.m.

CENTRAL MISSOURI DISTRICT.

This conference met with the Alma Branch, December 4th, 1880; Elder Craven in the chair; M. A. Trotter, clerk.

Report of Branches.—Carrolton 37; baptized 2, removed by letter 2, died 1. Alma 28; baptized 9, received by letter 2, received by vote 1. Waukenda report sent back for correction. No reports from Valley, Grand River and Hazzel Dell.

Building committee reported as follows:—Bro. Ware having moved out of the district, the other brethren appointed Bro. Cato and Bro. Mullen to assist them in their duties as committeemen; also, they had bought and paid for most of the material, and had it all on the building site, except some that had subscribed lumber, and had not as yet put their lumber on the ground as agreed. They had some money on hand, but owing to the inclemency of the weather, had not commenced work. All in good faith and everything prosperous.

2 p.m.—Elders Craven, Belcher, Curtis, Flyde, Kaiser, Cato, Powell, Frampton, Young and E. Curtis reported. Priest J. Dravenstott and Teachers J. Lloyd, J. N. Curtis, H. H. Herke reported.

The committee have examined the reports and find some discrepancies in the Alma and Waukenda reports, which can not be corrected without sending back to the branch for correction. Report received and committee discharged. The Alma report was corrected and received.

Bishop's Agent reported.

On motion, Elder J. D. Craven was sustained as president of district. Elder E. W. Cato was chosen assistant. M. A. Trotter was sustained as clerk.

Motion was made that we sustain Bro. Emsley Curtis as traveling Elder in this district, and Bro. David Powell as co-laborer with him, by our prayers, faith and means. Carried.

Prayer and testimony meeting was held in the evening, and the Saints had a good time.

Sunday Morning, 9 a.m.—Motion was made that this conference request the Elders and Priests of this district to labor in the district as far as circumstances may permit.

Preaching in the forenoon by David Powell, assisted by Emsley Curtis, who addressed a good audience of attentive listeners.

Adjourned to meet with the Waukenda Branch, one mile north of the Wilmott Post Office, on the 5th day of March, 1881.

DECATUR DISTRICT.

Conference met at the Lamoni Branch, Dec. 11th, 1880; J. Snively, president; J. V. L. Sherwood, clerk *pro tem*. Few being present, the morning session was given to prayer and testimony.

Reports of Branches.—Davis City 51. Little River 84; died 1. Greenville 14. Lone Rock 22; received by letter 5; removed by letter 2, died 1. Lamoni 268; baptized 8; received by certificate of baptism 1. Lucas 106; baptized 6, received by letter 3. Chariton 27; baptized 1, received by letter 1, removed by letter 1.

Bishop's Agent's Report: Balance due Agent last report \$228.81; received since \$70.55; balance due Agent \$158.26. Report accepted.

Official Reports.—A. H. Smith, E. Robinson, D. Dancer, J. Anderson, C. H. Jones, S. Ackery (baptized 3), I. A. Bogue, E. M. Wildermuth, O. J. Bailey, K. Lyle, I. P. Baggerly, H. Bartlett, F. Collins, — Sherard, J. Johnson, J. P. Dillon, G. Adams, C. J. Anderson, M. B. V. Smith, A. B. Moore, J. Snively, O. B. Thomas, M. Turpen, E. H. Gurley, W. Dodson, C. W. Dillon, J. M. Brown, A. K. Anderson.

Court of Elders in the case of Lyle and Culver reported. Report accepted, and time given the court to act pursuant to their first appointment; the instructions of the last preceding conference were removed.

Agents to solicit aid in liquidating the debt of the district to the Bishop's Agent: A. K. Anderson, of Lamoni, reported receipt of \$37.55, the same being included in the Bishop's Agent's report. J. Anderson, of Little River, reported, signed \$15 00, received \$5.50. Bro. Brown, of Davis City, not present. C. H. Jones had somewhat neglected the work in the Lone Rock Branch, but had received \$12 00. No report from Bro. Madden, of the Greenville Branch; neither from those appointed in the Hope, Lucas, Chariton or Allendale branches.

On motion the soliciting committee was continued, and requested to solicit aid to defray the indebtedness of the district, and forward all money received to the Bishop's Agent, and present a written report of the same to the next quarterly conference.

Moved that we request the Bishop's Agent to distinguish in his next report between the indebtedness of this district and that of the general Church. After some discussion the motion was carried.

Sunday morning, prayer meeting in charge of O. B. Thomas and O. J. Bailey. Preaching in the morning by A. H. Smith, after which T. J. Bell was ordained an Elder. Sacrament and testimony meeting in the afternoon. Preaching Sunday evening, at the new church, by H. A. Stebbins.

Adjourned to meet at the New Church, Lamoni, Iowa, March 12th, 1881.

NODAWAY DISTRICT.

Conference convened at the Ross Grove School House, Holt county, Missouri, Saturday, January 15th, 1881. Wm. Hawkins, president; Joseph Flory, secretary.

Branch Reports.—Ross Grove 32. Oregon 26; baptized 3, received by letter 2, expelled 1. Platte 50; removed by letter 1. Guilford, no report.

The president called for Priests of branches to report the condition of their branches. R. K. Ross, Jr., urged an objection to reporting his branch to the district conference. The president considered it in order for him to do so.

Afternoon: Reports—Elders T. Nutt, W. Hawkins, J. Flory and R. K. Ross, Jr., reported their labors.

Wm. Hawkins, as committee appointed for perfecting the district records, reported as having finished the work, and had also forwarded a copy of the same to the General Church Recorder. Report accepted and committee discharged.

Book Agent's Report—Books, tracts, etc., received from the office of publication \$23.18. Forwarded to office \$10 30. Books on hand \$13 10. Joseph Flory, agent.

Wm. Hawkins was sustained as president of the district; Joseph Flory as secretary and book agent; and A. N. Byargaard as Bishop's Agent.

Preaching in the evening and on Sunday morning and evening by Elders Hawkins and Nutt. Sacrament in the afternoon.

Thos. Nutt was sustained as traveling Elder of the district.

Adjourned to meet at Ross Grove School House, at 10 a.m., on Saturday, 7th May, 1881.

WELSH MISSION.

The Eastern District Conference was held at Aberaman, Wales, January 9th, 1881; T. E. Jenkins, president, *pro tem*; Dan Davies, clerk *pro tem*.

Merthyr, Aberaman and Rhonda branches, reported without any difference from last report, with the exception of Rhonda Branch; four emigrated from there to America, and one cut off.

Elder J. Morgan reported that he, according to appointment visited Nantyglo and vicinity. Bro. Isaac Jones was restored to full fellowship, and has since baptized one, and there are prospects for more. Report accepted and he requested to visit the place again.

Elders D. Davies, J. Morgan and J. Evans re-reported their labors with the difficulties in the Rhonda Branch. Report accepted and they discharged. Elders D. Jenkins and P. Price were appointed to labor with transgressors in the above branch.

Elders T. E. Jenkins, Dan. Davies, Wm. Morris, Philip Price, J. Morgan, J. Evans, J. Lewis and A. D. Jenkins reported.

At 2 p.m.—The authorities of the Church in America were sustained. T. Taylor, president of the European Mission; J. R. Gibbs, president of the Welsh Mission, were also sustained.

The president said, inasmuch as D. Griffiths was released last conference from the presidency of this district, it was our duty now to choose one. Elder John Lewis was unanimously chosen.

At 6 p.m., preaching by J. Morgan and David Jenkins. Good feelings prevailed throughout the day.

Adjourned to meet April 10th, 1881.

INDEPENDENCE DISTRICT.

Conference assembled at Independence, Mo., February 12th, 1881. F. C. Warnky, president *pro tem*; J. S. Page, clerk *pro tem*.

Branch Reports.—Independence 148; received on certificate of baptism 1. Wyandotte 31; baptized 3, received by certificate of baptism 1, by letter from other branches 10, removed by letter 2. Holden 8. Belton, no report.

Elders J. W. Brackenbury, A. C. Inman, F. Campbell, C. C. Frisby, Joseph Luff, F. C. Warnky, W. P. Brown, S. W. Hogue; Priest W. P. Brents, J. J. Vickery, A. J. Cox, W. Clow; Teachers G. W. Payne, F. Gerber, H. Heck, I. Bailey; Deacon T. Beagle, reported.

On motion, F. Campbell, J. Luff and A. C. Inman were appointed to investigate the membership of Sr. Amanda Boden, with power to grant a letter of removal if found worthy.

On motion, C. C. Frisby was exonerated from all charges, and the silence removed, on his confession to this conference, which was made and accepted.

Evening.—On motion, Bro. F. C. Warnky was requested to visit Holden Branch, and give them instructions.

The petition from Wyandotte Branch was received, and the clerk of this conference instructed to send the Wyandotte Branch a copy of a resolution on the district record, deciding that all members or persons belonging to this Church are amenable to the nearest branch.

A motion to sustain J. J. Kaster, as president

of the district was lost. A motion to sustain W. B. Tignor, was carried. A motion to elect a district president, was lost.

A motion prevailed, requesting Joseph Luff to represent the district at the next General Conference.

On Sunday morning and evening, preaching by Joseph Luff. Sacrament, prayer and testimony meeting in the afternoon, in charge of Brn. F. C. Warnky and J. W. Brackenbury.

Adjourned to meet at Independence, Missouri, May 14th, 1881.

SOUTHERN NEBRASKA DISTRICT.

Conference held at the house of Bro. F. L. Tucker, near Palmyra, Otoe county, Nebraska, February 13th and 14th, 1881; H. Fields, sen., president *pro tem*; R. M. Elvin, secretary.

Preaching in the evening by R. M. Elvin.

Reports.—Elders R. M. Elvin (baptized 1), H. Fields, Priest F. L. Tucker, and Deacon A. Carpenter, reported.

Branch Reports.—Nebraska City, 104; removed 1, died 1, received by vote 2. Palmyra, no statistical change. Blue River, Platte River, Plattsmouth, Moroni and Clear Creek, no report.

On motion, R. M. Elvin was appointed to represent the district at the General Conference, either in person or by letter.

Adjourned to meet at Nebraska City, Neb, May 16th, 1881, at half-past ten a.m.

Miscellaneous.

NOTICES.

The Eastern Maine District Conference will be held at Indian River Hall, the 12th and 13th of March, 1881. All are invited to attend.

S. O. Foss, *District President.*

Members of Third Quorum of Elders desiring license can have the same by forwarding full items of birth, baptism and ordination, and nine cents in stamps, to E. T. Dobson, Deloit, Crawford Co., Iowa. Licenses will be issued after April 1st, when I will be at home. Those who have applied will receive theirs after that date.

E. T. DOBSON,
Secy Third Quorum Elders.

I see that there is a great need of money to assist in sending out Elders and to forward the gospel. I will be one of one hundred that will give ten dollars to help the Elders. The way to do business is to come out with the cash, or send your names to the Herald Office, and when the Editor receives one hundred names he can let us know, and we can all forward the money by the next mail, and it will all come in near the same time, and that will be a good lift. Come, brethren, send in your names. G. W. HARLOW.

BRIGHTON, Cal.

To the Saints of Kewanee District, and others; Greeting:—Our District Quarterly Conference, will convene at Peoria, at ten o'clock, a.m. Saturday, the 12th of March. A committee of brethren, well acquainted with the Saints, will be at all incoming trains, on Friday evening, and Saturday morning, to locate the visiting Saints and introduce them. We expect, the Lord willing, President Joseph Smith, of Plano, and Elder Mark H. Forecutt, of Chicago, to be with us. The Saints are making preparations on a large scale for the entertaining of the visitors. The Saints in Peoria are determined to make it as pleasant for their visitors as possible. Come on. Every one try and bring the spirit of the gospel of peace with you; and we confidently expect the God of Israel will bless you.

J. A. ROBINSON,
President of District.

Any one knowing the whereabouts of John W. Sykes, will please inform me of the same. The said J. W. Sykes, during the Summer of 1880, kept boarding house at Bigelow, Holt county, Missouri, and it is supposed he is now in Western Iowa, perhaps at Council Bluffs. Address Joseph Flory, Box 6, Mound City, Holt county, Missouri.

IN MEMORIAM.

Whereas, Bro. Samuel H. Gurley was a member of the Quorum of Seventy, and highly appreciated by the same as a man of integrity, who loved God's work; and Whereas our worthy and highly esteemed brother has been called home to share the joys and felicity of those who love God; therefore, be it Resolved, that we as a quorum do mourn the loss of our brother, but believing that our loss is his gain. Moreover, we do hereby tender to the family of said brother, our sympathy and condolence in their bereavement, praying God to bless and comfort them, and in the greatness of His love to ever remember them in mercy.

By order of Quorum of Seventy.

J. F. McDOWELL,
H. C. SMITH,
D. H. BAYS, } *Committee.*

September 15th, 1880.

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.

DAWSON.—At Ione Valley, Amador county, Cal., January 28th, 1881, to Bro. Wm. N. and Sr. Sarah C. Dawson, a son,—named William Henry.

PICKERING.—At San Bernardino, Cal., December 30th, 1880, to Bro. Wm. and Sr. Sarah Pickering, a son,—named Edward Price; blessed January 2d, 1881, by Elder J. F. Burton.

MARRIED.

TWEEDY—NEWBERRY.—At the residence of the bride's parents, String Prairie, Lee county, Iowa, by Elder H. N. Snively, February 10th, 1881, Mr. Robert M. Tweedy and Sister Arantha Newberry, daughter of Brother and Sister J. W. Newberry.

God bless the love that binds with power,
These young and noble hearts;
May blessings like a pleasant shower,
Descend till life is done;
To strew with flowers of pleasant hues,
The path in which they tread;
Which watered with the heav'nly dews,
Bright glories may outspread.
Though trials come and hopes may flee,
And storms may rage above;
Yet over all may sunshine be,
The sunshine of true love.

DIED.

DAVIDSON.—Near Sullivan, Franklin county, Missouri, January 18th, 1881, Sister Ann, wife of George W. Davidson, aged 42 years, 5 months and 13 days. She was born in Yorkshire, England, August 3d, 1838, and joined the Church of Christ September 22d, 1877.

COOMBS.—At Plainville, in Wrentham, Norfolk county, Massachusetts, upon January 3d, 1881, Ernest Eugene, son of Mr. Eugene and Sr. Carrie A. Coombs, in the 9th year of his age.

Lent to earth for childhood's morning—
Now, where God and blessed ones are,
Lighting hence his parents' footsteps;
Ernest shines a glorious star.

HOWE.—At Davis City, Decatur county, Iowa, December 18th, 1880, by poison administered by his own hand, Samuel M. Howe, a former resident of Plano, Illinois, aged 56 years, 5 months and 17 days. He was a hard-working man, and an honest one in his dealings; but was very unhappy of disposition, and in his later years continually reproached his Maker for not letting him die, and he bemoaned that he should live while he did not wish to, while others died who wished to live. A species of insanity seems to have grown upon him, till he thus ended his own life. He left a wife and one child, a married daughter. Funeral sermon by Elder H. A. Stebbins, in the Union Chapel at Davis City, upon the subject of the Judgment. Text Eccl. 12:14.

SMITH.—At Galesburgh, Jasper county, Mo., December 16th, 1880, Mary Jane, wife of Augustus Smith, aged 36 years, 11 months. She had full confidence in the gospel, and her house was always open to the servants of God.

SMITH.—At Galesburgh, Mo., January 12th, 1881, of diphtheria, Joseph, only son of Augustus Smith, aged 5 years and 11 months. Little Joseph was a bright boy, beloved by all, and the pride of his father.

JONES.—Near Salem, Fulton county, Arkansas, January 3d, 1881, of dropsical effusion, William Halleck, son of Bro. James R. Jones, aged 16 years, 11 months and 18 days. His illness was a long and painful one, but he passed away resigned.

"Farewell, Halleck; thou hast left us,
With a sad and aching heart;
But the Lord, who hast bereft us,
Hast decreed that we must part."
"Soon we'll meet in that bright mansion,
Where sin can ne'er our spirits stain;
Rest my son; thy father's coming
To where we ne'er shall part again."

McMILLEN.—At the residence of her son, S. J. McMillen, near Kahoka, Missouri, February 2d, 1881, of congestion of the heart, Mrs. Elizabeth McMillen. She was born in Loudoun county, Virginia, March 4th, 1806; consequently lacked only one month and two days of being seventy-five years old. She early moved with her parents to Ohio, and there united with the church of Latter Day Saints, and was with them through all their troubles up to the time of their removal from Nauvoo, in 1846. Her father was killed by a mob near Far West, Missouri. She enjoyed exceptionally good health to the day of her death which occurred in less than forty minutes from first alarm.

ANDERSON.—At Oakland, California, February 8th, 1881, of pulmonary consumption, James S. Anderson, son of Elder William Anderson, age 21 years, 8 months and 14 days. It was sad to see one so young and full of hopes stricken down by the destroyer, his desire was to live. He had premonitions of his demise, and even stated the time. Many of his friends dropped the silent tear when they realized he had passed away. He was conscious until the last. Elder T. J. Andrews conducted the funeral service.

BRIGGS.—At Davenport, Scott county, Iowa, February 2d, 1881, of scarlet fever, Jessie Irena, daughter of Bro. and Sr. Milo O. Briggs, aged 1 year, 5 months and 18 days.

"Another hand is beck'ning us,
Another call is given;
And glows once more with angel steps
The path that leads to heaven."
"Unto our Father's will alone
One thought has reconciled;
That he whose love exceedeth ours
Hath taken home his child."

CORBLY.—At Reese Creek, Montana, December 24th, 1880, of diphtheria, Andrew, infant son of Mr. A. L. Corbly. Peace to his ashes.

PARKS.—Died at her residence in Colchester, McDonough county, Illinois, January 10th, 1881, of puerperal fever, Flora, only surviving grandchild of Sophronia McLary, sister of Joseph Smith the Martyr, and wife of Samuel Parks. Her loss is a sad blow to husband, father and mother, who mourn her deeply and sincerely. She left a babe three weeks old.

JOHNSON.—Near Lamoni, Iowa, January 26th, 1881, Louisa Amelia, daughter of Bro. Peter and Sr. Hannah Johnson, aged 7 months and 9 days, the sixth child lost in infancy by these sorrowing parents. Funeral sermon by Elder H. A. Stebbins.

SWANK.—At Philadelphia, Pa., February 5th, 1881, of consumption after long sickness, Sr. Jane Swank, aged 48 years. She leaves a daughter and two sons. Bro. J. Stone writes thus: "I visited her several times in her sickness, and talked with her on the gospel, and she was always strong in the faith of the latter day work. The Sunday before her death, I had quite a long talk with her about the future state, and she told me she was quite composed, was not afraid to die, and was ready to go as soon as the Lord's time came. She made a request of me to preach her funeral sermon, which I did on the 9th, to many relatives and personal friends, as well as Saints."

BOWDEN.—At Keokuk, Iowa, February 18th, 1881, of disease of the chest, Mr. Thomas Bowden, husband of Sr. H. Bowden. He was born in Derbyshire, England, February 5th, 1824; came to this country in 1848; has been a resident of Keokuk twenty-five years. He leaves a wife and three children to mourn his loss. Funeral services at the Saints' Chapel, by Elder H. N. Snively, to a crowded house of friends.

"May our hearts be turned above,
To him who is a God of love;
And never from his precepts stray
That he may shield us day by day."

McGoon.—Near Volney, Alamakee county, Iowa, after an illness of six months of heart disease, Sr. Delilah McGoon. She was born in York State, in 1819; baptized into the Reorganization in 1865, by Elder David M. Gazet; she fell asleep in Jesus, January 12th, 1881, strong in the faith and hope of a part in the first resurrection. She was kind and loving to all; and her husband, eight children and twenty grandchildren mourn her absence.

JACKSON.—At the residence of Bro. Henry Carr, near Bay Point, Fla., January 8th, 1880, of consumption, Mr. George W. Jackson in his 65th year.

MYERS.—At Savanna Ill., August 17th, 1880, Sr. Hester Myers, aged 75 years. She was born in Monmouth county, N. J., April 5th, 1805. She was a firm believer in the gospel of the Latter Day Saints, and died in the hope of a glorious resurrection. Funeral sermon by Rev. Joseph Crummer.

NIGHTINGALE.—At Keokuk, Lee county, Iowa, at the residence of Bro. George Wilson, February 4th, 1881, Sr. Ellen Nightingale, aged 89 years. The deceased was born in Preston, England; obeyed the gospel about the year 1839, and emigrated to this country in 1840. She was an eye witness to many of the trials the Saints passed through in Nauvoo, at the time of the death of the martyr. Notwithstanding the evils practiced in the Church at that time, her faith was unshaken in the gospel. She was a strong believer in the Book of Mormon, and testified of the truth of it but a few hours before she passed away. She labored faithfully for the truth, and thought no sacrifice too great for the spread of the latter day work. Dear, happy Grandma. O! how we miss her. She is no longer old and feeble, but rejoicing in the promises of God, and the society of the loved ones gone before. Funeral services by Elder Richard Lambert.

TO BISHOP'S AGENTS.

The attention of the Bishop's Agents is hereby called to the necessity of each one making out, on the first day of March, 1881, an itemized bill of all receipts and expenditures for the year beginning March 1st, 1880, and closing February 28th, 1881. Let each bill begin with the balance of debit or credit shown at the close of the last annual report so that no discrepancy may appear between it and the book accounts kept by the Bishopric and each Agent. The *Herald Supplement* of June 1st, 1880, shows the standing of each Agent upon our books. Do not delay beyond the time, because it takes time to balance so many reports, to enter them upon the books and post and balance the ledger. If they are delayed till late in March it makes much trouble, or else they have to be left out entirely, which is not satisfactory to us nor to the Church, especially to your own districts.

If possible, get regular bill-paper to make your statements on, or rule note, or letter-paper, so as to bring the figures in straight columns and regular order. The Bishop's quarterly report shows the method and system required. Some reports of Agents in the past have been very irregular and hard to understand. Please be prompt, brethren, and send all reports to my secretary, Bro. Henry A. Stebbins, Lamoni, Decatur county, Iowa. I am pleased to note that order and system are gradually coming into our Church work, and I hope that you will all aid in these things.

ISRAEL L. ROGERS,
Presiding Bishop.

RECORDER'S NOTICE.

Very many branches and several whole districts are far behind in the matter of reports to the Church Recorder. Will all such please see that all corrections, new names and items are sent in, and also all losses and other changes, with particulars in full, and oblige. Send no conference minutes, but only the reports. I am working by night upon the records to bring them up, and I wish all necessary help.

H. A. STEBBINS, Church Recorder.
LAMONI, IOWA.

Contentment is the true philosopher's stone. The poor are rich that have it, and the rich are poor without it.

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AT THEIR PUBLISHING HOUSE
IN PLANO, KENDALL COUNTY, ILLINOIS

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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

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1 March 81.

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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, March 15, 1881.

No. 6.

Coming of Christ.

AS MANY take in hand to write on different subjects, I offer a few thoughts upon a subject that seems to impress itself upon my mind, the sudden coming of Christ.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who shall abide the day of his coming? and who shall stand when he appeareth?"—Mal. 3: 1, 2.

Malachi was the last of the prophets. After a space of four hundred years, in which the prophet appeared; then came John the Baptist. He is the messenger spoken of here, the messenger who was to be sent to prepare the way of the Lord. His coming was the next great event that was to happen after the prophecy of Malachi. Then after, with hardly any interval, the Lord himself was to come; "the Lord, whom ye seek." Generation after generation the Jews were looking for, desiring, seeking the promised Messiah. The Jews in Malachi's time were doing so, when the forerunner should have arrived and have done his office, then the Lord himself, the Messiah should come. Though looked for continually, he should come suddenly, unexpectedly; in an unlooked for manner. He should come to his temple; he should appear there in person, and thus the glory of that latter house should be greater than that of the former. The temple of Solomon was far more magnificent; but Christ himself, the Messenger of the covenant, he came from the Father to bring the new covenant of grace—to proclaim the gospel. He came as the Messiah, the Savior, the Redeemer. The new covenant was in him, and he brought it himself.

"Whom ye delight in," The pious Jews, and there were such in the days of Malachi, as we had from verse sixteen. The pious Jews by faith delighted in the Messiah before his coming; even as Abraham, so many hundreds of years before, rejoiced to see the day of Christ. The pious Jews thought of the promised coming of the deliverer; longed for it, prayed for it, looked for it, rejoiced in it. And now, in the inspired words of the last of the prophets, the believing Jews of his day received a fresh assurance: "The Lord whom ye seek shall suddenly come to his temple. Behold, he shall come, saith the Lord of hosts."

Let us pass over four hundred years and turn to another scene. We find it described in the second chapter of St. Luke. The scene is in the temple at Jerusalem. An aged man has come thither to worship; he is one of those

who were waiting for the consolation of Israel, a believing Israelite looking for the Messiah; but he has received a special assurance, has been told by God, that he shall not die till he has seen the Lord's Christ, the Messiah. Doubtless he daily frequented the temple; but time had passed and he grown old and the Lord had not come. Yet still his faith held out; still he believed the promise. A little child was brought into the temple, an infant, his parents humble people, bringing him in to do for him according to the law, to present him to the Lord, and to make the usual offering. No sooner did the aged Simeon see the child, than he knew that this was he. God had fulfilled his word. Simeon saw the Lord's anointed. Then he took the child in his arms, and blessed God in the words we know so well, beginning, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." The day had arrived, the Lord so long sought for, had come in this unexpected way; he had suddenly come to his temple. Not as might have been thought in some glorious appearance, but as a little child carried in his parents' arms. Thus the prophecy of Malachi was fulfilled; thus the Lord did suddenly come to his temple. If the pious Jews of old rejoiced to see that day by faith; if Simeon saw in the coming of the Messiah all his hopes fulfilled, how should we rejoice. We know all that followed; we know of his life and death; we know of his resurrection and ascension; we know that his blood atoned for sin, that he is our peace; that he won for us complete salvation, and that he now ever lives for us. How should they who believe thus rejoice that he came, and never left this world till he had done all that he came for; and finished the great work, even our salvation.

But we are startled by the words that followed. Was not his coming a coming to be glad for; to rejoice in? Did he not come to save? How is it then that we read: "But who may abide the day of his coming? and who shall stand when he appeareth?" This seems to point to something terrible rather than joyful? Is this the coming that Simeon gave thanks for? Is it that coming and that appearing that are meant? No. Between these two verses the eye of the prophet passed over a great space of time—how great none can tell—and sees another coming, another appearance, very different from the first. How different? A babe was brought to the temple by his parents; that was the first coming. What will the second be? "Behold, he cometh with clouds, and every eye shall see him; and they that pierced him; and all kindreds of

the earth shall wail because of him. Even so. Amen."

All must be present, all must see, but who may abide the day of his coming, and who shall stand when he appeareth? Not the impenitent; not the careless; not the half-hearted, nor the undecided, the procrastinating. All such wail because of him. Only those will stand before him with joy, who are his by faith, sharers of the covenant of grace, delighting in him, believing in him, revering him, seeking him, and serving him. There were such in Malachi's day. They that feared the Lord, and spake one to another. There were such when the Lord first came; and there are such now; and some such will he find when he comes.

HIRAM W. SHAFER.

"Christ Visits the Spirits in Prison."

As I find many Elders who differ from me on this subject, and set forth views which I can not receive until I am convinced that I am wrong, I take this opportunity to set forth what I believe in regard to the subject, and give those who hold different views, an opportunity to set them forth, that my mind may be enlightened, if I am in error. I have heard it preached from the stand, (by a traveling Elder), that Christ went and preached to the "spirits in prison" after his resurrection, and there organized his kingdom. (He being in the flesh). And I find others who hold the same views; but they have failed to convince me that that idea is true. They claim that the word "He" implies the body and spirit united. I claim that the word "He" has reference to that part of Christ which was with the Father before the world was, the immortal, intelligent, reasoning, active part of Christ. For instance. "And now, O, Father, glorify thou me with thine own self; with the glory which I had with thee before the world was."—John 17: 5. Also with Job. "Where wast thou when I laid the foundations of the earth?"—Job 38: 4. I bring these to show that the word "He" has reference to Christ, and that the word "thou" has reference to Job, and they were not in the flesh at that time. Also with the thief. "To-day thou shalt be with me in Paradise."—Luke 23. Did they take their bodies with them? No. Therefore we conclude that the words, he and thou, as well as I and me, have reference to the immortal, intelligent, reasoning, moving principle, or part, of man. Paul says, "I knew a man about fourteen years ago, whether in the body I can not tell, or whether out of the body I can not tell, God knoweth; such a

one caught up in the third heavens." 2 Cor. 11:2. It is evident from this, that a man can be in the body or out of the body. Why could not Christ be out of the body when he went and preached to the spirits in prison? "There is a spirit in man, and the inspiration of God giveth them understanding."—Job. Now for the words of Peter. "For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened by the spirit: By which [spirit and power] also He went and preached to the spirits in prison."—1 Peter 3:18, 19. Bringing us to God, I believe has reference to we who are in the flesh. "But he went [in spirit form, and in the power of the same spirit which afterwards quickened his mortal body] and preached the gospel to the spirits in prison, that they also might be judged according to us in the flesh, but live according to God in the spirit."—1 Peter 4:6. Being a disembodied spirit, he went and ministered to disembodied spirits, (for like must minister to like). After this mission was accomplished he took up his body, and became an embodied spirit, a resurrected body, and came and ministered to embodied spirits. Therefore, I believe that Christ became a ministering spirit, and went and preached to the spirits in prison while his body lay in the tomb. He then took up his body and became a spiritual body, a ministering angel, and then ministered to men in the flesh. I believe in the teachings of Joseph the Seer, in 1841, *Times and Seasons*, vol. 2, page 577; republished in the *Advocate*, January, 1879, page 71.

These are my views in regard to this subject, and any of the brethren who may differ from me, will please set forth their reasons, for all I desire is truth, and if I am in error I do not wish to remain so. Amen.

JOSEPH A. STEWART.

PHILADELPHIA, Feb. 11th, 1881.

THE CROOKED HOUSE.

The following beautiful poem was composed by Miss Laura Minkler, and recited by her at a recent Teachers' Association, held at Edgewood. By the urgent request of friends she has consented to its publication.

I stood on the banks of a murmuring stream,
Where beautiful waters would flash and gleam
Neath the golden rays of the glittering sun,
Watching the song-birds one by one,
As over the river deep and wide
They flew like my thoughts to the further side.

The sky above was silvery blue,
And velvety flowers of varying hue,
Nestled in mossbeds soft and green
Or hung in garlands the trees between,
Fanned by the zephyrs that swept along
Laden with perfume and sweetest song.

Wondering I gazed, for it seemed unto me,
Such marvelous beauty there never could be,
Save in the far-away tropical zone,
Where the frosts of dread winter are ever unknown,
Else in the fabled Utopian wild,
Where ne'er echoed the footsteps of woman or child.

But lo, as I gazed on the wondrous scene,
Pond'ring what such unalloyed beauty could mean,
I saw in the midst of the vast solitude
A structure of logs so uncomely and rude,
I forgot all the beauty on every hand,
Eagerly trying to understand

What such an illshapen structure meant.
The logs were decayed, knotty and bent,
Gnarled and twisted, illshapen and sear.
Yet it seemed the labor of many a year,

For the crooked building was strangely high,
Towering from the earth to the very sky.

And this is the work of a mad man's brain,
I said. Yea, builder was surely insane,
For there are so many beautiful trees
He might have selected as well as these,
So gnarled and knotty and bent and brown,
And I cried in terror, 'twill topple down!

"Better 'twould be if it only would fall
If that could be the end of it all!"
These words were said in a pitying tone,
And turning I found I was not there alone,
For a stranger stood near me with glorious eyes,
And said furthermore to my pain and surprise,

"Behold now the work that your whole life has wrought,
'Twas built by your every day word and thought.
From childhood's hours till this very day,
And saddest of all it will stand for aye,
For these curious logs that you wondering behold
Are so many days of your life that is told.

Each day is a log and each log is a scroll,
At the trumpet's sound they will all unroll,
And then you shall read in letters of flame,
Read to your honor or read to your shame,
Every secret word and thought and deed,
You and the angels in glory shall read.

And every log that is knotty or bent
Suggests a sin or a day misspent."
Then master, I cried, it can never be
That any such structure was built by me,
For surely my life has not been so bad
And no vicious thoughts have I ever had,
Though I've wandered a little way now and then
From the path the Savior marked out for men."
" 'Tis tiny grains form the earth," he said,
"And tiny drops fill the ocean's bed.
Though much of the past be forgotten by you
The record is made and the record is true.
But you can remember the weak that is gone,
The feelings you've cherished, the deeds you have done,
Begin with the Sabbath and count every day
And see if you've walked in the straight narrow way."
And thus I recounted in sorrow and shame,
For I dared not refuse though I knew not his name.

Sunday to church with many I went
With a look on my features of pious content,
And sat in the pew with sanctified air,
Not hearing the sermon, but noting with care
Such beautiful bonnets and dresses so fine,
And coveted one that was nicer than mine.
And I couldn't help sighing a little to see
How many my neighbors dressed better than me
But the Parson thought 'twas the preached word
That so profoundly my feelings stirred.

Monday I washed and scolded too,
As tired women frequently do,
For I worked so hard, nerves were unstrung,
And I hadn't the power to bridle my tongue.

Tuesday I purchased from merchant B.
Two yards of muslin, he gave me three,
But I said I'll not bother to right the mistake
As 'tisn't the sort they usually make.

Wednesday I spurned on the hurrying street
A motherless maiden I happened to meet,
Because I had somewhere understood
It was suspicious she wasn't good,
And thought I'd be first to show
I didn't approve of sinning so.

Thursday I talked at a quilting up town,
Forgetting an angel was writing it down.
We discussed all the fallings our lady friends had,
And all who were absent were shockingly bad,
They were stylish and proud, or too horribly plain,
Too lazy and slack or too greedy for gain,
They talked and slandered and "gadded" the street,
Made horrible butter that no one could eat,
But we promised each other we never would say
One word of the secrets we whispered that day.

And Friday morn I told Mrs. C.
I was ever so glad she called on me
And hoped she had come to remain all the day,
But I wasn't glad till she went away.

Saturday I turned away from my door
An aged mendicant ragged and poor,
For I said and thought I had nothing to spare,

And kindly I wished him success elsewhere.
Yet my Sunday's baking was stowed on the shelf,
And I had plenty of money to spend for myself.

Thus I saw to my sorrow each day of the seven
I'd wandered still farther and farther from heaven.
And I cried, Have compassion, in mercy forgive,
And I'll promise in future more perfect to live.
" 'Tis too late," he answered, "your life work is done,
Receive the reward you have righteously won."
The earth reeled beneath me, the sky turned to flame,
While legions re-echoed my sin and my shame.
I fell to the earth with a terrible scream,
And awoke to thank God it was only a dream.

Strawberry Point Press.

"The Brethren of Christ." Who Are They?

It has been assumed that the brethren of Christ spoken of in the 25th of Matthew are the Jews; I suppose simply because Christ was a Jew, and that Christ when speaking of the separation of the righteous and the wicked, said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me;" he meant, inasmuch as ye have done it unto one of the least of these Jews, ye have done it unto me; notwithstanding the Jews had rejected Christ, and by their authority he was crucified and slain. If we accept this position we are forced to the conclusion that those upon the right hand of the King, are the Saints in general, and those upon the left are the wicked, and the third, or most favored party are the Jews. Granting this position to be correct, let us see what the ultimate result will be. It seems that those doing good to Christ's brethren were in total ignorance of the fact, as also those who did not do good unto them. If we accept and teach the doctrine that the brethren of Christ are the Jews, and those who do good unto them are the Saints in general, we teach that which in the very nature of the case can not be true, for those spoken of in Matthew 25th will not know that they have done good to Christ's brethren, or to Christ; while the Saints, who will have a perfect knowledge will know all about it; hence they could not, except with feigned ignorance (which would be deception) say "when saw we thee sick or hungry or in prison, and ministered unto thee?" Hear the testimony of Christ concerning this matter. "While he yet talked to the people, behold his mother and his brethren [evidently Jews] stood without desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."—Matthew 12:46-50. Again, "He came to 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, even to them who believed on his name." The language of these scriptures plainly indicate that the brethren of Christ are the sons of God, or those who receive Christ. "And if sons, then heirs, heirs of God, and joint heirs with Jesus Christ." If the Saints in general are the children of God, and joint heirs with Jesus Christ, then they must be the ones referred to by Christ when

he said, "These my brethren," and "Behold my mother and my brethren," and "The same is my brother and sister and mother." If those who received Christ were given power to become the sons of God, then the opposite must be the case with those who did not receive him. They can not be called sons of God, and if not sons, they are not the brethren of Christ, and hence can not be the ones referred to by Christ when he said, "These my brethren."

While I do not desire to appear to dictate to those who rank higher, officially, than myself, I do desire to offer a suggestion which I hope may be charitably considered. Hence I offer these thoughts as a reply to a part of "Scripture Exegesis" in *Herald*, December 15th, 1880. In love of the truth,

Fidei Defensor.

Past, Present and Future.

CAN there be anything of greater importance to mankind than a correct understanding of the above title; especially in regard to God and hereafter; and of man's present and future relationship to the same? That there is a first great creative power none should deny: and that that power is a God of intelligence, wisdom and love; also, that there is a hereafter, requires no revelation to prove. It can be demonstrated independently of inspiration, as has been shown in the *Saints' Herald* of December 1st, 1879, under the title of "God and hereafter." As intelligence exists among men; it is evident that there was and is a self-existent Creator, of unlimited intelligence, wisdom and might; else there must have been a time when nothing, (or a good many nothings), was added to nothing, which has produced the intelligence with which the world at present abounds. This being true, we may determine whence came man's intelligence, for his capacity for receiving it.

Granting the above, man being the crowning work of God's hands, what more reasonable than to suppose that he should reveal himself, or his will to man; to those whom he had created in his own image and endowed with a portion of his intelligence?

As the Bible is believed to be a portion of his revealed will to man, that he might come into a nearer relationship to, and be in harmony with his God; and as that book, (its teachings), has not nor can not be overthrown, though man has tried for many centuries to do so, we will see what we can learn therefrom concerning the past, the present and the future. That book teaches that we are his by creation, hence his creatures; and as we should be desirous to be his by adoption, or conversion; and as the Apostle Paul has said: "For whatsoever things were written aforetime were for our learning, that we through patience and comfort of the Scriptures might have hope; (Rom. 15: 4); we wish to see what they teach concerning the origin, duty and destiny of man.

We are told that in the beginning, God created the heavens and the earth. We are not told that he performed his work one thousand, ten thousand, or as many million of years ago; but simply, *in the beginning*. We read that prior to this creation, "The earth was without form, and void; [hence as an or-

ganization did not exist]; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters."—Gen. 1:2. So that one of the elements (water) did exist when the earth was without form, and void; so that if one of the elements is eternal, may not the other elements be the same? Subsequently God caused to come forth light, vegetation, (the fruit of the earth), the sun, moon and stars; then the animal kingdom. "Then he formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2:7. Here is one point: If, according to theology, the Lord made the heavens and the earth; the animal, the vegetable and the mineral kingdoms from nothing; just spoke the word and it was done; why should he resort to the dust of the ground to make man, or to a bone (rib) to produce woman? (Gen. 2:22). Is man so much different in his component parts, that God must take from that which he made from nothing the material from which to produce man?

This last creation was made in the image and likeness of God. (Gen. 1:26). So was Jesus "in the express image of God's person." (Heb. 1:3). Then God had body and parts as Christ did. The Inspired Translation says that God made man in the image of his own body. (Gen. 6:9). This agrees with Webster's definition of person. "A living human being; one; outward appearance." Creeds inform us that man was created in the image of God; and that this image consists in righteousness and true holiness. Then, if man was created in the image of God's attributes or qualities, and pronounced good, because they were good; as man has fallen, is not God susceptible of, and liable to fall also?

Having briefly noted the origin of man, and having shown that he was created from material that did exist, in the image, form and likeness of his Creator; and of what that image consists; we will now examine some of his conditions and duties here, before we treat of his destiny.

That this life is a probationary state to fit him for his destiny is plainly taught in the Scriptures. It is not our purpose in this article to define what those duties are, as they have been set forth in the columns of the *Herald* from time to time; but to show the necessity of strictly complying with the requirements of heaven. Jesus says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4. Not necessarily the words of himself only, but those given us by inspiration through his servants. One thing more we must bear in mind; we are told by the Psalmist David: "The law of the Lord is perfect, converting the soul."—Ps. 19:7. If so, as there can be nothing either taken from or added to perfection, without impairing the same; then what would save the three thousand on the day of Pentecost; (Acts 2:38, 39); or those of Samaria, to whom Philip preached; (Acts 8:12); the eunuch, of Ethiopia; (Acts 8:35-39); or the jailor and his household; (Acts 16:30-34); or even those disciples whom Paul found at Ephesus; (Acts 19:1-5); will, through compliance with the same conditions, save us, and are necessary. Nor is this all; they were under the necessity

of adding to themselves those graces or virtues enumerated in 2 Peter 1:5-11, and so are we. Also James 1:25-27. We can not suppose that in this perfect law of liberty, the law of the Lord, there is anything supererogatory or exceeding the call of duty or necessity. If so, it would cease to be a perfect law, as any unnecessary ceremonies, ordinances or duties would mar the harmony of the perfect whole.

This perfect law informs those who will obey it that they shall *know* (not guess) that the doctrine they have obeyed is true. (John 7:17). It also informs them how they shall know; that as the children of Israel when they beheld the seal of a certain covenant, made with Abraham, might remember that God had promised to give to him and his posterity a certain land for an everlasting possession. So we who have obeyed that perfect law, when we behold certain manifestations and signs among us, "dividing to every man severally as he will," (1 Cor. 12:11), may know that God has set his seal that it is true; and that we are his children, and have obeyed the laws of adoption. And if so, we also shall receive an "inheritance that is incorruptible, undefiled, and that fadeth not away." What these signs or tokens are, may be learned by reading John 14:25, 26; 16:13; Mark 16:16, 17; Acts 2:1, 6, 17, 18, 38, 39; 8:5, 6, 14-19; 10:44-46; 14:8-10; 20:9, 10; 28:3, 9; 1 Cor. 12:1-11, 27-31; Eph. 1:17-18. The above are some of the blessings promised to the truly working believer; for "faith without works is dead, being alone." Thus he may know of the truths of the doctrine.

That the Holy Ghost, through which these precious gifts was received, are for us, if faithful, may be learned from this: "No good thing will he [the Lord] withhold from them that walk uprightly."—Ps. 84:11. The promise of the gift of the Holy Ghost you will find in Acts 2:38; and in verse 39, the extent, or how far in the future it may be relied upon. "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." If we have got beyond the *afar off*, or beyond the reach of mercy, then we may not claim the promise; but if not, then "Let God be true, but [though it make] every man a liar."—Rom. 3:4.

This is not all the evidence we have whereby "we may know of the truth of the doctrine," or doctrines. (John 7:17.) We are not only told what gifts of the Spirit the believer shall receive, but what the officers are that were placed in the church or body of Christ; what they were placed there for, and how long they were to continue. (1 Cor. 12:28; Eph. 4:11-14). Then we have the witness of the ever blessed Spirit, telling us that we are the children of God. But the Spirit and the word must agree, they must harmonize. The spirit that tells me that I am born of God, before I have obeyed the laws of adoption; or before that church to which I belong, which has neither apostles nor prophets, has received the gifts of the gospel, as enumerated by St. Paul in 1 Cor. 12:1-11, 28, is of doubtful origin.

We now examine our third proposition; the future of man, or his destiny. What he is; or will be; also how he will appear; and, as inspiration tells us, "And all Scripture given

by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; (2 Tim. 3:16); we will examine some of the scriptures, to learn what they teach concerning his destiny. We also may examine some points in natural philosophy.

That there will be a resurrection of the body, we think is plainly taught in the Scriptures; but that it will be the same identical particles that we now possess, we need not suppose. Indeed, one of the elements that constitutes the life, or vital part of man, the blood, will then be lacking, as "flesh and blood can not inherit the kingdom of God." (1 Cor. 15:50). But flesh and bones may. (Acts 7:54, 55). Or else Jesus did not tell it truly when he said, "Behold my hands and my feet, that it is I, myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39. (See also Acts 1:9, 11). But, if the views of some learned theorists that man changes his body once in seven years; that he casts off the old body, and receives an entirely new one composed of new materials or particles be true, then the writer has lived to be the owner of eight different bodies. Still am I not the same identical Calhoun that I was twenty-five years ago; even to being readily recognized by my friends whom I have not seen for that length of time? Do I not carry the same scars in my body that I then did? Or had the hands that I then possessed committed any crime, and having escaped punishment, is my present body that may have committed *no fault* whatever, released from the responsibility of deeds done twenty-five, or even forty years ago? Now whether this change takes place every seven years, or once in twenty years, the principle is the same. Then as it is a principle in ethics that nothing be lost, but change, continual change; and as this body has got to moulder back to dust, or rather to return to the elements whence it came, may I not in the resurrection receive a body composed of some of the particles of each of the different bodies that I may have possessed; or from none of them, but from the elements from which those seven bodies were formed, and still retain my identity, and be the same that I am now? And, as we read that the body is to return to dust and the spirit to God who gave it, when that spirit returns to earth and is reunited with its body, will it not be a resurrection from the dead? But that body having lost one of its component parts, the blood, and that the element of its present vitality, is then to be vitalized by Spirit instead of blood; and as the Spirit of God is not susceptible of disease, it can then never die. As Christ, our elder brother, and if brother, then we must be like him in our component parts, was not above the law, but became a pattern of obedience to the same; and in the gospel covenant submitted to all the requirements obligatory upon us, even to the going down into the waters of baptism; aye, more, passing through the same portals of death that we must pass through: thus being a pattern for us in life, and death; may he not be a pattern of the resurrection also? We read that, "As in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22.

How did Adam die? A natural death. How was Christ made alive? We are told in verse 23 that Christ was the first fruits. First

fruits of what? "But now is Christ risen from the dead, and become the first fruits of them that slept."—Verse 20. Then he was the first fruits of the resurrection; was he not? Let us see. That Christ should suffer, and that he should be the first that should rise from the dead."—Acts 26:23. Then if, as some hold, that Christ only, in his body, was resurrected because he saw no corruption; why say, "The first fruits of them that slept," or "The first to arise from the dead?" Again: If there be no resurrection from the dead, how will it be with those of whom St. Paul speaks, "Behold I show you a mystery; we shall not all sleep, but we shall be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. 15:51, 52.

The question is, how will it be with those who do not sleep, nor pass through this dissolution of the body, death, whereby we see corruption? Are we to suppose that there are to be two classes of Saints in eternity; the one who have died, and their bodies passed back to the elements, whence they came, never more to be resuscitated or come forth; and another class to be changed in a moment, in the twinkling of an eye; not having tasted death, but be changed from mortal to immortal to live and reign with a resurrected Savior? This is hardly tenable when we read that, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [make alive,—Webster] your mortal bodies by his Spirit that dwelleth in you."—Romans 8:11. In verse 21 we read that the creature (man) shall be delivered from the bondage of corruption. Then they must have seen corruption, in order to be delivered therefrom. To this agrees verse 23, "That they groaned within themselves, waiting for the" (salvation of their souls; no, I mistake) "waiting for the adoption; to-wit: the redemption of our bodies." What, the body to be redeemed from the bondage of corruption when it has moldered back to dust, never more to come forth therefrom? A queer kind of redemption indeed.

But the Savior being a pattern of the resurrection, let us see how he came forth, and what he was, in his component parts, or properties, after he came forth. "And he said unto them, be not affrighted; ye seek Jesus of Nazareth, which was crucified. He is risen; he is not here: behold the place where they laid him."—Mark 16:6. In St. John 20, we find one Mary, who came to the sepulcher to seek Jesus, weeping because she could not find him; then turning away she encountered her Lord, and supposing him to be the gardener, and that he had removed the body of Jesus, she said, "Where hast thou laid him?" Jesus then made himself known unto her; commanding her for certain reasons not to touch him. Would he command an impossibility? If he was a spirit, and not flesh and bones, she could not have touched him.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit." Was it a spirit; or was it a body of flesh and bones? Was it not a body that could eat, walk, talk and be

handled? Let us see. "And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones as ye see me have." Yes, as ye see me have. "And when he had thus spoken he showed them his hands and his feet. And while they believed not for joy, and wondered, he said unto them, Have ye any meat? And they gave him a piece of broiled fish, and of a honey comb. And he took it, and did eat before them."—Luke 24:36-43.

Again, we read: "Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing."—John 20:27. Surely the above ought to prove to every Bible believer that Jesus was resurrected a literal, tangible body. But some who claim to believe the Bible, and are willing to admit that the body of Christ was resurrected, say, "Inasmuch as flesh and blood can not inherit the kingdom of God, that after leaving his friends the last time, (Acts 1:9), not having any more use for it, he laid it aside, and that it dissolved to the elements whence it came. Let us see. If it dissolved to its primeval state, it saw corruption. But that will not do, as the Psalmist David and the Apostle Peter both declare that "he shall not see corruption." (Ps. 16:10; Acts 2:27). Let us see what the angels, or two men in bright apparel say upon this subject: "Ye men of Gallilee, Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, [it is his body that is taken up, is it not?] shall so come in like manner as ye have seen him go into heaven."—Acts 1:11.

Let us examine one more feature of this quickened body, and we have done with the resurrection of Christ. Jesus is now glorified, with the glory that he had with his Father in the beginning, or before the world was. (John 17:5). He has received a glorious body. Why a glorious body? Because he has not only gained the victory over death and the grave, never more to die; but he has gained a complete victory over the laws of obstruction and resistance. Witness his appearance among his disciples after they had closed the doors of the room where they had gathered, for fear of the Jews. (John 20:19). So that doors and their fastenings did not prevent his appearing in their midst a veritable body of flesh and bones. Again, the laws of gravitation offer no impediment to him, as he can ascend or descend at pleasure; as witness his ascension. (Acts 1:9).

Now having done with the body of Jesus, except as a pattern of the resurrection; and having already shown that man is to be quickened, (made alive), to be redeemed from the bondage of corruption. To receive the redemption of the soul? No! The redemption of the body; to be made alive in Christ; we wish to know what form we shall possess when we are thus quickened, redeemed and made alive. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the workings whereby he is able to subdue all things unto himself."—Phil. 3:20, 21. "The Spirit

itself beareth witness with our Spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8:16, 17.

What is it to be a joint heir? Is it not to inherit equally to receive alike? Then, if we are to be joint heirs with him; if we are to be glorified with him; if our vile bodies are to be fashioned like unto his glorious body; will not we, as he did, receive a body of flesh and bones, that can eat and drink, (for he will drink again—Matt. 26:29), walk and talk as he did? Yes, and gain the victory over the laws of gravitation and resistance as he did?

This being true, may we not account for the disappearance of those of his saints who arose and came out of their graves after his resurrection and appeared unto many. (Matt. 27:53). The question has been asked by skeptics to the resurrection, who acknowledge the quickening of Christ's body, where they went to, if resurrected. If they received a glorious resurrection as Christ did; their bodies not being bound to earth by the laws of gravitation, may they not have ascended before he did to that place prepared for them?

Our not being able to tell where they went to, after they had risen from their graves and appeared unto many, is no more proof that they were not resurrected, than it is proof that Lazarus was not resurrected, or the widow's son, because we can not tell what became of them or where they went to. Yet no bible believer pretends to question or deny that Christ brought them forth from the dead. Yes, and Lazarus had been dead four days, and undoubtedly decomposition had set in; as witness his sister's declaration: "Lord by this time he stinketh."—John 11:39. Suppose that instead of his being dead only four days, he had dissolved to the elements whence he came; would it have been any more miraculous to have called those particles together and restored him to his friends, than it was to feed the five thousand men, besides the women and children, with only five loaves and two fishes, which a lad had brought with him, and then to have twelve full baskets of provisions or fragments left? See Matt. 14:15-21. Would not the miracle have been equally as great had there been no bread or fishes to have fed this vast and hungry army of thousands with? We think so.

Remember that the miracles that Christ did before his passion, were not done by one possessing all power. Is it necessary to prove this assertion? If so, he says on one occasion, "To sit on my right hand and on my left hand is not mine to give."—Mark 10:40. In Hebrews we read, "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 sufferings."—Heb. 2:10. Again: "And being made perfect, he became the author of eternal salvation unto [all them that believe? No.] all them that obey him."—Heb. 5:9. If he possessed all power, in heaven and on earth before his passion, how much would he lack of being perfect? On one occasion the Savior said that, "The Holy Ghost was not yet given, because that Jesus was not yet glorified."—John 7:39. But after

he was glorified, he was not under the necessity of saying, "I can of mine own self do nothing."—John 5:30. He could then say: "All power is given unto me in heaven and in earth."—Matt. 28:18. Then, if before he had been glorified and received all power, he could perform the miracles that all Bible believers are willing to credit him with, that the book says he did perform, it might well be said: "Why should it be thought a thing incredible with you that God should raise the dead?"—Acts 26:8.

What says Jesus on this subject?—"Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Who shall hear and live? The dead; not the living. When were they to hear? "The hour is coming and now is." Yes, in this the present hour or day, of this my present mission to earth. This hour or mission shall not end till I have broken the power of death and the grave; till I am glorified, and the dead shall hear my voice and live. All the dead that are in their graves? The text does not say so. Did they hear his voice? "And the graves were opened; and many bodies of the Saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27:52, 53. Then it was not all that were in their graves, that arose in the hour when Jesus was glorified; but many of the Saints. Let us read a little further: "Marvel not at this; for the hour is coming [and now is? O, no] in the which all that are in their graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."—John 5:25, 28, 29. At this resurrection when all that are in their graves; not only so, but when the sea shall deliver up its dead, and death and hell shall deliver up their dead, (Rev. 20:13); then will be fulfilled the remarkable vision of the prophet Ezekiel, (Ezek. 37:1-14). We are aware that this prophecy is often very ingeniously twisted or perverted from its true meaning, and made to apply to the sinner instead of the resurrection of the dead. Indeed, who, that has ever attended our modern revivals and camp meetings has not heard them pray? "O Lord, let there be a mighty shaking among the dry bones to night. Breathe, O, Lord, upon these slain that they may live!" Now, if those who have been in a habit of thus praying will carefully read those verses a few times, and if they will substitute the word sinner or sinners for slain, bone and bones; the word spirit for sinews or flesh; and the new birth for the opening of your graves, which will be perfectly proper if that is the meaning of the prophecy; we venture the prediction that it will be very apt to cure them of thus perverting Ezekiel's prophecy of dry bones; or of the resurrection of the dead.

If Jesus ascended to the Father; and if the body at death "returns to the earth as it was: and the spirit returns to God who gave it;" (Eccl. 12:7); the spirit has already ascended; then what does Jesus mean, when he says, "Of all which the Father hath given me I should lose nothing, but should raise it up again at the last day."—John 6:39. Is it not the body?

Let us hear what he prophet Isaiah will say touching this matter. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Was not this literally fulfilled at the resurrection of Christ? When the earth cast out the Lord's dead, the saints, did they not rise with the Lord's dead body; or about the same time? Then, if that prediction had a literal fulfillment, will not the following? "For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:19, 21.

How in keeping this is with the two resurrections referred to in St John. Also when Jesus told Martha, whose brother was a scribe in Israel, and was now dead, "Thy brother shall rise again. Martha saith unto him, I know he shall rise again in the resurrection at the last day."—John 11:14, 23, 24. Did Jesus correct her in this error, if it was one? Not at all? Daniel, in speaking on this subject, says: "And many of them that sleep in the dust of the earth shall awake." Does the spirit sleep in the dust of the earth? No, it goes to God who gave it. He says, "Some [shall rise] to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."—Dan. 12:2, 3.

That we all may be among those who shall shine as the brightness of the firmament and as the stars for ever and ever, is the prayer of one who loves the cause of Christ. But to do this we must be watchful, and strive to add to our faith those graces enumerated in 2 Peter 1:5-11. We must not only have oil in our vessels, with our lamps, but we must keep our lamps trimmed and brightly burning; and this for two reasons. First, we can not walk in the dark, for if we do we shall stumble. Second, with our lamps brightly burning, we shall not only see our way the clearer, but our light will be the means of enticing others to fall into the path that they might not through the preaching of the word only.

Then let us all walk in the light,
As Christ is in the light;
Our duty may we never slight,
But trim our lamps and keep them bright;
'Till Christ shall say to us, "Well done."

W. R. CALHOON.

Fresh Air.

Live out of doors as much as you can. It is the place for a man to be. It is good for the health. A distinguished physician was in the habit of saying: "However bad the air may be out of doors, it is always worse in the house." It is good for the temper. People who are always shut up in the house are apt to grow fretful and peevish. They are prone to acquire narrow views of things, and to worry over trials not worth considering. It is good for the whole character—for strength, hope, patience and fortitude. It expands and softens one's nature and makes us more charitable.

There are many who know their own wisdom but there are few who know their own folly.

Missions.

THE command to preach the gospel to all nations and people, seems to come with peculiar force to Latter Day Saints, and they generally try to fulfill it, but perhaps not always as wisely as they might. Three things are needed to fulfill this command. First. Suitable Elders to proclaim the word. Second. Means to send them, and to sustain their families if they have any. Third. Wisdom to select the right man for the right place. We have many Elders who can present the principles of the gospel in a reasonably fair manner, and quite a few who can do so forcibly; many of whom are willing to make the sacrifice, provided they can be properly sustained. Perhaps some one is ready to say that the Elder ought to go without purse or scrip, and on foot at that. To such I will simply say that if the members were so poor that they could not help the ministry, it would not be right for the Elder to expect it; but if the members have the means and live at home with their families enjoying the comforts of this life, then they should not ask the Elder to sacrifice every thing while they sacrifice nothing. If some of these grumblers will take a mission of about three or four years into some field where the people have been converted to this "no purse or scrip" doctrine, I think they will come back with their minds somewhat altered.

This missionary work is one in which all ought to feel an equal interest. God has blessed some men with the gift of preaching, and they should use this gift for the glory of God. Others are blessed with wisdom to acquire this world's goods; they also should use their means for his glory. Whenever we can co-operate with each other, feeling a mutual interest and a mutual responsibility, we will see the work prosper.

But, one thing more is needed to make our missions a real success, and that is wisdom to select the right men for the right places. We have some Elders who are very anxious to take missions. They seem to feel, "Woe is me if I don't preach;" while the church might say, "Woe is me if they do." Happily this class is getting to be very small. Another class of Elders seems to think that a mission is a permit to prey upon the hospitality of the Saints. We always find them preaching among the branches instead of going out into the world and introducing the word to those who never heard it. This class can never preach the word to "every creature." Another class seems to have a mania for going to Conference. If they were sent on a mission that it would take them ever so long to get to, they would manage some way to make the circuit and get back in time for General Conference. They don't seem to think of the money that they are spending going to and coming from missions. I have watched this subject some. I have counted up the number of Elders who have taken distant missions from four or five hundred miles and upward, and have come back to Conference in a few months, and I find that they are many and that a large amount of the Saints' money has been spent in this way. If an Elder is to do any good in a field he must have time to learn its wants and conditions. I do not think any Elder should undertake a mission for less than a year at least;

neither do I think that he ought to spend his time or the Saints' money leaving his field for Conferences till he has been released from that field; unless he has been there several years, or in cases where there is an urgent demand for it. This class will not preach the gospel to "every creature," for they don't stay in a field long enough to get acquainted with the people.

There is, however, a class of Elders who seem to realize what they are sent out to do. They go to their fields and when they get there they carefully acquaint themselves with the needs of those fields; then they go to work and they keep at work, month after month; some of them year after year, until they have been in their fields two, three, and even four years. These are the Elders that we should send; and when we send such only, we will find that it will not take so much money to sustain them; while, on the other hand, when the Saints see their money well used, they will be more free to give it. May the Lord guide and direct us, that we may grapple with this subject as we ought, and that we may send out an efficient corps of elders from the coming conference.

OBSERVER.

The Patriarchate.

AN Evangelist is not a Bishop, and the two officers are widely different from each other. The catalogue of officers set forth in Ephesians rightly names all of them: apostles, prophets, evangelists, pastors and teachers. Timothy was a Bishop; and while some person or persons who held the office of an Evangelist was absent from that field of labor, Paul exhorts Timothy to act in the place as a *pro tem.* officer; not that Timothy was an Evangelist; but that he might do the work of him who legally held that office. The Bishop is a local officer, while an Evangelist is a missionary abroad.

Bro. Crabb is in error in the application he makes of the revelation of 1841, appointing Hyrum Smith to the office of the Patriarchate in the Church. By this revelation we learn three things.—1. That Hyrum Smith was entitled to this office of Patriarch by blessing; and also by right from his father. 2. That the keys of this patriarchate gave him the right to preside over all other patriarchs that might thereafter be ordained in the Church. 3. That this office of Patriarch is an office that belongs in the Church of Christ; and that whosoever is appointed to fill the place left vacant by the death of Hyrum Smith will hold the right to the same presiding authority.

If it be held that Paul's exhorting Timothy to do the work of an Evangelist, is proof that Timothy was an Evangelist, then by the same rule, the brethren with Philip that were appointed to serve tables, must have all been ordained bishops. Rather a large number of bishops for the Church to have been blessed with at that period of time. Bad logic this, Brother Crabb.

Another thing in Bro. Crabb's letter that is, we think, an error; that is, in the calling of N. K. Whitney to the office of Bishop. This appointment came through the First Presidency of the Church. Evangelists that are to be ordained in all large branches of the Church, are to be chosen by the Twelve, as the Spirit of revelation shall direct. It is the duty of

the First Presidency to ordain bishops for the Church, and not the Twelve. This makes a wide difference in the case at issue. This disposes of the idea that a "Bishop is an Evangelist."

It should be remembered that there are distinctive duties set forth in regard to all of the several quorums of authority in the Church, and no one of these quorums has a right to infringe upon the rights of any other; and all duties are respectively designated according to their calling and work.

The ordaining of bishops is a duty that comes immediately under the supervision of the First Presidency of the Church; while the evangelist spoken of to be ordained by the Twelve, are patriarchs. There are certain distinctive features in the nature of these two offices in the title they bear that is strongly suggestive of the different positions they occupy in the Church. The bishop occupies the position of a common judge in Zion, &c., and whose duties it is to serve tables and attend to outward things. The evangelist is a minister abroad, preaching the gospel upon untrodden ground; gathering up recruits for Zion, and making converts for the kingdom of God.

That the Bible does not afford us full evidence of the truth of many points of doctrine that are of Church origin, is not conclusive proof that this office of the Patriarchate is not an office that has always been in the Church, in all ages of the world, whenever and wherever the Church existed with a perfect organization. It might need inspiration to restore all that had been lost from the Church during the dark ages. There are many books spoken of in the Bible that we have not; and the Book of Mormon tells us of a certain Church that has taken out of the Bible many of the plain and precious parts; and it is more than probable that this church that is called the mother of abominations substituted the title of Father, Holy Father, in the place of Patriarch. True it is, from the light we have of the history of the church, that there has been great changes made of her doctrines at different periods of time when and where she has been spoken of by the apostle and prophets. One prophet tells us that the earth mourneth because of her defilement; and as a reason, sets forth the following: "The earth is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances and broken the everlasting covenant."—Isaiah 24: 4, 5. And in view of this subject we call attention of all true Latter Day Saints to Isaiah 29; where it will be seen as generally believed by the Saints, that the Book of Mormon is spoken of.—Tenth and eleventh verses. Here the prophet speaks thus: "For the Lord hath poured out upon you (Zion or the church) the spirit of deep sleep and hath closed your eyes; the prophets and your rulers, the seers hath he covered." After this comes in the saying: "The vision of all is become unto you as the words of a book that is sealed," &c. We learn from the foregoing, that the prophet is speaking of certain persons and characters that at some period of the world had adorned their profession with a more worthy name or character than what is given them. And now, we ask, have these offices thus spoken by this prophet been

restored to the Church of Christ in this latter day dispensation; and if so, who are the men and what are the names of the titles they bear; and has the Church in its present organization that prophet, that ruler, that seer.

One more question. Did Joseph and Hyrum Smith in the days when living, hold any of these offices as "ruler, prophet and seer," appointed them by revelation from God; and if so, we ask, who are their successors in office? If persons who never saw Joseph and Hyrum Smith, can separate the doctrine of a lineal priesthood from the Church, as they would snuff out a candle, by a popular vote, or by popular influence, what better is the principle than those of Brigham, or Brighamites, who appoint their prophets and rulers by an oath bound people. The sin of the one is as great as the other. In no case is the voice of the people the voice of God only when that voice is in conformity with law and justice. It is said that the inheritance of the Lord is with Israel; and in Jacob it is also said, thy seed (priesthood) shall be called. And it is well known that Joseph Smith inherited his right to office by being a descendant of Joseph of old, who was sold into Egypt; and Joseph Smith, the father of the prophet Joseph, inherited the patriarchate by lineal descent from Jacob, who was the father of the twelve patriarchs; and from father Joseph Smith, the patriarchal office was given, as the revelation of 1841 declares, by blessing and by right, for such is the order of this evangelical priesthood handed down from father to son. If any man annihilate this doctrine of lineal right by any theory of doctrine founded only on the popular influence of the day, then farewell to revelation and to the Church that bears the name of Christ, for as Jesus has said, when the blind lead the blind they shall all fall into the ditch together.

I wish to say, lest some who have noticed the course that the writing on this subject of the patriarchate has taken, should imagine that William B. Smith is personally interested on it; and in order that they may not be disappointed in their imagination, I state that such is the fact. And why should I not be interested; having spent all the days of my youth in battling the prejudices of the world against the doctrines of the latter day work; and now when my head is silvered over with grey, shall I withdraw from the field? I answer, No. Since Joseph Smith dug up the golden plates, I have suffered in all the trials and afflictions that the Church has passed through, and should I now hold my peace?

If I did, the very bones and dust of the martyred brothers, would cry out against me, should I close my lips against the truth. When will this Church of Christ be clothed upon as a bride adorned for her husband. Not until she is organized in her perfection, with all the gifts and officers made complete in the Church. And while the Church remains in an unorganized state, she is like a ship at sea, lacking pilot, captain, or some other officer, driven by every wind that blows; left to the mercy of the waves of the mighty conflicts of opinion. Faith and "prayer" without works is dead, being alone. Sound logic is better than a broken vessel. It is the duty of the First Presidency to select and ordain

the Patriarch, that is to fill the place left vacant by the death of Hyrum Smith.

Brethren, Saints; if there are any who think that this subject now under consideration is a matter of but little consequence, I state to them and to all, that what I have written has not been with the design to undo what has been done, but to help to do what still ought to be done for the perfecting of the Saints, and for the work of the ministry; that we may all come into 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 Jesus, our Lord.

I have written in haste and have not much time to correct mistakes; but in closing state that I have not written with the design to injure the feelings of any one; and further, that I appreciate the good feeling that has been manifested by those who have written on this subject. I have written what I believe, and what my settled views are on this patriarchal question, and I hope good will be the result. With envy toward none, and with charity for all, I subscribe as ever in gospel bonds,

WILLIAM B. SMITH.

ELKADER, March 6th, 1881.

A "Patriarch."

THE word "Patriarch" is a Greek word, and means a father of a tribe, as the twelve patriarchs of the twelve tribes of Israel; or a father of many tribes, as Abraham; or a father of many fathers; therefore the Greek word *patri*—father; *arch*—a covering, a shelter, a roof, a canopy, a vault. And, also, "patriarch"—the first ancestor from which the family is descended, &c. And as the word is Greek, we need not look for it in the Old Testament; but in the New; for the Old Testament was translated from the Hebrew text, and the New from the Greek text.

The word "Evangelist" is also a Greek word, and means one that proclaims the "evangel" (gospel). The English word gospel is *evangel* in Greek. Therefore every officer in Christ's church has a duty to proclaim the gospel of Christ; is therefore an evangelist; an evangelizer, gospelizer, no matter if he does it with his voice, or his pen.

The seven of Acts 6, were not called to be "seven bishops." For there was but one bishop necessary in Jerusalem. For these seven called to their office were in Jerusalem. James, the Apostle, and the brother of our Lord, was the Bishop in that city. Then these seven were of Greek extraction chosen by the Greek converts; because the poor "Grecian widows were neglected in the daily ministration" by the Hebrew converts, who were yet jealous that the Gentiles should be accounted equals with them.

Philip, one of the seven, went down to Samaria, (Acts 8), preached, and converted many; baptized and performed miracles, but had no authority to confirm; as he was not a bishop, nor elder, only a humble servant of Christ, or the first step of the priesthood. Therefore, Peter and John were sent to lay on hands that they might receive the Holy Ghost. This same Philip is called an evangelist, in Acts 21. But this is not proof that he was ordained to such an office in Jerusalem with the six, to take care of "tables" as a "bishop," or as an "evangelist."

"But did not the former Joseph Smith say that an evangelist is a patriarch?" says one of the *Herald* writers. Well, he perhaps said many things. They also say polygamy was established by Joseph Smith.

I have quoted no dictionaries nor commentaries; the Bible is my dictionary and commentary.

I would like to say a great many other things, but my health will not grant me the liberty; I therefore close with the prayerful wish that ye all may see the truth. That the Holy Ghost may be in every one that is a member of this Church of Christ. Hoping that ye also will pray the same for me, one that is separated from his brethren.

J. A. STROMBERG.

SANTA ROSA, Cal., March 1st, 1881.

Query?

How is the statement in *Herald* of February 15th, that tithing is one of the questions to be left undiscussed till General Assembly to be reconciled with the following declarations, and "rules of action" adopted by the Twelve and Bishopric at their Council, held April 17th, 1878, at Plano, and published in their "Epistle" to "the Church of Christ, call to be Saints, in all the world?" "The part to be performed by the Twelve, 'in carrying into effect the Law of Tithing' is precedent and subsequent, and involves both teaching the law and administering it, administration and teaching to be upon principles agreed to by the Twelve and Bishopric."

Art. 3. *Basis of Adjustment.* "We believe the duty of the Twelve to be to teach the law of tithing, viz., Explaining to the Church the necessity and the mode of complying therewith, in order that the financial interests of the Church be properly supported." "That it is devolvent upon the Bishopric and their authorized agents (said agents to be Elders) to travel among the churches from time to time, to teach the law of, and collect tithing and free-will offerings," &c. "*Principles and Rules of Action,*" Articles 1 and 2.

2d. In this case, which authority ought the Twelve, and Bishopric, and the latter's agents, recognize, these decisions of the Twelve and Bishopric, made in harmony with the command of God, or the resolution of a General Conference?

AN ANXIOUS INQUIRER.

A Weak Thing.

IN the *Herald* of February 1st, 1880, is an article headed "After Death." And then the big card ("Ace") is thrown to show that the spirit or soul does never return to earth at any time previous to the resurrection. I have concluded to ventilate his article a little in order that he may reconsider his importance and read up. While I sincerely hope that in the mean time some of our old writers will again "turn up their quills and make their mark." I very often give my *Herald* to my neighbors to read, then I would like them to have something solid and sensible.

Speaking as a rule and in a general sense they do not return to earth, and do remain in the spirit sphere, but that there are exceptions

to this (which he does not admit) is seen in the following stated facts.

Gabriel (Elias) was sent to Zacharias to inform him concerning the birth of John the Baptist.—Luke 11:19. While Gabriel remained with the kings of Persia and fought with their prince Michael, (Adam) came to help him.—Danl. 10:13. Moses and Elias appeared to Peter, James and John upon the mount at the transfiguration of Christ.—Luke 9:30. And it was one of John's brethren and fellow servant that appeared to him upon the Isle of Patmos.—Rev. 19:10. Moroni was sent to reveal the Book of Mormon to Joseph Smith. John the Baptist was sent to ordain Joseph Smith and Oliver Cowdery to the first priesthood; and Peter, James and John were sent to ordain Joseph and Oliver to apostolic office.—D. & C. 26:3.

Now then "Ace" do not lose the idea that men may become angels. Moroni and Alma in their statement concerning the state of the dead evidently did not mean to convey the idea that spirits may never be dispatched to earth on errands, but simply meant a change of residence. To illustrate, I will say that "I now move from New York to Missouri there to remain till I shall die," and not debar myself from returning on business to New York from time to time.

P. L. AINFACTS.

Saints' Herald

JOSEPH SMITH, EDITOR.

Plano, Illinois, March 15, 1881.

THERE are signs of uneasiness among the inhabitants of Zion, some of them. Some of those who gathered in are now gathering out—rather curious, this.

As Paul once wrote, so write we, and with the same authority: "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us," as that the day that is feared is at hand. For we tell you plainly, that that day can not fully come, until there be a preparation for it through the preaching of the gospel. This has not been done.

We have warned the Saints, time after time, and we warn them again; that if they will but mind the preaching of the word, conducting themselves righteously, they shall have time and opportunity to build up Zion. But if a few uneasy, restless, unsatisfied Saints get together upon the land of Zion, and begin to whisper and denounce; and mutter and declare destruction upon the people and the land, they may expect trouble for themselves, and they will surely make it for others.

Is it not a strange spectacle, to see a company of people, large or small, who believe that Zion, (the people), are the pure in heart; and Zion, (the land of Zion), to be a place where men may dwell in safety, gather together; and as soon as they begin to get fairly settled, and numbers begin to look at them from abroad to see the fruits of righteousness and peace, then they begin to shake the head, and roll the eyes, and catch the breath and prophecy evil things; and talk of the judgment that is coming upon that land where they dwell.

The Lord told us in the Doctrine and Covenants,

that we were not to "talk of judgment; nor boast of mighty faith;" and yet some of these people that are beginning to get nervous about the destruction coming on the land of Zion, are among the very ones who are exceedingly anxious for more revelation, while they positively outrage what has already been given; and that was to be a law unto the Church of Christ in their dispersed condition, and "in the New Jerusalem."

Israel should now listen, if it never listened before, to the voice of wisdom. It crieth from the ground, it speaketh from the house top, obey the Lord, and give heed to the counsel of the Holy One. "Talk not of Judgment; nor boast of mighty faith, but carefully gather together," and "ye shall find favor in the eyes of the people."

Talking of judgment, and threatening the dire calamities of destruction, was one of the causes that led to trouble and distress in 1833 to 1838; and is there any of the Saints foolish enough to want the lesson repeated. The rod is for the back of fools; wise men heed the counsel that wisdom gives.

Independence, Missouri, has become a point to which nearly every possible phase of Mormonism has gathered, from the misguided zeal of some of the early adherents to the erratic clamor of those that forbid to marry; and it is but natural to look for that. Now, what is wanted, and what must be, is that those of the Reorganization, who move into Missouri, or any where round about, shall do just what the law of God, which is the law of the land of Zion demands of them; and that law says that they shall not "talk judgment," which, from what follows after clearly means that they shall not proclaim disaster and distress to come upon the land where they dwell; and that they shall "lift up a standard of peace," which means that they shall live in quiet among themselves and with their Gentile neighbors, for the ensign of peace was to be "unto all people."

What business have the Saints to provoke the jealousies and bitterness of the people now living upon the lands in the regions round about, and where numbers of the pure in heart are settling and desire to live in peace, by denouncing judgments and tribulation upon the country and the people. There are only a few of these unwise ones; but there are too many at that; enough to cause distress and uneasiness among many others, good, upright people.

We have never given the Saints bad advice, nor will we; and we now advise them once more. Preach the gospel of peace. Stop proclaiming judgments as the means of redemption for Zion, temporal Zion; and teach purchase. Judgments imply destruction, and destruction means blood, and blood means "Your enemies are upon you, and ye shall be scourged from city to city and from synagogue to synagogue." We don't want to be scourged from a single city; nor do we believe we shall be, if we keep the word before us.

Doors are opening before the Elders for the preaching of the word of life; but he who goes in to those doors, denouncing those who open them, will not only shut them against themselves, but against their brethren wiser than they are; and they will not find favor but disgrace. Bro. A. J. Jackson, now dead, a good man, went into Nauvoo, and after we had secured the school house for him, he preached a terribly denunciatory sermon. It closed the house against him and us personally; and we never regained the

favor, or good will of some that were there. Elder J. S. Lee went into North Missouri, and there taught the redemption of Zion by destruction; it embittered the people terribly; and such result is sure to follow. Why will the Saints be so foolish.

If calamities are to come upon the people they will come, in spite of all that man can do. The part that the Saints are called to perform is to be ready for what may come, and this they can not do except by living righteous lives.

One thing more. Zion, if ever built in grand and imposing richness, must have plenty of solid men who have means to aid in the work. Solid men means men who have settled down to making homes and wherewithal to build up Zion. Roving, restless, poverty-stricken sojourners, here to-day and yonder to-morrow, with a worn out team, a broken old wagon, a yellow dog, a rifle, a sad, distressed, starved wife and forlorn children, without a home and a prey upon the charity of the industrious Saint and Gentile, are not the builders of Zion, and modern Israel ought by this time to know this. Let the Zion makers, one and all settle down to business, whether upon the plains of Mamre, or the land of Hur, and let these croakers and prophets of destruction have a wide berth in which to repent. The counsel of the Holy One was, "Let your gathering be not in haste, for haste bringeth confusion, and confusion breedeth pestilence." Therefore let the day of preparation have its perfect work.

It used to be reported and believed among the Gentiles, as those not in the Church used to be called, that the Mormons would prophesy, and then go to work and fulfill, or attempt to make the prophecy come to pass. Of course the Saints have always denied this, and that very properly; but, suppose that we, as a person, should predict openly, or by covert and enigmatical hintings, that our neighbor's houses and barns and other property, would be destroyed by fire, &c., and, suppose that the property so predicted against should be so destroyed by fire, would it not require the strongest kind of positive proof to make our neighbors, and the country people generally, believe that we were innocent of complicity in such burning, &c.

The Saints, all of them, and more especially those of them living in the regions round about, ought to remember that if the Lord was going to do that land harm, or the Saints who dwell there injury, that He would duly certify the fact to them by those whom he has permitted to be appointed unto that work, so that there could be no cavillings or doubtings about the source whence the warning came. That would be like him; but to warn the people in little patches, and by unaccredited officials, irregularly, so that very grave doubts and serious misgivings arise as to the source of the warnings, is not like him; and warnings of that nature ought to disturb no one.

We, as a people, have said that God was a being of order, and not disorder. If so, he will respect the channels of communication which he has caused to be chosen. For this reason, we think Saints ought to be careful how they listen to threatenings of local disaster, even by prophecy, unless such come through those by whom we have a right to expect the Church to be warned of God.

There will be many dreadful disasters, this

present year, by fire and flood and storm, without doubt; but we feel no hesitancy in warning the Saints, that if they attempt to flee from them by moving from place to place, they will be overtaken in the way, and will realize the truth of the saying of the prophet, "He that fleeth from the noise of the fear, shall fall into the pit." God's judgments by destructions may be visited upon this and other lands; but, if we are doing righteously, prepared for the coming of the Lord, because we love his appearing, the Lord's judgments will not hurt us. The Lord surely must know who are his; and Saints ought to be prepared and be willing to pass through his judgments that their right to the tree of life may be fully proven. We confess as an individual, looking upon the matter in the light we do, that we are decidedly unwilling to confess by flight that we are unworthy to stand trial. We fear now that if we should fly, the devil would catch us, and we believe and are very sure that we would much rather fall into the hands of a just though an outraged God, than into the hands of an unjust and enraged devil. The law of the Church to which we have been pointed by the statement that the Church was under condemnation and would remain so until we remembered the Book of Mormon and former commandments to do according to what was written therein, requires that our lives and conduct should be squared by the written precepts of the Church articles and covenants; and these demand that we purchase homes, and cultivate, beautify and adorn them with works fit for eternity, and promises us safety while doing so; provided we talk not judgments, nor boast of works or mighty faith. Would to God that modern Israel could now be wise. Brethren let us plead with you to listen in time; be prepared for the judgments of God, if they come; but do not hazard your own peace and embitter the hope and joy of your soberer co-workers by your ill-timed and unwise predictions of local destruction.

Above fourteen years ago, we heard a good brother predict in Nauvoo, the blotting out of that pleasant dwelling place, in darkness and death, within four years from the date of prediction; but poor fellow, he lies at rest waiting the resurrection, and Nauvoo is still fair and beautiful. So will it surely be in Zion. She will be fair and beautiful for location, where the righteous may live and in the favor of God.

THE Saints will remember that not long ago we announced to them that we had prayed for aid to buy a press—a book press, and that we should continue to pray for that until we got it, and then we should pray for something else. We received from a brother in California \$100, and from one in Illinois \$200, and from others various sums, until on February 21st we received a draft from Sr. M. O. Thomas, of Cheltenham, Mo., \$500, devoted by her to the purchase of the press, and the securing of a larger engine. A small amount more will put us in excellent shape to do the work we contemplate—the enlarging of the HERALD and the publication of necessary books, tracts, lesson papers, &c., for Sunday School work. And we are not going to cease praying and working till the object we have in view is accomplished by us, or somebody better fitted for it than we are.

We feel very grateful to all who have aided in

this work. We had faith that our prayers would be answered, and so bought the press, and have kept it running as much as we could, doing a great amount of work upon it, that we could not do on the one we had. And now, as the engine we have is a four horse one, we want a larger one, and must have it; and that is the reason we are going to pray for it, and work for it too.

EDITORIAL ITEMS.

A GOOD many complaints reach us from the brethren, about letters and money sent for books, subscriptions, &c., of which no report is heard; most of which have occurred within the last two, or three months. The *Inter Ocean*, of Chicago states that at no time in the past has there been so much complaint of loss, or miscarriage, as in the last two months. This is our experience. We can give no reason for the losses or delays; but suggest patience and forbearance. We are doing the best we can to fill orders sent us, and to give credits on our lists; but do not control storms, floods, nor railway trains, and hence can not be responsible for miscarriages, or delays. Many of the letters, now supposed to be lost, will probably turn up all right, either at the office here or at Washington in the dead letter mail.

Bro. George F. Weston wrote from Mooresville, Indiana, February 23d. He was then striving to do what he could, as he might see his way open. Bro. B. V. Springer was at Union Branch.

Bro. Nelson Brown wrote from Valley, Nebraska, February 26th, that the people of Waterloo, were asking the Saints to build a chapel there, promising \$300, toward its erection.

Bro. Nicholas Stamm delivered his last discourse in Des Moines, Iowa, February 27th, speaking on the Book of Mormon. He thinks good is done there. The district needs a good and excellent man to preside over it, so thinks Bro. Stamm.

Sr. Helen Nash wrote from Sugar Grove, Michigan, February 1st. Brn. Shelley and Drown had met two elders from Salt Lake at Clark's Corners, and offered them debate. The result was a discussion with one of them, an Elder Sanderson, on the 28th and 29th of January; at the end a vote for argument was had, 23 for Elder Sanderson, 19 for Bro. Drown. The question was upon the Priesthood. The first evening a good house full attended, the second only about half as many. The debate resulted in considerable good to the cause, notwithstanding the vote was adverse to Bro. Drown.

Bro. Robert Jackson wrote from North Platte, Nebraska, February 6th, that he was "still pressing on." When he first went there the folks called him "Old Mormon," and would argue from the Scriptures with him; but now they say, "He's got the Bible on his side;" and have quit arguing. He says, "I propose, come what may, to cling to the eternal truth."

Bro. James A. McIntosh, formerly of St. Thomas, has removed to Alliston, Ontario, about half way between Egremont and Toronto, more nearly in the center of the field where he has been laboring. He had lately opened a point at Guelph; accompanied by Bro. Robert Browne, of Carlingford, who paid \$10 for a hall for five discourses. He was proposing to stand by his guns.

Bro. R. M. Elvin states that the storm of Friday, February 11th, was the severest ever known in Nebraska.

Bro. Joseph F. Burton, of Newport, California, visited San Bernardino, on the 20th of February, and succeeded in reorganizing the branch there. Bro. G. W. Sparks chosen to preside. Brn. Ridley and Harris visited the houses of the Saints, prayed with and for them, and returning home, reported that they never felt better. The Lord blessed them much.

Bro. J. L. Bear wrote from Hedingen, Zurich, Switzerland, January 24th, but the letter arriving late, the space was occupied. He had been making all the effort that he could to get the faith of the Reorganization before the people. He found some holding to the Utah philosophy, but he had the pleasure of explaining the way of truth more fully. He offered discussion, to their presiding elder, on the following points: (1) Is polygamy a true and holy principle, commanded by God? (2) Is Adam our God? (3) Was Brigham Young the legal successor of Joseph the Martyr? (4) Is Utah the gathering place? (5) Is blood atonement, viz: to take men's life to save their souls, a doctrine of Christ? (6) Is tithing as it is required from the Utah Church through their leaders in accordance with the law of God? The elder wrote the propositions, took Bro. Bear's address, and there the matter rested when he wrote. He also found some who would receive the truth again, who had been to Utah and got away with a loss of money and time; but not loss of faith in God. One of these was to visit him on New Years to be baptized; but wife and children prevented him.

Bro. C. G. Lanphear wrote from Clay Center, Kansas. He does not like the country, but thinks the Saints most excellent. Was at their conference, and was well pleased at the prospect offered.

Bro. Thomas Taylor wrote from Birmingham, England, February 1st, sending for papers and books, and enclosing £7 6s. for the purpose. He orders several copies of the Life of Joseph, which is being read over the water as well as on this side. Orders were received here for twenty-one copies of the Life of Joseph in one day, February 21st.

Bro. W. J. Curry writes from Rushville, Illinois, February 28th, that the branch known as the Alma, has been nearly, if not quite broken up by removals, departures and death. Scarcely a dozen now left of a branch numbering twenty-eight.

Bro. Hiram L. Holt wrote February 11th, 1881, from San Bernardino, California, that he had been at Azusa and Rincon, preaching, following in the footsteps of Brn. Burton and Mills, of whose labors he writes favorably. He finds infidelity pretty strongly fixed in California, involving more difficulty to convince people of the divinity of the Bible, than of the truths of Mormonism.

Bro. Joseph Dewsnup wrote from Manchester, England, February 15th, 1881, "All is well in the Manchester District of the English Mission." Letter reached us February 28th, allowing only thirteen days from Manchester to Plano; pretty fair time for Winter travel.

Sr. Ella Pearson wrote from Corinth, Ontario, February 23d, that the work was progressing slowly there. The houses were closed to some extent and prejudice great, but the meetings in private houses were well attended. Brn. Kelley and Griffiths' work was telling for good.

In answer to Bro. H. C. Bronson's inquiry respecting the witnesses of the Book of Mormon and their baptism, Bro. George Derry writes: "I think the eleven witnesses were not baptized for the remission of sins, and were not entitled to membership, but afterwards became identified with the Church. I discovered this fact by reading the Life of the Prophet."

A brother sends us a clipping from a newspaper, relating the healing by prayer of a Miss Adah Whitehead, a young woman of twenty-two, daughter of Richard Whitehead. It is stated that at a prayer meeting held near Mr. Whitehead's, by agreement, prayer was made for the recovery of Miss Whitehead, who had long been sick and given up to die; she rose from her bed and at last accounts was rapidly recovering. Why not.

An Old Mormon, (God bless him), writes quite lately touching the scenes at Nauvoo, after the death of the Martyrs, when the contest between Elder Rigdon and Brigham Young was going on; and says: "Had the Book of Doctrine and Covenants been as well understood then as it is now; quite a different scene would have been enacted at that time." Of that we are fully assured. It behoves a people to become and keep conversant with the law of their being.

The town of Plano, in losing the shop and works of the Harvester Machines, owned by Mr. Wm. Deering of Chicago, lost also, about seventy-five families from the number of its inhabitants, among them some ten families of the Saints. This loss greatly reduces the Plano Branch, and the local force of entertainers of guests at the General Conference; so that the visiting brethren will need to be very patient and considerate at the ensuing session if every thing is not exactly in apple-pie-order in their entertainment.

It is now the 8th of March, as we write, and snow and winter are still here. The landscape seen from the office window, is ice, frost, snow wet and dry; and sombre dark clouds cover the whole. The Spring is late, the Summer delayeth its coming.

Bro. George Hicklin writes from Bevier, Mo., that their conference was a good one. Bro. Hicklin and two other families living in the same house were injured by fire in the house; losing some of their goods lost and burned. Sr. Hicklin was made sick by the exposure.

Bro. M. B. Williams, of Middletown, Ohio, sends us a specimen number of a tract written by himself, a very good one, entitled, "Christ, the Light; or, What shall I do to be Saved." It is neatly printed, with a showy title page.

Bro. T. W. Smith also sends us one called "Mormonism. Is it Truth or Error," in which some of the leading points of the Latter Day Work are ably set forth and defended.

Bro. F. P. Scarcliff writes from Milton, Florida, March 2d, that Bro. Booker and he were filling appointments separately, in order to fill more of the calls for preaching. The way for the gospel minister is very numerous down in that sunny land. Would there were more laborers.

Mr. Cannon asked the local courts of Utah for a writ commanding that acting Governor Thomas, of the Territory give him a certificate of election, armed with which, we presume, he wished to face Mr. Campbell with Governor Murray's certificate and oust him. The court refused to grant such writ of command; and now Mr. Cannon appeals

to the Supreme Court of Utah to get what he failed in getting below. Mr. Cannon may be a good lawyer, and may be now proceeding correctly; but we doubt the wisdom of his appeal to the court. We think as before, his appeal is to a contest for the seat in Congress itself. We shall see.

QUESTIONS AND ANSWERS.

Ques.—Has a priest, teacher, deacon, or clerk, the right to sit and preside in the presence and by request of the presiding elder, in a business meeting?

Ans.—Yes; unless objected to, in which case, if it be desirable or wise that either of these officers named should preside, a vote should be taken. It is not usual for objection to be made.

"BRO. JOSEPH:

"How do you make it out that Governor Murray has made a mistake. The laws of Utah state that the Governor shall give the certificate to the person who has the largest number of votes; and a recent law says that the word *person* is to be construed citizen. Now Mr. Campbell enters a protest that Cannon is not a citizen; and Cannon replies that he is, and was naturalized on a certain day—I think August 7th, 1854. Now the Court Records are searched and prove that he was not naturalized on that day, or any other day; that he holds a certificate given him by a Mormon named Appleby, and I know that those certificates were peddled for \$2.50 in every settlement in Utah at that time. Question with the certificate of the Clerk of Court in his hands, and knowing that Cannon was not a citizen, could he, according to the oath of his office, give the certificate to Cannon?"

Quite easily. In cases of the sort the Governor is not to be the judge of either the eligibility or qualifications of the candidates; and the word "person" should not be construed in this case "citizen," as that would defeat the obvious intent of the statute. To Governor Murray Mr. Cannon was *prima facie* a citizen; and when he proposed to ascertain whether he was legally one, or not, he assumed a jurisdiction that was extra-official; because that Congress reserves the right to pass upon the qualifications of its own members, and in this case, citizenship is a qualification. The question of Mr. Cannon's citizenship could have been easily raised, and legitimately by contest for the seat. Equivocal methods of warfare are always to be feared, in politics and religion, as in everything else.

EXTRACTS FROM LETTERS.

Bro. Wm. Leeka, Plum Hollow, Iowa, writes, February:

"Elder A. J. Cato has been preaching in our district during the Winter, and has created quite an interest; several have expressed themselves ready for baptism as soon as a place can be found suitable for baptizing. The streams are frozen so deep and the weather is so cold that procrastination seems to be a necessity. Elder J. W. Briggs has been in our branch and preached about four or five times, to attentive congregations; he has also created quite an interest. I understand he came at the solicitation of Bro. J. V. Roberts, who assisted him some, as he was in rather poor health.

"Several attempts have been made this Winter in this county, (Fremont), by ministers of different denominations, to stir up a revival; most of them, however, have signally failed without even getting a single convert; and some of them are so uncourteous as to attribute their failure to the Mormons; believing they have had an undue influence over the minds of the people.

"I think perhaps when I take about two more lessons in double position, I will be able to solve the problem in "Moral Arithmetic," as the rule is practically laid down and partially demonstrated, on page 55, vol. 23, of *Herald*; where it is discovered that the last found error is quite in excess of the former."

Bro. E. C. Brand wrote from Lower Willow Creek, Gallatin county, Montana:

"I left Ogden, February 7th, at 6:30; arrived at Dillon at 6:40 next night; 9th at Virginia City, and 10th at Stirling; 11th at Upper Willow Creek; baptized Bro. Johnson on 12th, and got here in the evening same day. Have been down on South Boulder, and visited Bro. Long and family; they have not heard preaching for ten years, are hungry. Have made arrangements to preach there in two weeks. Returned to Upper Willow and baptized Sister Johnson, and to this place. Preached last night to a very large congregation; preach also to-day twice and to-morrow go to Reese Creek, as they have come up for me."

Bro. D. L. Shinn wrote from Clarksburg, Va.:

"The work is onward, three baptized a week ago, and others expecting. Three names given for baptism near where Sr. Leason lives. Held a discussion there with an M. E. preacher named Taylor; question—Is baptism essential, 2d, Spirit came by laying on of hands; 3d, Do signs follow? On the first he failed, and "backed down." So we did not discuss the two remaining propositions."

Bro. I. N. White wrote from Edenville, Iowa:

"Since Fall Conference I have had a hard time keeping in the field—but God is with me and I feel well. For the last twenty-six days I have been engaged in the work with but a cessation of three days. Great part of the time our congregations have been much too large—crowding the house to overwhelming. Bro. Etzenhouser is a great help to me, and so are some others. D. C. White and W. C. Nirk are on the move. T. E. Lloyd also, which thing is of note with us. Generally peace in our district. I am moving on Des Moines now. To get a footing in a large city is no small matter. Spiritually I feel well, and hope to spend my days in this work."

Bro. E. Downey wrote from Apple Creek, Nebraska, thus:

"We have plenty to eat so far, and would be glad to divide with an Elder, if one would come this way. I think there could be a good work done here. If any of the brethren wish to locate on free land, we think they would do well to come here. I will give all needed information to any good, faithful brother that will write to me."

Bro. George W. Oman wrote from Petaluma, California:

"I am in my eightieth year and shake so that I can hardly write at all, but find that God has neither left, nor forsaken me; and I rejoice in Christ, my Savior, and for the gift of his Holy Spirit, and feel ready whenever the Master calls. With love to you and all Saints."

Bro. Thomas Revell, wrote from Nauvoo, that old way-mark in Israel's gathering and dispersion, February 24th:

"We have had a long, cold Winter; the snow is very deep here at present, but we are thankful that we are no worse off, when so much distress abounds in other places. We are thankful to read of the progress of the work in different parts of God's vineyard, and pray that it may still roll on like a mighty river."

It must be very lonely in the old town.

A Spanish proverb says: "The man who on his wedding day starts out as a lieutenant in his family will never be promoted."

News Summary.

Feb. 22d.—A large meeting under the auspices of the Anti-Monopoly League was held at the Cooper Institute, New York, Peter Cooper and other distinguished citizens were present. Organization to carry out the purposes of the League to crush monopoly and to protect the tax-paying and wage-earning portion of the community was urged.

Two helpers employed in a livery stable, and thirty horses, were roasted to death at Nebraska City.

Nearly 20 per cent of the cattle of Colorado perished during the severe weather of the present winter.

The mortality among horses in New York City, this winter averages twenty-five daily, against fifteen the previous winter.

The ocean steamship companies have begun a war of emigrant passenger rates.

23d.—The Pope, in addressing the Cardinals yesterday, alluded to the condition of the Church in all parts of the world, and deplored the insults, restrictions, and penalties to which it is subjected, and suggested that a universal jubilee be inaugurated this year for the purpose of "imploping the Almighty to bestow better times on the Church."

The French bark *Fannie*, with 327,372 gallons of crude and refined oil on board, from Philadelphia for Havre, is said to have been lost with all on board.

Sixteen steamers and 203 sailing vessels are reported to have been lost during the month of December last.

George I. Seney, President of the Metropolitan Bank, New York, has put at the disposal of the Methodist Episcopal Church \$240,000 in money and real estate,—the money to be employed in the establishment and erection of a hospital, to be a Methodist general hospital, but open to Jew and Gentile, Protestant and Roman Catholic, and infidel on the same terms.

24th.—Thirty six successive shocks of earthquake occurred at St. Michael's, in the Azores. One church and 200 houses have fallen. Several persons were killed.

Nineteen persons charged with conspiracy to murder the European residents of Kolapore, in British India, have been found guilty.

An effort to increase the duty on foreign wheat imported into France was defeated in the French Senate Tuesday. Jules Simon made a powerful speech against imposing taxes on food of any kind.

The British steamship, *Bristol City*, sailed for Bristol with a general cargo of provisions has now been out fifty-eight days, and the chances of her ever arriving in port are few. The crew numbered twenty-eight men, most of whom were married.

Three murders are reported from Texas this morning.

A fire broke out in a drug store at East Liverpool, Pa., and eight persons were consumed.

25th.—The Sultan has ordered 30,000,000 cartridges from this country, which does not indicate peaceful intentions towards Greece on his part.

Two trains wrecked yesterday, and thirty-two passengers injured.

Fifteen houses and stores, nearly the whole of the business portion of Edentown, N. C., were destroyed by fire.

The sale of intoxicating liquors at military posts and stations throughout the United States has been prohibited.

26th.—At last the Irish Coercion bill has passed through the House of Commons. The House of Lords will now make short work of it, and it is probable that the bill will become a law early next week, and that arrests will be made under its provisions immediately thereafter.

The new Spanish Ministry seems determined to pursue a liberal and tolerant course not only in Spain, but in the Spanish colonies. All press prosecutions are to be abandoned, and all journalists imprisoned in any part of the Spanish dominions are to be released; the right of public meeting, of free voting, and free speech is to be accorded to all the subjects of Spain.

28th.—A severe engagement took place yesterday, between the Boers and Gen. Colley's force, and the latter was driven from its position at Spitzkop. There was great loss on both sides. Many British officers were killed and wounded. A later telegram from Colley's camp says, all the wounded coming in agree in reporting that Gen. Colley has been killed, and only about 100 British escaped.

The brigatine *Isabel* has been wrecked off Cape St. Mary's, and all on board lost.

Seventeen inmates of St. Patrick's Orphan Asylum at Scranton, Pa., were suffocated by a fire which broke out at that institution last evening. Fourteen were boys and three girls, and their ages were between six and twelve.

March 1st.—Numbers of Irish landlords have commenced to evict their tenants, believing that under the new Coercion bill they will escape the vengeance which often follows such a course.

By a fire which occurred at Tokio, Japan, on the 26th of January last, 11,000 houses were reduced to ashes, and 30,000 people were rendered homeless.

Reinforcements have been ordered to the Transvaal from all points in the British Empire.

Some arms belonging to the Fenians have been seized in Lancashire, England.

A fire originating in a grocery store from the explosion of an oil lamp, caused the destruction of the principal business houses, the post office, the telegraph office, and some residences in Franklin, Va. The total loss is placed at \$150,000.

An engine collided with a passenger train, near Washington City, Pa. Two men were killed and six injured.

2d.—It is said that the inhabitants of Callao and Lima, Peru, lost in the aggregate \$6,000,000 through the recent riots in those cities.

A steamer and a schooner collided in Baltimore Bay. The schooner was sunk and the captain and two men drowned.

The steamship *Oregon*, coming up Columbia River, ran down and sunk the steamboat *Clatsop Chief*. Four lives lost.

A passenger train on the Hannibal & St. Joe Road was thrown from the track four miles west of Macon, Mo., and the engineer and fireman and twelve passengers were slightly hurt. A wrecking train was telegraphed for. It started from Brookfield, Mo., with thirty-six men on board. At Brush Creek a truck broke under one of the cars, and the train was thrown through the bridge into the creek, a distance of twenty feet. One of the physicians was killed instantly, and four men died soon after of injuries received. The thirty-one other persons on the train were more or less injured.

3d.—There were coined at the various Government Mints throughout the country during the month of February \$9,558,000, of which \$2,307,000 were of silver.

Three children were burned to death recently in a cabin on a farm near Shelbyville, Ky.

The schooner *Carrie S. Webb*, with a cargo of sugar and molasses, ran ashore on Romer Shoals in New York Bay and sunk.

A fire broke out in a four-story brick building at the south-east corner of Lake and Jefferson streets, Chicago, and was completely destroyed. Three hundred men were thrown out of employment.

The schooner *Irving G. Hall*, from St. John's, N. B., to Cape Breton, was lost with all her crew—numbering nine. The schooner *Kolo* drifted from her moorings, and is a total wreck. Every boat in the harbor was destroyed. It was the worst gale for sixty years.

4th.—Nothing approaching the snow storm of yesterday and Wednesday night has ever occurred in this region. Commencing about seven o'clock Wednesday evening, it continued steadily till last evening. A fierce gale raged most of the time, and the snowflakes were blown about in every direction, much to the annoyance and inconvenience of those who were obliged to venture out doors.

It is now ascertained that the English lost about 300 men in the battle of Spitzkop.

The depot building of the Chicago, Burlington & Quincy Railroad at Galesburg, Ill., with the

hotel attached, was destroyed by fire. Poughkeepsie, N. Y., had a \$60,000 fire.

Riots, disturbances, resistance of the Government functionaries, and general disorder prevail throughout the Turkish dominions in Asia as well as Europe.

A freight train and a construction train, running at full speed, collided near Caldwell, Va. Both trains were completely wrecked, and the two engineers and two firemen and Dr. Caldwell, were killed.

5th.—An earthquake shock was felt throughout Switzerland Thursday. Another earthquake shock was felt at Agram, Austria, yesterday. Half of the town of Casamaccella, in the Island of Ischia, off Naples, was destroyed by an earthquake yesterday.

The Pope has petitioned the Czar to grant a free pardon to the Bishops and Priests now confined to penal settlements in Siberia.

By the explosion of the Eureka Powder Mills near San Francisco yesterday two Chinamen were killed, and five Chinamen and two white men were seriously injured.

A terrible mine explosion is reported from Almy Station, Wyo. Ter. While the night force, consisting of fifty Chinamen and five whites, were at work a terrific explosion took place, and thirty-five Chinamen and two whites were buried alive and their bodies burned, as the mine took fire. Many of those who escaped through the ventilating shaft are seriously injured.

Joubert, the Boer military leader, has sent a message to Gen. Wood, through President Brand, of the Orange Free State, in which he sets forth that he and his people do not desire war; that they do not intend to make attack, and in fact are anxious for peace, but will not purchase peace by sacrificing their freedom.

Shakalief, a member of the St. Petersburg Provincial Assembly of Nobles, is opposed to sending Russian political exiles to Siberia. He states that 63,000 exiles were sent to that country during the last ten years. He will petition the Czar in the matter.

The population of the German Empire, according to the census just completed, is 45,194,172.

During the fierce gale of Thursday night the Italian bark *Ajace*, loaded with barrels of kerosene oil, became waterlogged and unmanageable while off Rockaway Beach, Coney Island. The crew, consisting of fifteen men, became quite panic stricken, and rushed about wildly. Some of them were washed over board, and four of them, seeing no chance of escape, committed suicide by cutting their throats with razors.

7th.—Terms of peace with the Boers were agreed upon at a stated council of the British Ministry Saturday night, and were immediately telegraphed to Gen. Wood, commander of the British forces operating against the Boers.

A large meeting of Irishmen was held at Mullinger yesterday to protest against coercion, several Catholic clergymen being present as participants. At Tralee 10,000 people assembled for a similar purpose, and speeches were made by Land Leaguers.

A ladies' Land League was organized in Chicago yesterday, its object being to enlist the fair sex in the work of supporting the land reform movement in Ireland. Resolutions denunciatory of the imprisonment of Michael Davitt were adopted by the ladies.

On Saturday night the insane asylum at Danville, Pa., was destroyed by fire. At the time the fire was discovered, the 500 patients were at evening service in the chapel, and all were happily saved from burning.

A large wood working machinery manufactory, at Cincinnati, O., was burned; loss \$150,000.

The loss of life by the earthquake on the Island of Ischia is appalling. One hundred and ten bodies have been found at Cassamaciati up to the present, and many others are under the ruins of buildings. It is stated that 300 houses have fallen. The Government is sending relief. Sixty-seven wounded were sent to the hospital. Fishures in streets were fifty centimetres wide. Many people fled town and encamped in fields.

In the village of Lacco, thirteen houses were destroyed and five persons killed by earthquake.

It has been snowing steadily in Scotland for seventy hours. Traffic is blocked and many shipwrecks are reported on the coast.

A gig belonging to the *Cerberus* stationed at Melbourne, Australia, for the defense of the colony, has been blown up by a torpedo and five of the crew killed.

The train which was carrying ex-President Hayes homeward, when speeding along at the rate of forty miles an hour, came into collision with two engines running in opposite direction at an equally high rate of speed. The shock was terrific. One person was killed and several wounded.

Correspondence.

BANDERA, Bandera County, Texas,
February 11th, 1881.

Dear Herald:—After writing from Hearne, through the kindness of Brn. Hay, Belcher and Vancleave, I went in company with Brn. S. P. Sherrill and Wm. Vancleave, to Burleson county; where we found seven members of the Church who were baptized by Bro. Cato. Bro. Cato is well spoken of in that neighborhood. We remained in Burleson until January 13th; preached ten times at Cooke's Point and Devil's Bend. Our congregations were small; no interest outside of the Church only with a few. I wish to mention here that Bro. Wm. Sherrill, of Cooke's Point, made me a present of a pony and \$20 in cash to equip it; so I am prepared for traveling. The \$20 was what he calls "tobacco money;" that is, money he had saved by quitting the use of the stuff. How much toil and suffering could be removed if others would go and do likewise.

On January 13th, Bro. Sherrill and I started on horse back for Oenaville, where we arrived the night of the 14th, and found a welcome at the home of Bro. H. L. Thompson. We remained with the Elmwood Branch until January 25th. We held several meetings during the time, which we enjoyed very much, and the longer we stayed the more were the Saints endeared to us. There is a good interest in that community, and the intelligent are seriously looking into our claims. We would have been pleased to stay longer, but urgent business called us away. Bro. Thompson and I started South by rail January 25th. Arrived at New Braunfels the next day, about two o'clock p.m.; thence by stage to San Antonio; where we remained all night, and in the morning found a team going South, and by riding and walking together we made our way to the Oak Island Branch. We found the branch in a very bad condition. An investigation was entered into which resulted in the expulsion of two members, one of whom was Elder A. B. Kuykendall president of the branch, and as he was the only officer, the branch is virtually disorganized. Bro. K. has given notice of an appeal to Annual Conference of April, 1881. I understand he does not blame the court, but thinks the testimony was faulty. Of this of course we do not know. We might express an opinion, but for the present will refrain. We preached five times at Mr. Long's and twice at Prairie Summit Schoolhouse, and think good was done. At Prairie Summit, a man by the name of Russel who claims to have discussed twice with our people in California, (once with Bro. Clapp and once with an Elder Henderson), was anxious to enter into a discussion with us, if we would affirm that Joseph Smith was a Prophet. We informed him that we would be willing to do so if he could produce evidence that he was an authorized representative; but he said he was not. He said he endorsed all we had said, but it was not the doctrine of the Latter Day Saints. We thought it was, and that our chances for knowing were at least as good as his. An Elder Stewart, of the Christian Order, who was present, was very anxious for us to meet Mr. Russel; but when informed that we would prefer him, he replied that in our prosperous day he had met our cause in the person of Elder Bays; and since that time we had not made a single progress, and he did not propose to "spend ammunition on a dead duck," but if we would get up an interest to justify it, he would pledge his word as a Christian and a

gentleman to meet us anywhere within fifty miles, and show our books to be a farce. How is that Bro. Bays? We told him he would have to be the judge as to when the interest would justify it; we were ready now, and when he got ready, to let us know. But he cautioned us not to tell that he "backed down," so we won't tell it.

Bro. Thompson and I parted on the 8th inst. He started for Atascosa county to visit a daughter, and I for this place. I find Bro. Thompson a sound man and wise counselor. May he live many years to assist in the cause of the Master. Bro. John Barber brought me to San Antonio, where, early on the morning of the 9th, I took stage for Bandera and arrived here about six o'clock p.m. I am now the guest of Bro. Alexander Hay and his mother. I have seen but few of the Saints as they are scattered over a radius of twelve or fifteen miles, and are holding no meetings. Here let me say that I believe that the policy heretofore adopted by well meaning brethren, of advising every one to go North is a mistake. I find a spirit of uneasiness manifested every where occasioned by their wanting to go, and this causes them to overlook what to my mind is the most important work before us, the establishing of the work here. And brethren let me request you to quit writing to the Saints to "come out of that God-forsaken country." Just let them alone. Men who are able to help the cause financially, or who will honor it with their lives we want here. We need them here. We want to build up a name and reputation right here in this mission, and make the cause of God honorable. When we have accomplished this, we can afford to go to Zion.

Though we have many obstacles thrown in our way, let us stand together in the conflict, and each one resolve that he will not desert until victory perches upon our banner. Polygamy as practiced here in the dark days of apostasy has left its withering blight, but if the Saints will remain right here, and live lives of honesty, consistency and virtue, all this will be overcome; but if they leave as fast as they can get away, the impression will go out that they go there to practice what they dare not practice here.

Let no one suppose, because of these remarks, that I do not believe in the gathering. Most emphatically I do. But I believe we have a work to do which requires our united efforts to accomplish, and in that admittance to not "be in haste, but let every thing be prepared before." Nor do I wish to reflect upon those who have labored here before me. They have done nobly, and I love to follow men who leave behind them such a record as Brn. Bays, Bozarth, Jenkins and others have done.

So far, I have wanted for nothing, and am in the enjoyment of good health. This country like every other is infested more or less with outlaws; but the people as a rule are generous, peaceable and law abiding; and in the three years I have spent South I have not seen as much animosity manifested towards the North as I saw manifested in the North towards the South in the few months that I was there last Summer. With a prayer for Zion's progress in every land and clime, I am as ever,

HEMAN C. SMITH.

CAMDEN, N. Y., February 28th, 1881.

Bro. Joseph:—I passed through London, St. Thomas, Corinth and Walsingham Center, Ontario. At the first and two latter named places I held meetings, which resulted in good, I think. The Saints seemed to enjoy them, mostly, and so did I, and thus we rejoiced together in contemplating the consistency and beauty, life and power of the latter day work. I am all confirmed, yet, that God is in the work established by Joseph the Seer. I expect to visit Palmyra this week; and although not much of a worshiper of holy ground, shall take some pleasure in standing upon the hill where Joseph met the angel Moroni and received the record of the Nephites, and viewing the surroundings.

WEST VIENNA, N. Y., March 1st.—Nothing preventing, will hold meeting here to-morrow night and see what the Yorkers think of the faith. There is a Free Church in this town, so may be able to reach the ears of somebody. It

snows to-day and is cold. If not detained too long here, I hope to return home in time to attend April Conference. The way opens up east in Canada and the States, more openings than can be looked after with the laborers at work. Good omens, however. Regards to comrades and home folks. Hopeful and expectant, Yours,

WM. H. KELLEY.

ROD BEAU, Ontario,
February 14th, 1881.

Bro. Joseph:—I am on my way to Steuben, Indiana; thence to Coldwater, Michigan. My post office address will be Galien, in care of G. A. Blakeslee. Since I left Mossley I have enjoyed myself visiting the Saints of the various branches throughout the London District, and some in the Kent and Elgin. I have visited the following places: Carlingford, Egremont, Alliston, Blyth, London, Louisville, Wellington, Zone. At London I had the pleasure of meeting Brn. W. H. and E. L. Kelley. You can judge that I was more than glad to see them, from the fact that they were the first Yankees I had seen (to my knowledge) since I left the States. I must not forget to mention the baptism of Sister Charlotte Parr at Blyth. The above sister has not walked for the space of seven or eight years, she heard the gospel forty years ago, and was convinced of the truthfulness of the same, but was prevented from obeying by her husband; during that time she has lived in doubts and fears. While Bro. Samuel Brown and I were visiting them she requested baptism. How to baptize her was a query, as she could not move hand or foot. At last we baptized her. After confirmation, we anointed her with oil and laid hands upon her and prayed for her. On the following day we left for McKillip.

I preached here last night, and will again to-night; and expect to leave here in the morning for Chatham; thence to Steuben. The Saints all along my travels have been kind to me, they have amply provided for my wants. May the Lord bless and prosper them for the same good acts.

Yours in the truth,

GOMER T. GRIFFITHS.

OENAVILLE, Bell Co., Texas,
February 6th, 1881.

Dear Herald:—Being deprived of the privilege of listening to a sermon this beautiful Sabbath day, I turn restlessly about for something to read, and taking up the *Herald* for November 1st, 1880, my attention is immediately attracted to the question "What hath Christ done for thee?" A re-perusal of the elucidation of the question, has awakened in my mind convictions innumerable, irresistibly turning my search inwardly. I am led to a thorough self-examination, and most bitterly do I acknowledge how unsatisfactory and humiliating is the reflection. Much more easily could I tell how little I have done for Christ, than to even comprehend his immeasurable goodness to me. Only to-day have I been repining and murmuring that I enjoy so little of the Spirit promised to baptized believers. But why wonder or complain? Can God's pure Spirit take its abode in unholy temples? Surely not. But persistently the question reverses itself and I ask, what have I done for Christ? How have I let my light shine? How much self-denial? How much sacrifice? How borne persecution? These, with time wasted and talents unimproved, all, and more, crowd upon my mortal vision. Such has been the result of the examination directed by the spirit that actuated the inquirer of "What hath Christ done for thee?" And upon the whole, the good which may accrue to me—derived from this mute appeal before me, more than compensates me for the loss lamented in the beginning. Thus enabling me partially, to see myself as I am seen, and cease to woo angelic visitation or special manifestation, but strive to walk more worthily, and to so continue to examine myself as with God's help to overcome evil desires and cast out unchristian and uncharitable thoughts, thus to fit myself an agreeable and suitable temple for the indwelling of Christ's Holy Spirit. That I may humbly seek and successfully attain to this end, shall be my earnest endeavor; and that light will soon break through the darkness

which hitherto has obscured my moral vision, shall be my prayer.

Thus, have I exposed to your readers involuntarily, weaknesses which some may think unnecessary and therefore unworthy the space it occupies; but herein is contained fruit of bread cast upon the waters; and I send it to him or her, who has so forcibly impressed me with a sense of my unworthiness.

Desiring a special interest in the prayers of the Saints, I subscribe myself a sister,

R. S. McMains.

ALLISTON, Simcoe Co., Ontario,
February 22d, 1881.

Bro. Joseph:—I have removed from St. Thomas to this place, as it is central for the work, being about fifty miles from Toronto and the same distance from Egremont. I do not remember whether I mentioned that the Saints are about building a chapel here; the foundation timber is on the ground and logs at the saw mill. Bro. Wm. Fields granted a lot; Bro. John McMulkin has given the timber and greater part of the lumber and \$50 cash; Bro. Samuel Moore \$15 cash; Jno. Paterson, not a member, \$10; Brn. James Hamilton, Thos. Mooney, and myself give *gratis* work on the building.

There are several other anxious enquirers; some will be baptized at as early date as possible.

J. A. McINTOSH.

EAST DES MOINES, Iowa,
February 20th, 1881.

Dear Saints:—I have for several years been a reader of the *Herald*, and often when reading the many testimonies of the truth of the gospel as preached in the latter day work, thought I too would add my testimony. I know it is the work of God, for it has been truly said they that obey the gospel shall know whether it be of God or not. I have been healed by the power of God. One time when away from home I had the measles, and was very sick, I asked God, should I trust in his power alone, or call in a physician. I had a dream that night, Bro. John R. Evans came and administered to me, I was made free from pain from that moment. I have prayed for some time past that an old lady who has been living in our house, might see the way and come into the Church. Yesterday, she obeyed the gospel, Bro. Etzenhouser baptized her and Sister Enfield. Bro. Stamm confirmed them. She was greatly blessed by the Spirit, and was satisfied as she had never been before. She had belonged to the Christian Church; was an humble Christian and lived up to the light that she had received. We have been having good meetings in this part of the city; Brn. N. Stamm, I. N. White and Etzenhouser have been stirring up the people. Let us pray God to send more laborers into the field for I know there is a great work in this city; for the friends here said to Bro. Etzenhouser when he left "I wish you would stay." Your sister in Christ,

LUCY B. MERRILL.

WHITESTOWN, Indiana,
February 12th, 1881.

Dear Herald:—I am still in the land and doing the best I can under the circumstances to discharge the duties I owe to God and to my fellow men. After spending a few days with the Saints at Canton and Peoria, Ills., I came to this place, hoping to accomplish something for the cause. But, as usual, a glimpse of my physiology, created within the minds of the faithful a great desire to get up revivals of religion at the different points, thus occupying the houses of worship, (I am mean enough to believe in some instances), to keep me out, not having the cheek to keep me out for other reasons. At one point where I had formerly preached, I understood when I came, that Bro. Weston had been refused the use of the school-house. I went there and was made welcome to the house, the citizens declaring that it should not be closed against me, I had made a host of friends there. I held meetings every night until the bad weather and roads compelled me to desist. Large and attentive audiences. The last night of my meetings at this point, as the sleighing was good, the people came by loads;

but about midnight the rain commenced falling and attended strictly to business for three days and nights, and I leave you to judge as to the effect on this low, flat, swampy country. Here was I seven miles from the railroad, and foot in hand I made a start for a place where "dry land would appear," and after splurging, sousing over logs, brush and floating bridges, a few miles, often over boot tops, I struck *terra firma*, and dried off. Did I indulge the wish that some of my fine haired, cultured, refined brethren were with me on that interesting trip? O, no, of course not. I was selfish enough to want to monopolize the whole thing. How is it brethren? Is there any difference in the fields of labor? Are there some that are soft? I would like to know. So far as my experience goes, the only soft feature is the consciousness of doing my duty, and I am not only willing to use the little talent I possess in doing it, but also my physical powers in the accomplishment of good. Such were my reflections while drying my feet and the extremities of my on—that it, my best pants; and

In my mind I pondered o'er
The miseries that beset the preacher;
The persecutions that he bore,
The scoffs, and scorns of every creature.
One, mocking revelation's page;
Another, ridiculing reason;
And then the storms he must engage,
And all inclemencies of season.
But still I'll try to battle on
Against the powers of evil;
Fight the good fight and win the race;
And help to kill the de—

Well never mind the rhyme, the facts remain the same.

I leave here to-day for the counties South and shall avail myself of the first opportunity to preach the word, even if I have to wade, or swim if need be. Kind regards to all.

Hopefully yours,

B. V. SPRINGER.

SYRACUSE, Nebraska,
February 22d, 1881.

Bro. Joseph Smith:—Bro. R. M. Elvin from Nebraska City has been here preaching the gospel five times (to an unexpected, to me) large number of hearers. Bro. Elvin is a remarkably good, and able speaker; he is sure of success in the way and manner in which he conducts himself, wherever he goes. From a number of earnest requests he promised to return again in the Spring. I rejoice in my heart that the seed has been sown in this place also, praying and hoping that it will bring forth fruit in the near future.

Your brother in Christ,

H. H. JASPERSON.

MAQUOKETA, Iowa,
February 13th, 1881.

To the Saints in the Eastern Iowa District:

Dear Brethren.—The storm on the night of the 11th inst. has placed such an embargo on the passage of trains on the two railroads, and also the movement of teams on the highways leading out of this place, that I was unable to attend the conference appointed to be held at Clinton, Iowa, on the 12th and 13th instant. I therefore write you this epistle that you may have knowledge of my earnest desire for your peace and liberty in the gospel.

Not so well physically as I wish I was, I have not been able to give that personal attention to the duties that devolve upon me as your presiding officer that it was my desire and intention to give during the conference quarter last past. I have, however, visited the Jackson Branch in Jones county, and have arranged for the labors of the Elders sent into the District by the conference held at Buffalo, Iowa, in November, 1880.

Bro. Jobe Brown reported to me shortly after the adjournment of that conference, and has been earnestly and actively employed in prosecuting his mission ever since. His preaching at Iron Hill, Iowa, and vicinity, gained many friends for the Reorganization. May our heavenly Father continue to bless Bro. Brown in his labors, and may he have and enjoy the confidence of his brethren, is my prayer.

Bro. Jerome Ruby reported to me about the middle of December, and began his labors at Maquoketa, and has, with the exception of a

short visit to his home, been constantly employed in the fulfillment of his mission. While in Jones county he was recalled to Maquoketa to conduct the funeral of Sister Amanda Maudsley, wife of Bro. M. G. Maudsley; and when he and myself were at Maquoketa on the 10th inst. on our way to attend the conference at Clinton, we were called to the funeral of Bro. Edmund Kelsall, who died on the 9th inst. The funeral sermon was preached by Bro. Ruby on the 11th. This caused a day's delay in our departure for Clinton, and we are now weather bound at Maquoketa.

Bro. James Johnson, of Camanche, Iowa, has also been preaching at various points in the District. He and Bro. Ruby were together in Jones county, and he is with us now. The efforts of these brethren have been for good to our cause, and I pray that God's blessings may attend them.

Brethren, Bro. G. S. Maudsley is still the approved Bishop's Agent of the District. Need I remind you that we, the people of God, should tithe ourselves righteously, and bring forth our offerings unto the Lord? Let us see to it, that our Bishop's Agent's hands be not empty.

Elders and Priests presiding over the branches in this District are counseled to prosecute the work in their vicinities vigorously. Do the work intrusted to you as men who desire to be approved of God, and the blessings of a loving Father shall be yours.

I am glad to say that our views are gaining in favor with the people, our Elders are gaining friends for the cause wherever they go. There are many calls for our Elders, more indeed than we are able to fill. Brethren, it is the part of a wise husbandman to provide for the harvest while the grain is still ripening.

There has been an increase of four to the Butternut Grove Branch, during the quarter; three at Canton, baptized by Edwin Lowe and confirmed by Elder E. Larkey; one at Maquoketa baptized by Jerome Ruby and confirmed by him and M. G. Maudsley.

May grace and peace be multiplied unto you all. Amen.

EDWARD LARKEY,
Pres. of Eastern Iowa Dist.

ROCK ISLAND, Illinois,
February 9th, 1881.

Dear Herald:—I feel lonely this evening for my husband left his home yesterday to resume his labors in the field. While I am very lonely without him, I feel it to be his duty to go, and am therefore willing to make the sacrifice. I feel that the time is short, that the harvest is near, and that each one must be up and doing if we would gain our reward. I have but few opportunities of meeting with the Saints, for we have no branch in our city. I rejoice in the work, for I know that it is of God; his plan of salvation. I thank my Heavenly Father each day, that I was made to believe and had the courage to go down into the waters of baptism. I ask the prayers of the Saints that I may be faithful, and stand firm to the end,

PAULINE RUBY.

EDENVILLE, Iowa,
February 10th, 1881.

Bro. D. C. W.:—At this writing we have held six meetings in Des Moines; having full houses. Do not think the interest was ever greater here. The fire is kindled, and I hope the stone will be kept rolling. We have five more appointments here before we leave. Brn. Etzenhouser and Stamm are assisting me; so also, Bro. Lloyd when he can leave his shop. There has always been something strange about the work here. Brn. Short, McDowell and others of the traveling ministry, besides branch and district officers, have tried to effect an opening here; but all have taken exit without satisfaction of mind. Branch members have passed judgment on Bro. "Isaac," because as president of the district, he failed to "turn up" here as often as elsewhere. "Isaac" has been silently in the dark, how to open a door in Des Moines, until of late. While meditating upon the question, "How I should move," the Spirit said, "A door can be opened by preaching in private houses, from house to house, as the way opens."

On the 4th, Bro. Etzenhouser and I, were fourteen miles from Des Moines, booked for meeting at night. We drove ten miles through a severe storm—no meeting, and not a place to lay our head, among strangers, etc. We started at dark for Bro. Vices', eight or ten miles away; drove two or three miles facing a sleeting storm; and while we were in the act of turning in to a lane that led to Bro. Vices', the Spirit spoke to me plainly saying: "Take the road south." I told Bro. E. to turn to the south road; with reluctance he obeyed. Some might have had sharp words. Presently I told Bro. E. what I had received and we pushed ahead in drifting snow and sleet, not knowing where we would make a halt. We met a team and on inquiry found we must go to Des Moines. We got in late, covered with snow and sleet, but feeling God had in reality sent us here for some purpose; hence the above success. We have never been blessed more. Some of our hearers have taken questions to their clergy for to solve, and they are getting uneasy, as one lady told her minister that she would leave his church too quick, if he did not straighten her up on some of these questions.

I have learned since coming here that had we gone to Bro. Vices' we would have lost more than one week from the active ministry, by reason of the storm. The way is opening, as three families have opened their houses for preaching already. Last night there was coaxing, "Come to my house," and "My house is open for you," &c.

I had a dream the other night I will write you. A personage appeared to me, and gave me a certificate of deposit. Said he, "This calls for one hundred gold pieces, which amount is due you and others for past labors. The certificate was folded, and I did not take the liberty to unfold, because I believed the messenger's word about what it called for. As I held it in my hand, there was a man stepped to my side and presented to me fifty-one \$2.50 new gold coins; and at the same time, offered me a string of coins all tied together with yarn, by running through holes in each coin, altogether forming a ring of eight or ten inches in diameter. I examined it and found that the coin was of the same size and stamp as the fifty-one; but could see by close observation that they were brass, only washed with gold; hence I refused to take them. Be it remembered that the fifty-one was part of the one hundred that the certificate called for. While I held this money in my hand, the thought came to me, that part of it belonged to Brn. Short and McDowell. I thought it would not be right for me to keep it all. Thought the brethren would be much surprised, as they had given up looking for any from this long ago labored for. While I was musing over these things, I was suddenly called to a house, and as I entered I learned that they were Methodists. I assisted them in cleaning their house, carrying out several pails of trash, &c. And on returning to the house, I found the inmates very sociable with baskets and pails full of grapes, and other delicious fruit setting around them. Bro. D. C.; just what all these things mean, I am not able to say. But one thing I do know, God is in this work. And I write these things to show how we can be led by Him, if we only put our full confidence and trust in Him. I have calls many. The harvest is great, and may God send more laborers, is my daily prayer.

I am your brother,

ISAAC N. WHITE.

BLUE SPRINGS, Jackson Co., Mo.,
February 17th, 1881.

Dear Herald.—An article appeared in the *Herald* of February 1st, 1881, page 36, headed "Finance," in which to writer seems to express, that he has misunderstood my commendation of Bro. Matthews' plan in a former number of the *Herald*. The brother writes, "And why not cry out against the men who propose a financial policy that ignores that which God has given for the government of his Church."

Your writer has been a believer in the laws of God for nearly twenty years, and never had any desire to substitute other rules for them; because I have experience that "the law of the Lord is perfect;" and neither was it the intention in the commendation of said plan, to substitute it for

the law of tithing, as the brother deduced, and none could reasonably understand it as such. We believe that men engaged in a good cause should try to accomplish much good of their own free will; especially as God has given us talents to cultivate. I, for one, can not see that the proposed plan of Bro. Matthews, in the least conflicts with any law, either of God or of man; and put in practice, might accomplish some good.

As ever,

S. O. WADDLE.

NEWTON, IOWA,

February 12th, 1881.

Bro. Joseph Smith.—In January I was out to Poweshiek county. I spoke three times at the Bowen School-house; met with some opposition from a New Light Minister. Bro. William C. Nirk has been laboring about six miles from there; prospects are good. I was South of Grinnell four miles; filled three appointments, assisted by Brn. J. Roth and Goreham. Next Saturday and Sunday, 19th and 20th, I expect to meet Bro. R. Etzenhouser in the Valley Branch, at the McKinney's School-house to assist him in filling appointments there. Bro. Lake is here, has been for two or three weeks, is quite unwell, preaches often as able to. Would to God that there were more Lakes in this work. (So they were only well). May the Saints remember him in their prayers. Yours in the truth,

D. C. WHITE.

MEMORINE, Dunn Co., Wis.,

February 10th, 1881.

Bro. Joseph.—In this part of the wilderness where our tent is pitched, there is such great varieties of weather, worldly pleasures and religion, that time seems to pass rapidly by. I am moved to meditate a little on God's word, to think that so many apparently upright looking men really enjoy the perverted scriptures so much. I think the cause may be traced to the keeping the Bible from the laity and confined to the priesthood of the Pagan worship. And that they altered and changed it to make it agree with their doctrine is evident, for all the change from Pagan to Christian is only in name. So that when Luther and the rest of the reformers got hold of the Bible they also made a change to suit their special creeds, and so many untranslated words, and not having the Spirit of God they could not understand the things of God; so as they grew in numbers they kept dividing, parties setting up for themselves. At last they petitioned James the First, of England, to get learned divines to translate the Old and New Testament. He did so; but they were obliged to put in words of their own that were not in the original, to make sense of the passage, but they put such words in italics to signify that they were not in the original. Finally they were not content with the translation; again they petitioned James to get them another translation. At first he would not; but at last, when they persevered to ask, he consented, but to preserve the old reading by putting the changed words in marginal reading; words that they changed; hence the origin of marginal Bible. So that from the time of the Reformation until 1830; Satan had sowed the large field with many tares; so that when the true blade of the good seed began to sprout up in 1830, the tares sprung up also; and in so great numbers they nearly choked the good seed to death. The cry, "The gospel, the gospel. We have the gospel," one sect would cry; and another would cry, "We have it." Now, I find that the word gospel, is one of the untranslated words, which in English is Good News; but it is just believed to mean the proclamation of the church; hence where it reads, the gospel was preached from the beginning; but the first time it began to have good news on earth was when Christ was born; proclaimed by angels to the shepherds. Let us try and see what effect it would have had on the world had it been thus translated. For there is many good news come to our world; the good news of the kingdom, the good news of our salvation; but then there is one definite good news or gospel, the everlasting good news. I write it thus to show that if it had been named good news, it would have stirred up the enquiring mind to ask their

teachers what the everlasting good news was. True, it could not be told, for no man can know the things of God without he has the Spirit of God. But since 1830 it could be told what it is; namely: the new and everlasting covenant. But it is not to be patched on these old garments; the clay that was marred in the potter's hands at first is to be wrought over again. A new heaven and earth. A new Adam; not from the seed of the first Adam; but of the woman, who was deceived. She had liberty to bring her sin offering—Christ.

Bro. Joseph; as I am in the wilderness alone, and no fellowship with the Saints, I am driven to the Bible, Book of Mormon, and Doctrine and Covenants, with prayers and tears to my Father who is in heaven. Living among so many of professing Christians, and so many religious papers,—one, called the *Living Church*, I send to you (a Supplement of it). Read the information it gives; especially the letter of Bishop Holly; and I think you will say, with me, Thanks be to God for his own living church of these the last days, when the ladder of righteousness is let down from heaven; resting upon the rock of truth upon the earth; so that we may climb up and view the things of God. Amen.

Your brother in the bonds of the new and everlasting covenant,

JOHN MACAULEY.

OMAHA, February 14th, 1881.

Bro. J. Smith.—I am pleased to inform you that the cause of God prospers with me and is the seven pillars and crystal source of all my enjoyment in this earthly life. Since I became identified with the Church I have received from God, knowledge, peace and happiness, such as I never, no never knew before. Though, however little people allow us to know—they, certainly must admit that we do know what we were before coming into the Church and what we became after. And for the changes wrought by His Spirit, from superstition to knowledge, and from darkness to light—thanks be to Him who doeth all things well.

On the 10th of February, just before waking, I saw a heavenly personage, and he held in his right hand a roll of green bunting; I understood that to mean the flag of Ireland. He held out his hand and said: "It will soon fill." "It will—will it?" I replied, "Yes, it will soon fill," he repeated. I understood that Ireland would soon be free from the English government. And now Bro. Joseph love to you and family and to all in the office. Yours truly in the cause of Christ,

H. NIELSON.

Conference Minutes.

NORTH-EAST MISSOURI DISTRICT.

A conference convened in the Saints' Chapel, Bevier, Mo., February 12th and 13th, 1881. Elder E. Rowland, presiding; Elder G. Hicklin, clerk *pro tem*.

Branch Reports.—Beveir 111; received by certificate of baptism 1, received by letter 2, removed by letter 2, died 1. Hannibal 27. Renick report came after conference adjourned. Salt River, not reported.

The following Elders reported in person: J. T. Williams, C. Perry, D. D. Jones, G. Hicklin; and J. Taylor by letter. Priests J. Davies and F. Mussell reported, and Deacon J. B. Thomas.

The resignation of John Taylor as president of the North-East Missouri District was read; also that of E. L. Page, as clerk of the district; and on separate motions they were released, and votes of thanks tendered them for past services.

Resolved that G. Hicklin be appointed as president of the district.

Resolved that J. T. Williams be appointed clerk of the district.

Preaching in the evening by D. Powell, Sen., and D. Powell, Jun., of Stewartsville.

Prayer and testimony meeting in the morning, followed by a sermon preached by W. T. Bozarth. Sacrament was administered in the afternoon, and prayer and testimony followed, and a good portion of the Spirit was present, to cause our hearts

to rejoice. Preaching in the evening by Bro. A. H. Smith, of Stewartsville.

The Saints appreciated the labors of those visiting brethren that visited them at this conference.

Resolved that we send the district report by mail to the Annual Conference.

Adjourned until the second Saturday and Sunday in May, [14th and 15th], 1881, to meet at Bevier.

SOUTH-EAST OHIO AND WEST VIRGINIA DISTRICT.

The above conference convened in the Saint's Hall, Syracuse, Ohio, January 29th and 30th, 1881. Elder L. R. Devore, presiding; Edmund Thomas, clerk.

The minutes of last conference were read and approved, by changing the resolution limiting the vote of the Aaronic Priesthood to the election of officers to read: "That all have a vote on all questions."

Branch Reports.—Syracuse, no change. Lebanon 30; baptized 1. Jackson 18; baptized 9. Liberty 12; baptized 3.

Liberty Branch Financial Report: Received and expended \$102.31, since organization of the branch.

Elders: L. R. Devore, T. Matthews, L. W. Torrence, J. Harris, D. Matthews, Sen., D. Hopkins, E. Thomas; Priests: W. T. Jones, L. Walter, D. Matthews, Jun; Teachers: D. Jones, J. Spann, reported in person; J. W. Moore, by letter.

Elder L. R. Devore reports \$10.50 received by him from the Lebanon Branch during last quarter.

Elder Thomas Matthews was sustained as Bishop's Agent. L. R. Devore was continued as district president, and E. Thomas, as clerk.

Moved and adopted that the Rules of Order be adopted by the conference for the use of the same, and that the branches are requested to take action on the same, and report to the next conference; and if a majority of the branches adopt it, all branches in the district are to be ruled by it.

Prayer and testimony meeting in the afternoon, led by Elder D. Hopkins, at which a good portion of the Spirit was enjoyed. Preaching in the evening by Elder L. R. Devore.

Adjourned subject to call of the president.

NORTHERN ILLINOIS DISTRICT.

The above conference convened at Castle Hall, Chicago, February 12th, 1881. President Mark H. Forscutt presiding. On motion, Bro. Laurence Conover was chosen clerk *pro tem*.

After singing, prayer was offered by Bro. J. S. Patterson. Minutes of last conference were read and approved.

Branch Reports.—Plano, last report 197; baptized 3, removed 11, died 1, marriages 2, present number 188. Mission, last report 110; no change. First Chicago, last report 44, baptized 7, received by letter 11, died 1, ordination 1, marriages 1, present number 61. Braidwood, last report 79; removed by letter 2, present number 77. No reports from Sandwich, Streator, Batavia, Marengo, Boone, Janesville, Burlington, Leland, Amboy and Pecatonica.

Plano, First Chicago and Braidwood branches reported Sunday-schools in good condition.

Official Reports.—Bro. John S. Patterson, of the Seventy, had preached ten discourses in Sandwich, three in Streator, two in Plano, and thirteen in Mission; was willing to continue his labors. Bishop I. L. Rogers reported good meetings in the Sandwich Branch. The mite society was accomplishing good. C. St. Clair had endeavored to make an opening in another part of the City, with fair prospects for success. M. H. Forscutt felt encouraged by the brightening prospect of the work in Chicago. Elders John S. Kier, C. L. Meutze and F. G. Pitt reported. Priest L. Conover reported.

The president presented a case of appeal from the decision of an elders' court. On motion it was referred to a committee consisting of Brn. John S. Patterson, I. L. Rogers and John S. Kier.

On motion Bro. Laurence Conover was appointed District Secretary.

Bro. M. H. Forscutt offered his resignation as

president of the district, assigning as a reason therefor his inability to visit the various branches. Brn. F. G. Pitt and C. L. Meutze moved that the resignation be received. After some remarks by Bro. I. L. Rogers the motion was put by the secretary, and lost by a unanimous vote.

At 7.30 o'clock, preaching by Bro. John S. Patterson.

Sunday morning, at 10.30 o'clock, preaching by Bro. Joseph Smith, from the text, "Thy will be done." Sunday-school at 3.30. Prayer and testimony meeting from 6 to 7.30, in charge of Brn. Joseph Smith and C. L. Meutze, much enjoyed by all. Preaching at 7.30 by Bro. Joseph Smith.

Monday, Feb. 15th.—Conference convened at 10 o'clock. Prayer offered by Bro. L. Conover.

Report of committee on appeal was received and committee discharged.

Bro. I. L. Rogers spoke in regard to the horse and buggy originally purchased for the use of the president of the district, stating that the horse had been stolen, the buggy and harness remained, but were of no use to the district, and suggested that they be sold.

On motion, Bro. I. L. Rogers was authorized to sell and transfer the buggy and harness on such terms as his judgment might approve.

On motion, the president was requested to correspond with the branches not represented in this, or a number of preceding conferences, and ascertain if any measures can be taken to resuscitate and place them in working order.

On motion, the secretary of the district was instructed to submit the following resolution to the next General Conference of the Church:

Whereas, at the last General Conference held at Council Bluffs, September 12th, 1880, it was suggested that the Northern Illinois District should support the Chicago Mission. Therefore, be it Resolved, that the Chicago Mission being one of General and not of District Conference appointment, this district does not consider itself amenable for the support of said mission, but is willing to render all possible aid through the Bishop of the Church, fully recognizing the importance of that mission to the Church at large.

On motion, Bro. John S. Patterson was invited to labor as much in the Northern Illinois District as circumstances will allow.

On motion, the thanks of the conference were tendered to the Saints and friends of the First Chicago Branch for their kindness in entertaining the visiting members.

Adjourned to meet at Sandwich, on June 11th and 12th, 1881.

NORTH-WEST KANSAS DISTRICT.

Minutes of the thirteenth quarterly conference of the North-West Kansas District, held at Blue Rapids, February 4th to 6th, 1881. Conference convened at two o'clock p.m.; President Shute in the chair.

On motion, visiting brethren were invited to take part in the business of the conference.

On motion, the afternoon session was devoted to council, preparatory for the work of the morrow.

Saturday, 10 a.m.—Branch Reports.—Pleasant Ridge, first report: Organized January 12th, 1880, with 11 members; present number 8, including 1 Priest, 1 Teacher; 1 received by certificate of baptism, 4 removed by letter, 2 ordained; F. M. Dennis, president. Gaylord, last report 38, present 43, including 3 Elders, 3 Priests, 2 Teachers, 2 Deacons; 1 baptized, 4 received by letter, 1 ordination; W. H. Dixon, president. Goshen, last report 22, present 28, including 2 Elders, 1 Priest, 1 Deacon; 1 received by vote, 1 marriage; Alma Kent, president. Blue Rapids, last report 57, present number 58, including 1 High Priest, 7 Elders, 2 Priests, 2 Teachers, 1 Deacon; 3 baptized, 2 removed by letter; John Landers, president. South Logan, last report 19, present number 20, including 1 Seventy, 2 Elders, 1 Priest, 1 Teacher; 1 received by letter, 1 ordination; Hiram Noble, president. Elmira referred back for correction. Prairie Home and Solomon Valley branches not reported.

Official Reports.—Jas. Caffall (baptized 1), C. G. Lanphear, John Landers, Caleb Hall, J. S. Goble (baptized 2), J. D. Bennett, A. Kent, G. W.

Beebe, N. N. Hazleton, G. W. Shute (baptized 1), Mahlon Smith, R. Hawyer; Priests A. J. Taylor, H. R. Harder; Teacher Wm. Scott, reported in person; Elder Heman C. Smith; Priest F. M. Dennis by letter.

Bishop's Agent's Report.—Received of S. C. Andes \$5.00. Paid ministry \$1.00. On hand \$4.00.

Missions.—A. Kent, J. D. Bennett and G. W. Beebe were continued in their former fields of labor. All others to labor as circumstances permit.

Resolved, that in the opinion of this conference, the officers of this conference and branch officers should teach the observance of the Sabbath day, (first day of the week, or Sunday), to keep it holy, to not transact any business or labor on that day, but observe to keep it as taught in Book of Covenants, sec. [59, par. 2, 3, 4, and those failing to hear the same shall be dealt with for unchristian conduct.

Resolved, that the branches of this district are under obligations, according to sec. 17 D. C., to send their reports by the hand of a Teacher or Priest of the branch; but if circumstances prevent their doing so, upon explanation, we will receive their report through the mail.

Resolved, that we rescind the resolution of last August session, relative to the limitation of time of service of district president and secretary.

Resolved, that we recommend the appointment of an agent in each branch to receive donations for the purpose of sustaining the district president in the ministry, recommending such agents to call the attention of the branch to the necessity of this fund on each sacramental day.

A letter of removal was granted to Bro. Mitchel Haines upon evidence of good standing.

Resolved, that we hereby extend a vote of thanks to Bro. James Caffall for his most earnest and faithful labors in this conference and district, and we pray that God may bless, strengthen, aid and support him in the further discharge of his duties.

G. W. Shute was sustained as president for the ensuing quarter. H. R. Harder was sustained as clerk.

Adjourned to meet with the Prairie Home Branch, near Cuba, in Republic county, on Saturday, at 10 a.m., May 21st, 1881.

PHILADELPHIA DISTRICT.

The Philadelphia District met in conference in our Hall, corner of Ninth and Callowhill streets, Philadelphia, Pa; John Stone, president; J. A. Stewart, secretary.

Branch Reports.—Philadelphia Branch 49; baptized 1, died 1. Hornerstown 19. Brooklyn, no statistical report.

Elders' Reports.—W. Small, J. A. Stewart, J. Stone, Joseph Squires.

The following resolutions were moved and seconded:

That the motion requesting all the Elders to report at conference be repealed.

That all the presidents of branches and Elders who labor outside the branches in this district or otherwise be compelled to report at conference in person or by letter.

That the secretary notify all the presidents of branches.

That this conference request the conference held on the 6th of April, at Plano, to release Bro. T. W. Smith of his charge in the Eastern Mission.

That Bro. H. Robinson represent this district at the Conference at Plano, on the 6th of April, 1881.

That there be no ordinations in branches, except at branch quarterly meetings.

That Bro. J. Stone be sustained as president of the district for the ensuing quarter.

That Bro. W. H. Brown be sustained as secretary.

That we sustain all the spiritual authorities of the Church in righteousness.

That we adjourn to meet in Philadelphia, Pa., on the fourth Sunday in May [28th] 1881.

If you must form harsh judgments, form them of yourself, not of others, and in general begin by attending to your own deficiencies first. If every one would sweep up his own walk, we should have very clean streets.

SPECIAL NOTICE.

All Herald Office business should be addressed to the Business Manager and Editor:

Joseph Smith, Plano, Kendall Co., Illinois.

Miscellaneous.

SCANDINAVIAN MISSION.

To all the Saints who are interested in above mission; I wish to say, that I expect to proceed to that mission as soon as practicable after the April Conference; provided, that I am continued in that field. I ask that you all sustain me with your faith and prayers that I may enjoy the Spirit of God in my labors; that I may have wisdom to do that which will bring most souls to God.

If you know of any parties there whom you think it would be well to visit, send me their addresses and a letter introducing me to them, and I will call on them as far as I can. State also their condition, past and present, as far as you can, so that I may be able to act advisedly.

May the Lord bless this mission and his work everywhere, that the honest in heart may be gathered into his fold. My address will be Weston, Iowa, till April 1st; then Plano, Illinois, till further notice. Your brother in Christ,

JOHN H. HANSEN.

FIRST QUORUM OF ELDERS.

To the First Quorum of Elders, Greeting:—As the annual assembling of the Church is near at hand, and the quorum expects to hear from you semi-annually; therefore I earnestly request every member to forward their report to Plano, Kendall Co., Illinois, on or before April 6th. You may address either the undersigned, or Elder F. G. Pitt. Not only those who are engaged in missionary labor, but every one is requested to inform the quorum what they are doing to magnify their calling as Elders of Israel; and if no labor has been performed, send us your good wishes and address, so that we may have knowledge of your fidelity and orthodoxy in the faith. Brethren, let us adorn our profession with an upright and honorable life; and may the Holy Spirit give you wisdom, knowledge, understanding, love, charity and peace; and that your teaching may be clear and convincing. God blessing your administrations in doctrine and ordinance, is my earnest hope and prayer. Yours in the gospel,

ROBERT M. ELVIN,

President of First Quorum of Elders.

NEBRASKA CITY, Neb., March 3d, 1881.

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.

LEEKA.—At Plum Hollow, Iowa, March 2d, 1881, to Bro. William and Sr. Rachel Leeka, a daughter: mother doing well, father very proud.

THOMAS.—At Syracuse, Ohio, February 9th, 1881, to Bro. Edmund and Sr. Elizabeth F. Thomas, a son; named Joseph.

SMITH.—At Plano, February 22d, 1881, to Bro. Joseph and Sr. Bertha M. Smith, a son, named Hale Washington.

MARRIED.

HUTCHINS—EVANS.—At the residence of the bridegroom, by the Rev. Cole, February 24th, 1881, Bro. Charles Hutchins and Miss Mary E. Evans, both of Madison county, Nebraska.

As in days of future blending,
These two tread the path of life;
May he prove a faithful husband,
She a true and loving wife.

G. S. H.

DIED.

KELSALL.—At Canton, Iowa, February 9th, 1881, of cancer of the stomach, Bro. Edmund Kelsall, aged 66 years and 23 days. He was a believer of the latter day work for over forty years, and at his death the funeral services were conducted by Elder Jerome Ruby; the sermon, eloquent and impressive, being listened to with attention by a large audience of neighbors and friends of Bro. Kelsall. He was buried on the 11th.

PAYNE.—At Salt Lake City, Utah, February 10th, 1881, of paralysis, after an illness of nine weeks, Sr. Mary A. Seaman-Payne, aged 68 years, 1 month, 28 days. Sr. Payne was a zealous, worthy Saint; a kind neighbor, and was beloved by a large circle of friends. Her husband, Bro. Henry Payne, feels keenly her loss, and has the sympathy of all who knew them. Funeral sermon by Elder W. W. Blair.

ARMSTRONG.—At Manchester, England, January 24th, 1881, Josephine Celicia (Tete), aged 12 years, youngest daughter of Elder William and Sr. Jane Armstrong. Interred at Harpurkey Cemetery, January 28th, 1881. Funeral services by Elders Joseph Dewsnup and Henry Greenwood. "Faithful unto death." "Thy will be done." "Not gone from memory, not gone from love; but gone to her Father's home above."

"She sleeps. Her troubles here are o'er:
She sleeps where earthly ills no more
Will break the slumberer's rest.
Her dust will rest beneath the sod:
Her spirit has returned to God,
To mingle with the best."

JONES.—In the Athens county, Ohio, asylum, January 3d, 1881, Isaac W. Jones, husband of Sr. Elinor, and father of Bro. Wm. T. Jones, aged 62 years and 9 days. He died from the effect of injuries received while on duty in defense of his country, in one of the great battles of the rebellion, from which injuries he became insane, and has been an inmate of the asylum for sixteen years. His corpse was brought home to Syracuse for burial. Funeral services held in the Presbyterian Church; sermon by Elder Edmund Thomas.

HART.—Near Lamoni, Iowa, January 21st, 1881, after a long illness of fever and disease of the throat and lungs, Bro. Merritt W. Hart, son of Bro. Henry and Sr. Sarah Hart, aged 19 years and 3 months. He was a very exemplary young man in all his ways, and for nearly eight years had been a member of Christ's Church. His last instruction to his family was, "Write back to Illinois that my testimony in death was that the gospel is truth and no other work but this is true." Then he added, "God has been with us." Special prayer was made that he might go to sleep in peace, if it was not for him to live, and the prayer was granted. Pain passed away and he felt no pangs of death. He asked all to drink pure water with him to the health of those he left, and then he slept to wake no more. Funeral sermon by Elder H. A. Stebbins. The body was taken to Sandwich, Illinois, and near there buried, Elder Joseph Smith holding services there.

CHAPMAN.—Near Lamoni, Iowa, February 16th, 1881, of typhoid pneumonia, Minnie Martha, daughter of James R. and Clara I. Chapman, and grandchild of Bro. Henry and Sr. Sarah Hart, aged 5 years, 1 month and 17 days. Another darling gone to a brighter world. Funeral sermon by Elder H. A. Stebbins assisted by Priest E. H. Gurley.

SMITH.—At Sandy Point, Nebraska, October 11th, 1880, after a few days' illness, Bro. Levi Smith. He was born at Norfork, Connecticut, August 26th, 1800; was baptized at Sandy Point, July 20th, 1874, by Elder George Hatt. He lived to a good age, and desired to go to rest. Funeral service by Elder Nelson Brown.

HOOK.—At Nortonville, California, December 16th, 1880, Mr. George Hook, husband of Sr. Mary Ann Hook. Funeral services conducted, and sermon by Bro. P. B. Cain.

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15 March 81.

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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, April 1, 1881.

No. 7.

Creedology.

A CREED is a specified class of religious rules of worship in general, either formulated and written, or existing in the mind traditionally.

Creeds are of two general classes; human—those originating with men, and those revealed from the Benefactor of the human race. It is of the former class that we desire to treat now, not the latter in particular.

The history of written creeds indicates that they were of much earlier date than the one formulated in the days of Constantine the Great, termed The Apostle's Creed. Nor need we traverse the misty, legendary, Pagan history, or visit their stately idolatrous temples to find an earlier date for the beginning of the history of human creeds. At various periods, and beginning with the origin of the race, has the heavenly Father manifested his love and mercy to us, by giving us wise and holy laws designed to regulate our conduct in our obligations to our fellows, and in our devotion to him; but alas! for us, we seem to be possessed of a nature and disposition that prompts us to rebel against the Father's laws, and desire to govern ourselves independently. And, hence it is, that examples of this character are found in the remotest history of revealed religion.

Of ancient Israel it is written: "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." And as a consequence of their unbelief, a law "written and engraven in stone," a "ministration of death" was "added."—Heb. 4: 2; 2 Cor. 3: 7; Gal. 3: 19. But even this "carnal" law they would not abide, and when departing from it Israel did not entirely throw away their desire to worship, nor did they entirely blight their devotional feelings and emotional faculties. No. They still desired to be devotional—to worship; and hence, we find it written of them: "In those days there was no king in Israel; every man did that which was right in his own eyes." "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made."—Jud. 21: 25; 2 Kings 17: 19. Yes. Israel would worship at all hazards, and hazardous they were; for, refusing to worship in the divinely appointed way, they appointed a way of their own; worshipped according to "statutes" "which they made;" a creed to govern them. Israel, it seems, could not agree with the Lord, although they had previously promised to; when, to confirm the agreement, his glory was revealed in thunder and lightning, the voice of a trumpet and the quaking of mountains.

How often in after years did the Lord in

great mercy raise up prophets early and late, sending them unto them saying: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" Sure enough! Wherein shall we return? Hark! "Even from the days of your fathers *ye are gone away from mine ordinances and have not kept them.*" A grave charge this that the Lord prefers. But Israel preferred their own creed. It reads, in part: "It is vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of hosts?"—Mal. 3: 7, 14; Mic. 3: 11. "The heads thereof (Zion) judge for reward, and the priests thereof teach for hire, and the prophets divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." And if ye honor not "father or mother, he shall be free." "Thus ye have made void the law of God by your tradition." "But in vain do they worship me teaching for doctrines the commandments of men."—Math. 15: 6-9.

A very respectable creed this, for the Savior to find taught by the Lord's people, when he comes to save them. So thought the Jews, no doubt; and jealous were they that when John came, that they would not dance nor rejoice when he did not eat; nor weep when the Savior came eating and drinking.

But the poor Jew is not alone in the formulating of creeds. Prophetic history indicates that "the multitude of all the nations" that have proudly exulted over the downfall of the poor Jew, would "stagger" and fall into a "deep sleep," as a result of their not adhering to "the law of righteousness;" would "draw near to the Lord with their mouth and honor me with their lips, while their heart is far from me, and their fear towards me is taught by the precepts of men."—Isaiah 29.

It was evidently to this same period that Paul referred when he said: "For I know that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Again: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Once again: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and

doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." And, "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." Once more, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away."

The time indicated in all the prophecies, when the nations at large would choose to build towers of their own on which to climb to glory, or seek to govern themselves in regard to matters of religion, is designated as "the latter times," or "the last days." And it seems evident that they were uttered for our good. Let us heed these inspired statements, look about us and strive to be benefited. Let us profit by the examples of the past and be admonished. See Acts 20: 29, 30; 1 Tim. 6: 3-5; 4: 1, 2, 3; 2 Tim. 4: 3, 4; 3: 1-5.

In seeking philosophically and historically for the origin and basis of human creeds, I find that the chief cause of their origin and development, is the perverted dispositions and inclinations, religious, of the human mind. As before stated, our nature is such that we seek to direct ourselves religiously independently; and this desire that we possess to be continually improving on the things with which we have to do, does not stop with things of our sphere. We are created susceptible of improvement and it is right to go on to perfection; but finite minded beings should not attempt to improve on the things that pertain to the infinite! This principle is manifested in the child who chooses rather to perform its bidden duties in its own way—after its own fancy—than to do just as told, and then returns to its parents smiling, expecting their approbative smiles in return for its little improvements, as it supposes, to original parental ideas of things. This principle, when perverted in being directed to religious things, so develops that it assumes the vast dimensions of huge systems of "self righteousness"—"a law" to one's self. This develops the thought that "man is a worshipful being;" and this is about the only good lesson perhaps, that we will ever derive from the fact; that human creeds exist. The righteousness of God is held forth in beautiful contrast with self right-

eousness, in the historical revelations as also in profane history. An illustration is graphically set forth (Gen. 4:1-8) in the case of Cain and Abel. Both desired to worship. God required their devotion. Abel was willing to make an offering according to the law of God. Cain was anxious to worship; was full of zeal, but was possessed of just enough self-righteousness, to prompt him to suggest and choose for himself what he would offer in worship to the Lord! And while Abel received testimony of the Lord of his acceptance, Cain was rejected with a "fallen" face. A law had evidently been given of God in their case, or God would not have been justified in thus accepting one and not the other. Moreover, it would not have been said, "And if thou doest not well, sin lieth at the door." "Sin is not imputed where there is no law." Man is very persistent in the establishment and justification of his own righteousness. He is loth to yield his opinions and creeds to the light and guidance of the *divine mind even*; and in consequence thereof, a majority of our race is more than half the time led from God. And, although he may be in possession of the truths of God's word, yet he is so blind that he fails to see and do that which is for his greatest good. In trusting to his own righteousness he is led astray from God. "Thus saith the Lord; cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited."—Jer. 17:5, 61.

"When the fullness of the time" had come "to bring in everlasting righteousness," and the Savior was sent of the Father, to offer eternal salvation to the race by their obedience to, and reception of, this "everlasting righteousness," he found "those to whom had been committed the oracles of God," who had been the repositories of his "law, and covenants," so engrossed in their own righteousness that they failed, as a nation, to see the light,—they could not discern "the signs of the times." They believed in God, they said; they made long prayers, "twice a Sabbath;" "paid tithes of mint, anise and cummin;" "gave alms," and fasted. Such a creed to-day would be considered good by many; but with all this creed they "made void the law of God by their tradition;" their worship was "vain," "teaching for doctrine the commandments of men."—Math. 15:6-9. Their heart had waxed gross, their ears were dull of hearing and their eyes they had closed, lest they would be converted.

"The law of the Lord is perfect converting the soul." Through the agency of this "perfect law" the Holy Spirit and a ministry, God proposes to "convert," "regenerate" and save mankind. These three instrumentalities are considered necessary by our Father, as is stated by David, to save us, thus: "Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach sinners thy ways and sinners shall be converted unto thee." Says Christ: "Go teach all nations," "but tarry ye in Jerusalem, until ye be endowed with power from on high." "Of his own will begat he us with the word of truth."—Psalm 51, Math. 28, Luke 24, Jas. 1. The

gospel, and a ministry empowered with the Holy Spirit to guide them in presenting the gospel law to the nations, seems from the foregoing to be the order of heaven by which to regenerate and save mankind.

But against the divine plan, our "own righteousness prompts us to rebel; for, "The carnal mind is not subject to the law of God." And hence it was that the Jews, though having "a zeal of God, but not according to knowledge * * being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God."—Rom. 10:3.

Sciences, it is said, are discovered, not invented. Man looks at the many objects presented to him in the various departments of the natural world. The poet imagines that all things speak. He seeks to formulate the language of the sun, moon, stars, earth, oceans, mountains, hills, rivers and rills; the forest and flowery vale, animals and birds; and he formulates their languages as they appear to speak to him. The mathematician formulates the ideas designated to him by numbers and their power. Geologists, the story of the rocks and soil. The astronomer tries to communicate to us the music of the stars. And not stopping here, man seeks to read and formulate the story revealed by his nature; and being an intellectual, worshipful creature, his "self-righteousness" prompts him to arrogate the formulated story to the lofty position of law; it being a matter of conscience with him, he seeks to impose it on others, for their government. Precepts thus formulated are soon adopted and soon assume the position of creed to us. Creeds thus evolutionized, imbibed the spirit of the times in which, and of the circumstances under which they are brought forth. This will account for the intolerance breathed out by most creeds of the past and present. A vast deal of superstition is required to accredit these fulminations as binding to intelligence religiously.

Creeds are dangerous to us, for they inspire us with false ideas relative to Deity; with false hopes, and misguides our efforts and zeal; and we "compass sea and land to make proselytes, but make them two-fold more the children of hell than they were before." They blind us so that we can not "see when good comes;" can not discern the truth though in our possession: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain." "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Luke 21:41, 42; Acts 13:27, 28; Rom. 11:7. Sad state! Blinded by human tradition, and "self-righteousness;" imbued with false hopes; not able to see the truth though reading it weekly. And worse than all, can not obtain that which we seek for! Fail in our expectation. Our hope finally dies! But the wise dig deep, and build on the rock.

Alas! Israel is not alone in this sad dilemma. In after years from the time the "perfect law" was revealed, some were to "pervert the gospel," were to "arise speaking perverse things," "turn their ears from the truth, and be turned to fables." These "fables" and "perverse things," were to be declared law, fashioned into creeds, and the result to be forms of godliness without the power, and withal "destitute of the truth."—1 Tim. 6:5.

Another principle of man's nature aids in the evolution of these hideous monstrosities,—man's desire to gratify his own, and others' pleasure. "But they do all their works for to be seen of men:" "If any man preach any other gospel unto you than that ye have received, let him be accursed." "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ."—Math. 23:5; Gal. 1:9, 10.

It appears from this that men would not only seek to impose their own precepts on us as religious duty, but would be pleased to "pervert the gospel of Christ," to lead us into bondage, and get us to call them Rabbi! And in the past, political enactments and decrees of emperors and kings, have been thrown around these creeds to secure the desired reverence for them; and misery and bloodshed have been the direful consequences, partially.

If science tells us the truth when it declares that the universe of created things is provided with a grand system of laws, and that these laws are executed, as is demonstrated by the consequent order, harmony and design,—if matter is thus intelligently provided for, why should it be deemed incredible that mind should be supplied with laws suited to its well being! If animal, vegetable and mineral kingdoms be governed, perpetuated and developed by legal enactments, why not the moral government be equally blessed by the same Creator, and Governor? One thing is certain; no one can point us to an example, either in nature, social polity, or politics, where a law ever enacted or executed itself, independently. The existence of law implies an enacting agent. The execution of law implies an executor thereof. Created objects or things are the operations and results of intelligence. In all the analogies of this world, active intelligence is the perceptible effect, or operation of an organized mind—a personality. If then science is rightly understood, and our experiences are not false, and analogy speaks the truth, if we read aright, there is not a chapter or verse in the volume of the universe to lead us to conclude that the mind that created the objects of the universe, is other than that of a personal being; and they, the results of his intelligence. No intelligent person to-day will say that the boat, the car, balloon, or mighty engine, embody in their component parts or combinations, any part of the substance of the being or agent who invented or made them! Where then is the reason for saying, or the analogy to teach us, that that being who created the sun and stars, earth, ocean and mountains, interwove a part of his veritable self into these things,—that he becomes a part of their substance or being—like fragrance in the atmosphere? Now if these observations be correct, and the conclusions be legitimate, what shall we do in regard to those creeds, the basis articles of which rep-

resent the Deity as an impersonal being, and that regard him as a vast principle interspersed substantially, throughout the vast illimitable world or space? Would not this be changing "the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things;" like to objects that are created? This would be saying God is nature and nature is God!

With a few slight variations the three leading creeds of the day might be resolved into one, and thus bring the nations nearer together on the subject of religion,—unite them.

Again, our experience and observation teach us plainly that the highest types of created things, those designated animate—are endowed with the faculties of, and desires to communicate—of communication. These faculties seem to be inherent; and are evidently some of the leading laws of our existence. Deprive us of all powers of communication, and how long would the animal kingdom stand? This law within us, thus considered, presupposes a superior power on whom we depend for our subsistence, and implies the existence of that superior power, whom all nature implores and to whom they communicate their necessities. Shall we then conclude that the creature is more highly endowed than the Creator? That the creature is capable of communing with its fellows, its inferiors, and its Creator directly, and that the Creator is not possessor of this ability? Or that he does not now exercise this power? This power of communication, when rightly used and not perverted or misguided, is exercised on the part of the superior in informing and elevating the inferior classes of minds. This is exemplified in all classes of live things, almost, as witness our political and social organization. A blind horse in the city of Indianapolis, by chance, wandered from the barn-lot, and in its wanderings, fell into a mill pond. It could not find its way out. It whinnied to its mate; its mate heard it, and taking a view of the surroundings, discovered the sad plight. The mate manifested every sign of intense interest in the welfare of the blind animal, and finding no opening to the lot it leaped the fence, ran to the pond, plunged into the water, swam to its mate and touched it, then turned and swimming to the shore, the blind one following was safely landed and rescued. This natural fact illustrates the truthfulness of the foregoing observations.

Perhaps Jesus saw farther through this scientific veil that hides the Father from our sight than we at first might think when he, in qualifying his first exemplars to the world, said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; and yet your heavenly Father feedeth them, are ye not much better than they?"—*Math. 6:26.* "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts to your children, how much more will your Father which is in heaven give good things to them that ask him."—*Math. 7:7-11.*

If then, the law of communication characterizes the various classes of beings on up to man, who will say the analogy will not lead us on upward to angels, to Christ, and to the Creator of all these intricate beings?

Most of the creeds teach us that God did communicate with man in the past, but that he chooses not to exercise this great law of his being any more—not in this age especially! But if his being what he is constitutes him God, as saith the creeds, then to change would constitute him something else than God, and would you know, O! Creed, that if ever he did in the past, under any circumstance whatever, exercise his communicative powers, he still does, under like circumstances; for in some statements purporting to have been uttered by himself, he says: "I am the Lord, I change not, therefore, ye sons of Jacob are not consumed." Also: that he is "without variableness or shadow of turning."—*Mal. 3:6; Jas. 1:17.* Then can not you see, Mr. Creed, that by putting what you say, and that which God has spoken, with what he says: "I change not," that he either speaks now under proper circumstances, or else he has "changed;" and if so, is he not another kind of a being now than what he was formerly?

Consistency, you are a jewel, but like the jewel you are often trampled into the mud; and man in his "self righteousness," disdains to relieve you of your inconsistent dilemma, in which you are left by him. The inconsistent naturalist believes that the astronomer is able by an invisible power, to weigh the heavenly bodies, as in balances, and compute their distances from one another, and from where he is, on earth, and prophecy concerning their future movements and the results thereof; or that a finite king can be located and yet be felt in all the world by his ruling power. He can easily see how the geologist can read the natural revelations of the mighty earth and predict what its future is to be, or he can be easily persuaded that J. Gould can tame the lightning of heaven, and then locate himself in a little room not over ten feet square, and by its invisible operation hold intelligent converse with the commercial marts of the world; but for some cause or other, he can not see how the great Creator of these powers as used by man, can send a Savior into the world in the manner indicated in his word, or that he by an invisible media, could speak to us from his throne of glory, or even speak of man's future! Three thousand years ago man was thought to be equal to any of the gods, and how much wiser has the naturalist grown to be through the development of the knowledge of the ages? Verily superstition holdeth us in darkness!

Perhaps our great advancement as a race (?) could be presented to better advantage by a brief comparison of some of the articles of the creeds of different ages, beginning with that of three thousand years ago.

"God appears in the best thought, the truth of speech, the sincerity of action,—given through his pure spirit health, prosperity, devotion, and eternity to this universe. He is the father of all truth."—*Zend-Avesta.*

"Foolish are they who are perpetually inquiring where the Deity resides; God dwells in all things in his fulness, Kine are of diverse colors, but all milk is alike; alt-flowers are of many species, but all worship is

one; systems of faith are different, but God is one."—*Hindu Vemana.*

"Thanks to thee, O, Lord, whose form is unknown, who art the soul of all beings! Whose purposes are not understood, whose appellations are not known! whose name can not be spoken! Thou art unchangeable, and nothing in this world exists independently of thee. Thou, in the form of sunbeams, preservest the world. The word 'true' denotes thy form. Thanks to thee whose heart is full of wisdom—the visible, the invisible!"—*From the Hindoo hymn to Brahma.*

The above passages portray the conceptions of the heathen of long ago relative to Deity. It would surely be supposed that the world had made some advancement by this time, with the aids lent them in their progress in religion, but it appears not. We give the above extracts in order that the contrast may be more fully realized, let us consult the creed of the boasted progressionist of to-day, and who scorns the misty legendary superstitions of dark idolatrous ages, and see if we can discover what progress we have made. Here comes the fully developed hero of the ages, all dressed in the habiliments of modern philosophy, and the scientific majesty of to-day! Unroll the creed and let us see him!

Question.—In what does God exist?

Answer.—*In everything.* Tell us in what he does not exist.

Ques.—In all forms?

Ans.—*In all forms.* He exists in you, in me, in all these different forms—in everything.

Ques.—Is he then a personal being?

Ans.—Yes; so far as form is concerned. He is personified in all forms, having no special form, but taking all. That is my belief.

Ques.—Do you recognize him as being distinct and separate from human beings?

Ans.—No; certainly not. I recognize him as being one with them. The oft-repeated declarations of Spiritualists on the nature and character of God, are "Nature is God," and "God is nature." "God is in everything," and "everything is God." "Man is a part of God." "Every man has God in him. We recognize no one form of God, no personal combination of principles; but one great mass of principles or essences, or life-producing power, pervading all things, producing all things; wherefore we say, this being the cause of life, and all the forms of the manifestation of life, by the different conditions and attractions of principles acting on each other, producing all these different forms, that this pervading power, wherever manifested, is God; Father and source of all these manifestations. (This is all quite manifest.?) This life-principle then is our Father and our God. We therefore worship the great principle of life, which permeates all things, filling all space, from whom none can flee, from whose control none are exempt."—*Banner of Light. White Banner.*

Now, reader, consider seriously and tell us what the real difference is in the gods of these two creeds. One says, "God dwells in all things in his fullness," the other, "God is in everything, and everything is God." The heathens say: "God appears in the best thought, the truth of speech, the sincerity of action." Modern scientists: "God is nature." "Nature is God." "Every man has God in him." Ancient heathens said of God: "Who

art the soul of all things." Progressionists of to-day: "We therefore worship this great life-principle which permeates all things." No real progress has been made then it seems by the creed-maker in the last few thousand years, as to the discovery of the true God. Well might Professor Tyndall say, in seeking the Lord through human wisdom: "There is a power in the universe as incomprehensible as it was in the days of Job."

The "life principle" above referred to, "which permeates all things," is manifested, or revealed, only through the existence and formation of visible natural objects, and is inseparably connected with them, for when withdrawn they disorganize and cease to exist. It follows then that this "principle" can only be worshipped by bowing to the objects through which it is revealed! Then what is the real difference in the worship thus required and the ancient worship of stones, animals, waters or stars, or the deification of dead heroes?

Both of these creeds, it will be seen, deny the personality, and present supernatural revelation of Deity.

"But," objects one, "the two creeds referred to are no criterion by which to try religious creeds of to-day! Christians must not be tried by the formulated beliefs of heathens and naturalists!" No. But the various grades and stages of advancement, in science, art, and even morals, are distinguished to better advantage by a comparison of the work in exhibition. And that we may be able to see more fully just what progress religionists have made over that of others by creed evolution, let us examine one of the foundation articles of one of the wisest, most refined, of as late a date as 1868.

"There is but one living and true God, everlasting, *without body or parts*, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead *there are three persons*, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."—Article 1.

We have italicised some words in the above, and ask the consideration of them. The above states that: "There is but one living and true God," and yet there are two others in the unity, "of one substance" and "equal" in "power" and "eternity!" I am curious to know how, three beings of "one substance" "power" and "eternity" can be conceived of, and yet one be superior in any respect to the others! Are there not three equal gods then instead of "one," as stated by this article?

Moreover, it is stated this God is "without body or parts," by which it will be seen that this creed, like the other two, declares the non-personality of God! And yet, as it appears to us, the article before it concludes contradicts the statement by saying: "And in unity of this Godhead there are three persons!" How there can be "three persons" in the Godhead and yet one of them "without body or parts," I can scarcely conceive. This article appears to me to be self-contradictory, and yet it is accepted as the first article in the creed of orthodox religion of to-day.

According to this then, how far in advance of the heathens of ages ago are we? The God of their creed was a God of no particular form, might assume any; so the God of the

naturalist as we have seen; and what could be more indefinite than to try to conceive of a God "without body or parts," and yet possessing a form!" I can distinguish no real difference in the Gods of these creeds, according to their teachings.

Our present moral and religious condition, in consequence of the teachings of these creeds, and the teachings of those adhering to them, was thus sadly depicted through the Palmyra Seer over forty years ago, as follows: "Wherefore the voice of the Lord is unto the end of the earth, that all that will hear may hear: prepare ye, prepare ye for that which is to come, for the Lord is nigh; and the anger of the Lord is kindled, and his sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people; for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every one walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—Doctrine and Covenants, 1:3.

A great light thus breaks in upon the world. A great discovery is here made, and when once sufficient light shines around us to enable us to discern the mighty darkness by which we are enshrouded, we truly behold the stupendous fact that the nations of earth are engrossed in spiritual gloom, benighted and powerless to redeem themselves from their sad condition! The knowledge of the true God lost to them, they are bowing, like the heathen, to images "whose substance is that of an idol," formed "like the world."

The result of all this forsaking the God of the divine creed is: we are laboring under a "broken covenant," choosing to institute our own "ordinances" rather than worship according to his commands. And withal, we, like ancient nations, are invited; yea, commanded to repent, under penalty of divine, majestic judgment, in indication of his sovereign and creative power, and right to rule over us as our eternal Benefactor, Preserver, and Redeemer, and Savior. Why should we then revere the creature more than the Creator, by still adhering to the Discipline with its institutions, rather than to turn to his revealed word and do his righteousness? Our righteousness will not save us: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Except a man be born of water and of the Spirit, he can not enter the kingdom of heaven." "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all thing, and do count them but dross, that I may win Christ, and be found in him, not having on mine own righteousness,

but the righteousness which is of God, through the faith of Christ."

With one or two observations more, we will have done for the present. One of the above creeds declares that: "My God is the old Anglo-Saxon 'Good.' This 'Good' is the sum total of every partical of mind, matter, (or what I am pleased to call primate), in the boundless universe." The other says: "The word 'true' denotes thy form." Orson Pratt in his effort to make God manifest, after laying aside the Books, in rummaging the realm of agencies manifest, or principles operating, finally concludes that "truth" as a principle, is God; and finally, that "any being who becomes filled with a fullness of truth becomes God." Now from all these evidences, we conclude that God-making is slow work, when left to the ages of the race human, and by the creed we are no wiser than 3,000 years ago. By some of the reasoning in other parts of this article, I am convinced of the existence of a supernatural originator and operator of those principles, visible and invisible, in the universe; and of his ability to reveal himself; and with this supernatural being as a basis, it is to my mind reasonable to admit his ability to enact special creation in order to manifest, and through whom to manifest himself to us. Indeed, how could the great "I AM" have manifested himself in his character and purposes, and require our homage, in any other manner than by sending a personage with the ability to live him by example and reveal him in precept, and do so harmoniously to his majestic greatness, and the agency—free agency—of the intelligent ones to whom he is to be revealed and manifested. Divine principles, principles of true righteousness, are hard to be understood to our benefit, even when exemplified, and what were they to us unexemplified or revealed abstractly?

Consistently then, we can accept Christ the example sent, as the formulator of our creed, as "the author and the finisher of our faith," in his examples and precepts; with the apostles and prophets, as divinely inspired, as the expositions thereof; and therefore, the great propriety and consistency of the injunction to hear his word, and those his apostles and prophets, as indicated in the revelation of Doctrine and Covenants, section 1, and paragraph 3.

This command through the Prophets came to us as a light shining in a "dark place till the day dawn." "Come, O house of Jacob, and let us walk in the light of the Lord." The night is far spent, the day dawns. The son of righteousness is arising with healing in his beams. Amen.

C. SCOTT.

An English clergyman, Rev. H. Douglas, lately resigned a rectorship worth \$6000 a year, and accepted a vicarage in a populous district calling for laborious work with a stipend of \$1000. Those who "never heard of a minister's being called to a smaller salary," please take notice.

If you live in the neglect of secret prayer, you neglect all the worship of God; for he that prays only when he prays with others, would not pray at all were it not that the eyes of others are upon him; yea, he that would not pray where none but God sees him, manifestly does not pray at all.

Affection can withstand very severe storms of rigor, but not a long polar frost of downright indifference. Love will subsist on wonderfully little hope, but not altogether without it.—WALTER SCOTT.

Synopsis of a Discussion

At Lehi, Utah, January 29th and 30th, between Elders R. J. Anthony and W. W. Blair; and Messrs. Thurman and Evans, Ministers of the Utah Church, and Attorneys at Law.

Elders Anthony and Blair affirmed, and Messrs. Thurman and Evans denied that "Young Joseph" Smith is, necessarily, the successor of his father in the Presidency of the Church of Jesus Christ of Latter Day Saints.

A large and attentive audience filled Music Hall at 6:30, Saturday night, and many who came failed to find even standing room inside. Mr. James Harwood presided with ability and fairness.

In opening, Elder Anthony premised that inasmuch as the question was purely one of Church polity, it must be governed by Church laws and usages; in proof of which he cited Doctrine and Covenants, Sec. 1, pars. 2, 7, 8; Revelation September, 1830, par. 4; Revelation October, 1830, par. 3; Revelation February, 1831, par. 4; Revelation June 7th, 1831, pars. 4, 5; Revelation March 8th, 1833, par. 2; Revelation September 22d, 1832, par. 8; also Church History, *Millennial Star*, vol. 15, 299, where "a General Assembly," at Kirtland, August 17th, 1835, "approved" of the Book of Doctrine and Covenants "as a law, and a rule of faith and practice to the Church." The affirmative further held that the said Doctrine and Covenants provides that the priesthood may descend from father to son, and cited in proof Revelation March, 1835, (104:18); Revelation December 6th, 1832, pars. 3, 4; Revelation 1841, par. 18; and claimed that Young Joseph was the proper lineal heir. They also held that the Successor in the Presidency of the Church must be appointed by revelation through Joseph the Seer, and cited in proof the law, Doctrine and Covenants, Revelation September 1830, (27:2), with Revelation, February, 1831, (43:1, 2), and Revelation February 17th, 1834, (99:6); and claimed that Young Joseph was so appointed in Revelation 1841, par. 18, where it is said: "For this anointing have I put upon his [Joseph the Seer's] head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed shall all the kindreds of the earth be blessed." They further held that it was in view of this succession that the command was given, "Let my servant Joseph and his seed after him have place in that house [Nauvoo House] from generation to generation for ever and ever." Joseph the Seer was to have a suit of rooms in said house for the reason that he was the President of the Church, and all his time was needed in attending upon the spiritual concerns of the Church, and the "head" of his posterity, his "seed, after him," was to have "place" in that house for the very same reason. They held that the purpose and will of God relative to the succession was here clearly revealed, and that by this revelation "through" Joseph the Seer, Young Joseph—"the head of his posterity"—was "appointed," and that, too, in a legal and most public manner. They further claimed that Young Joseph was anointed and set apart by special blessing under the hands

of his father, in a council, at Nauvoo, not many months before the martyrdom of Joseph and Hyrum; and, that it was generally understood by the Saints from 1843, and forward, that Young Joseph would succeed his father in the Presidency. The affirmative also claimed that the successor must be called by direct revelation to himself; and cited in proof Doctrine and Covenants, Revelation February 17th, 1834, (99:6); Revelation November 27th, 1832; Revelation February 24th, 1834, par. 3; Revelation September, 1830, (25:2); Revelation April 6th, 1830, (19:1); also 17:1, and that Young Joseph professed to have been called in that manner, as seen in "Life of Joseph."

They also claimed that the successor must be "chosen by the body," (Doctrine and Covenants Revelation March 28th, 1835; 104:11); and that this "body" must be Christ's disciples, and His disciples were only those who receive his law and observe it. Revelation February 1831, (41:2); Revelation March 28th, 1835, (104:44); also Joseph the Seer's letter, March 20th, 1838; and that Young Joseph was chosen by such body, at Amboy, April 6th, 1860.

They next claimed that "the successor must be ordained, and that by competent, lawful authority," and in proof cited Doctrine and Covenants, Revelation February 9th, 1831, (42:4); Revelation April, 1830, (17:17); Revelation March 28th, 1835, (104:11); Revelation February, 1831, (43:2). They also claimed that Joseph the Seer and his Counsellors were ordained in this manner, and cited *Millennial Star*, vol 14: pp. 162, 387; Doctrine and Covenants, Revelation 1841, paragraph 29, and that Young Joseph and his Counsellors were ordained in the same manner; but that B. Young and his Counsellors, J. Taylor and his Counsellors, were not so ordained, and that some of them did not even claim to have been ordained to the Presidency, notably B. Young, thus totally ignoring the law and usages of the Church in this very important matter.

They further claimed that "The legal Successor must and will teach the approved laws, doctrines, and regular order of the Church," and in proof cited Revelation February, 1831, (43:2); Revelation February 9th, 1831, (42:5); and instanced the cases of Joshua, Ezra and Joseph the Seer in teaching the Bible and Book of Mormon.

They also claimed that the Successor will receive written revelations for the Church," and in proof cited Doctrine and Covenants, "Minutes High Council," February 17th, 1834, (99:10); Revelation, March 28th, 1835; (104:42); Revelation, September, 1830, (27:2); This Young Joseph has done.

They also claimed that when the Successor was called of God he would find "the house of God" (Church) in disorder, and would proceed to set it in order, (Revelation, November 27th, 1832); he would find the Saints in "bondage," (Revelation, February 24th, 1834, par. 3), and minister for their deliverance; all of which Young Joseph has done.

They claimed, in conclusion, that the Successor was to be called and sent of God to "set in order the house of God," and to lead the Saints out of bondage, just before the Lord would redeem Zion "by power," (Revelation February 24th, 1834—100:3), which redemp-

tion began with the war of 1861-5, by which the former enemies of the Saints were dispossessed of power in that land, many of whom finally migrated to other and remote parts, leaving the land of Zion open to settlement by all people who honor and uphold the laws of the land.

The negative held that the law of lineage did not apply in the succession to the Presidency of the Church, and cited the case of Eli and his sons, (1 S. m. 2:30), Lehi and his sons, and Joseph the Seer and his father. They held that "the gate," (Revelation, Feb., 1831—43:2), referred solely to ordination, and not to baptism.

They claimed that it was the right of Brigham Young and the Twelve to lead the Church after the death of the Seer, and that Brigham Young was the Successor in the Presidency, and that it was the duty of the Twelve to ordain and set in order all the officers in the Church, and cited in proof Revelation, March 28th, 1835, par. 30, and then added the claim of the Twelve that the Seer, prior to his death, "rolled the kingdom on to the shoulders of the Twelve."

They further held that the ordaining of Young Joseph by the late William Marks and others was not valid, for the reason that said Marks opposed the Twelve, and favored Sidney Rigdon's claims, and was finally disfellowshipped by the Twelve.

They held that Young Joseph's address at Amboy, when he was chosen and ordained, was, in effect an agreement that he would teach nothing but what would be pleasing to the Church, and that no prophet of God would do such a thing. Besides, they claimed his address had not "the ring" of one sent of God; and the fact that he was in good repute where he lived was against him, as all God's servants were persecuted; and that Joseph, instead of seeking the favor of his father's enemies, should have been thinking to avenge his blood.

They claimed that Joseph's non-activity in church affairs from 1844 to 1860 was evidence that his father had not appointed him his successor, and that the Lord had not designed him for that position.

They claimed That the Twelve were equal in authority with the First Presidency, and, that when Joseph was dead the Presidency vested in the Twelve—that they held all power and authority to lead the Church and direct all its affairs when Joseph was taken away.

They claimed that Pres. Young and the Twelve gave evidence of their right to preside over the Church, in the fact that they had sent the gospel to the nations, gathered many people, and filled the valleys of Utah with cities, towns and hamlets, of peaceful, industrious inhabitants.

The affirmative claimed that the cases of Eli and his sons, Nephi and his successors, the father of Joseph the Seer and his sons, furnished no proof against the law of lineage applying in the succession to the Presidency; but that they sustained the general law, and that the lineal heirs would be rejected of God only for good cause, He being the judge.

They denied that the death of the Seer elevated the Twelve to the right and authority

of the First Presidency, and held that the Twelve, after the death of the Seer, possessed no more nor different authority than they did before, and that their authority pertained, not to the affairs of Zion or her stakes where there were organized High Councils, but to the branches outside, and to the unconverted world—to the Gentiles first, and then to the Jews, and in proof quoted Doctrine and Covenants, Revelation, June, 1829, (16:5); Revelation, March 28th, 1835, (104:11, 12, 13); Revelation, July 23d, 1837, (105:2, 3, 4, 7, 11, 12); Revelation, 1841, (107:40); with the following instructions by Joseph the Seer:

"President Smith proposed the following question:—What importance is there attached to the calling of these Twelve Apostles, different from the other callings or officers of the Church?"

"After the question was discussed by Counselors Patten, Young, Smith, and McLellin, President Joseph Smith, jun., gave the following decision:—

"They are the Twelve Apostles who are called to the office of Traveling High Council, who are to preside over all the Churches of the Saints among the Gentiles, where there is a Presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the kingdom of heaven unto all nations, and to preach the Gospel to every creature. This is the power, authority, and virtue of their Apostleships."—*Mill. Star*, vol. 15, p. 213.

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to different Branches of the Church. When the Twelve are together, or a Quorum of them, in any Church, they will have authority to act independently, and make decisions, and those decisions will be valid. But where there is not a Quorum, they will have to do business by the voice of the Church. No standing High Council has authority to go into the Churches abroad, and regulate the matters thereof, for this belongs to the Twelve."—*Ibid.* p. 261.

They denied that the Twelve had authority to regulate and dictate affairs in Nauvoo after the death of the Seer, for that would interfere with their duties abroad, and bring confusion to the quorums and the Church; and they cited the following, in proof that this authority belonged to the High Councils:

"The standing high councils, at the stakes of Zion, form a quorum equal in authority, in the affairs of the church, in all their decisions, to the quorum of the presidency or to the traveling high council. The high council in Zion forms a quorum equal in authority, in the affairs of the church, in all their decisions, to the councils of the twelve at the stakes of Zion."—D. C. 104:14, 15.

"President Joseph Smith then stated that the Twelve will have no right to go into Zion, or any of its Stakes, and there undertake to regulate the affairs thereof, where there is a standing High Council; but it is their duty to go abroad and regulate all matters relative to the different Branches of the Church."—*Mill. Star*, vol. 15, p. 261.

"On the third of July [1834], the High Priests of Zion assembled in Clay county, and I proceeded to organize a High Council, agreeable to revelation given at Kirtland, for the purpose of settling important business that might come before them, which could not be settled by the Bishop and his Council. David Whitmer was elected President, and W. W. Phelps and John Whitmer Assistant Presidents. * * *

"From this time I continued to give instruction to the members of the High Council, Elders, those who had traveled in the camp with me, and such others as desired information, until the 7th, when the Council assembled according to adjournment, at the house of Elder Lyman Wight; present fifteen

High Priests, eight Elders, four Priests, eight Teachers, three Deacons, and members.

"After singing and prayer, I gave the Council such instructions in relation to their high calling, as would enable them to proceed to minister in their office agreeable to the pattern heretofore given; read the revelation on the subject; and told them that if I should now be taken away, I had accomplished the great work the Lord had laid before me, and that which I desired of the Lord; and that I had done my duty in organizing the High Council, through which Council the will of the Lord might be known on all important occasions, in the building up of Zion, and establishing truth in the earth."—*Mill. Star*, vol. 15, p. 109.

"In cases of difficulty respecting doctrine, or principle (if there is not enough written to make the case clear to the minds of the council) the president may inquire and obtain the mind of the Lord by revelation."—D. C. 99:10.

They claimed that while the foregoing, in respect to the duties of the Twelve and High Council, showed that as quorums they were "equal," yet their duties and authority were very different and dissimilar.

They also claimed, that when the Twelve, after the death of the Seer, assumed the leadership of the Church and dictated its affairs in the stakes, of which Nauvoo was one, they usurped authority, violated the law of the Church and the instructions of the Seer, robbed the High Council of its rights and hindered them in their duties, confused and misled the quorums and the Church, and opened wide the floodgates of error, misrule and corruption.

They denied that the Twelve had authority to ordain and set in order all the officers in the Church, and showed by Doctrine and Covenants, Revelation March 28th, 1835 [par. 8], that the Twelve could not call and ordain a Bishop. They further claimed that the Twelve, by this same revelation [paragraphs 30, 31], had their authority defined, and were limited to a certain revelation there mentioned, in respect to their powers and duties.

They denied that Joseph "rolled the kingdom upon the shoulders of the Twelve" before his death, and claimed that such a procedure would derange the Church, and violate its laws and usages. The Lord, in 1837, "laid the burden of all the churches [branches] for a little season," upon the First Presidency, (Revelation, July 23d, 1837, par. 7), and that Joseph the Seer rolled this burden upon the Twelve, where it of right belonged, is not improbable. But this did not invest them with the rights and authority of the First Presidency as is claimed.

The affirmative denied that Wm. Marks was legally disfellowshipped at any time; and held that being invested with the presidency of the High Council and Stake of Nauvoo, at the death of the Seer, he held the highest local presiding authority in the Church, and it was proper and lawful for him to ordain Young Joseph to the High Priesthood and Presidency of the Church. Wm. Marks opposed the unlawful teachings and doings of the Twelve, as may be seen by consulting the *Times and Seasons* for the Fall of 1844, but this did not justify their cutting him off.

The affirmative denied that Young Joseph agreed to teach nothing but what should be approved by the Church. His "Address," as published, was an imperfect skeleton of what he said, yet it does not justify the charge of the negative. Joseph had conversed with Elders Marks, Rogers and Blair, and learned

that the Reorganization had formally endorsed and adopted the Bible, Book of Mormon and Doctrine and Covenants as its standards for doctrine and government, and it was in view of this he made the pledge objected to.

The affirmative claimed, that the fact of Young Joseph's having favor and good reputation where he lived, and was known, is strong testimony in his favor, as the Lord promised to give "grace," "favor," "rest," and "safety," to all the Saints who would keep his commandments. Doctrine and Covenants, Revelation, June 22d, par. 7, 8.

As to Joseph's duty to revenge his father's death, it was neither his mission nor his nature. Revenge was utterly unchristianlike.

The affirmative denied that Joseph's inactivity in church affairs from 1844 to 1860 was evidence against his appointment and calling to the Presidency. They cited the cases of David, John the Baptist, and others, who were appointed, and some of them anointed and ordained, many years before they entered upon the active duties of their callings.

The affirmative admitted that the Twelve held "equal" authority with the First Presidency in respect to their "decisions," but claimed that their duties were very dissimilar, and that the Twelve were subject to the counsel, direction, and leadership of the First Presidency; and cited in proof, Revelation, March 28th, 1835, par. 12; Revelation, July 23d, 1837, pars. 7, 12. They denied that the death of Joseph the Seer gave to the Twelve the Presidency of the Church or authorized them to perform any duty that, by the law of the Church, was vested in and limited to the First Presidency. The Utah leaders had claimed, in effect, that it did, and this was one of the fatal rocks upon which they had forced and wrecked the Church.

The affirmative utterly denied that the leadership of the Twelve and Brigham Young, in Utah and elsewhere, gave evidence of their divine calling and appointment to the Presidency of the Church. They claimed that under the leadership of the Seer the Church increased from six members in 1830, to 200,000 in 1844—fourteen years—and now, thirty-seven years after the Seer's death, the Utah leaders could not show a following of 50,000 faithful, devoted, *baptized* members. They further claimed that a large proportion of the Utah Church members were "policy Mormons" and Infidels; while others, who believed in original Mormonism, remained in the Utah Church through fear of losing situations, losing social caste, losing trade or office, or of suffering persecution of some kind; and that the Church under wise, lawful leadership from 1844 to 1881, having a membership of near 200,000 to begin with, should have increased to millions now.

They further held that the unwise and unlawful doings of the Utah leaders in respect to tithing, the Order of Enoch, temple building, and the like were proofs that the leadership had been bad, and was not appointed or approved of God.

The negative held that Young Joseph was not the "Moses" man mentioned in Revelation, 1834, for he did not come doing the works of Moses. Moses cursed the enemies of Israel with lice, and frogs and flies, etc., but Young Joseph did nothing of this kind.

The affirmative replied that it was not implied that the man who should lead the Latter Day Saints out of "bondage" was to perform that class of works, but that he should lead the people by, and according to the revealed will of God. Jesus, and Joseph the Seer, were both said to be like Moses, (Deut. 18: 15 with Acts 3: 22; and 2 Nephi 2: 2, Doctrine and Covenants, Revelation, March 28th, 1835, par. 42), yet neither of them did that particular class of works. If the gentlemen on the negative would have their test applied to the Successor, they should demand the President of their church to marshal his frogs, produce his flies, and display his lice—they were welcome to the whole lot.

The negative closed the discussion (contrary to all parliamentary rules), at 4:45 p.m., Jan. 30th, presenting no new light, save a portion of Mark Antony's oration, and a statement that the affirmative did not teach the gathering, temple building, etc.

The discussion passed off very pleasantly, and Messrs. Thurman and Evans did well when we consider that they had little or no grounds for good argument. They are gentlemen of fair promise; and probably possess as good, or the best talent in the Mormon Church in Utah county.

The fruits of the discussion for good are already seen, and we look for further good results. Honorable discussion of leading church questions will lift the Utah Mormons up into the true light, and free them from error.

W. W. BLAIR.

Letter from Missouri.

Editor Herald:—I will write a few lines, hoping they will find a place in your paper; but I do not wish to draw too heavily on your patience, nor occupy too much of the space which the members of your Church may consider as belonging exclusively to them. I have not found the *Herald* all I could desire it to be, but because it contains information not found elsewhere, and because I desire to hear of the doings and whereabouts of those who have been, and I trust, are now my friends, it seems almost a necessity for me to take it. My heart has often warmed toward you and your people because of things I read in the *Herald*, but I must confess that I felt a real sorrow to find you an apologist for usury. It pained me to read your thrusts at Communism. That is a word which corrupt leaders in religion and politics use to frighten the innocent, unthinking people from investigation. But what is the meaning of this word, this bugbear, "Communism?" Readers of the *Herald*, pay particular attention and I will tell you. It means the state of having all properties in common.

Jesus Christ must have been a Communist, for as soon as the Church was set up at Jerusalem, Communism was a prominent feature in its practices—they had all things in common. Then it is stated in the Book of Mormon that the Church on this continent, which Jesus declared was built upon his gospel, had all things in common. There were no rich nor poor, free nor bond, (after the manner of men), nor classes among them. But mark the result of the introduction of wickedness. "And from that time forth they did have their goods and their substance no more in common among

them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true Church of Christ."—Nephi, son of Nephi, one of the Disciples of Christ, 1:7. Read whole chapter. The Book of Mormon condemns polygamy, denounces all secret combinations and teaches Communism, hence the world hates the book and wars against it. Now while your Elders are calling upon your people to repent and remember the new covenant, even the Book of Mormon, and former commandments, not only to say but to do the things contained therein, may I ask if it becomes the leaders of that people to speak of Communism as if it were something derogatory to manhood and derogatory to the character of Saints? How can any one suppose that Jesus will ever come to and translate any church that falls short of the ancient church, in doctrine or practices? Yet, he will come, and he will also translate mortals to immortality, for thus prophesied the apostle Paul.

But beware, O, ye who profess to be the Saints, lest the day of the Lord come upon you as a thief, and you be found without the wedding garment on; for how do you know that the day will not come till you are prepared? Is it not written, "Other sheep have I, which are not of this fold?" And again, is it not written in the Book of Mormon, that he has still other sheep, who are not of the land of Jerusalem, nor of this land, and that they shall hear the voice of the son of God? And how do you know that they are not more righteous than you are? Where now is John, the beloved of the Lord? Yes, and where are the Nephites who tarried? Think on these things; and though you may call me an apostate, a heretic, beware lest you, who claim to be God's Saints, be found, like ancient Israel, even fighting against the appointments of Jesus Christ.

J. L. TRAUGHEER, JR.

MANDEVILLE, MISSOURI.

"After Death."

FOLLOWING the above caption there was an article published in the *Herald* for July 15th, 1880, page 218, as an attempt to reply to an article of mine with the same head, found in the *Herald* for February 1st, 1880, pages 36-7. I have hesitated some time in making this reply, for fear some might impute unto me a zeal, but not according to knowledge, and thereby render myself liable to a charge of heresy. My object in this, as in my first, was not to gain notoriety as a controversialist; but, in showing a general rule that "no spirit ever did or would return to earth." I would in that at least, subvert to some extent the plans of that false wonder working power, in his work of deceiving souls in these last days. Now, Bro. R. M. Elvin, with the best of feeling and with all due deference towards you as a teacher in Israel, imputing unto you honesty in differing from my position, yet I am more than ever convinced, after months of review of this subject, "that during the separation, the spirit does not visit the earth;" and certainly, in your reply there is no evidence to the contrary. I will notice in brief some of your quotations. The first is 1 Thess. 4: 13-18; with these words are we to comfort one another, not that spirits shall come back and communicate with earth life.

"There appeared unto them Moses and Elias." There is no mention here of a spirit. Elias was translated. And as to the condition of Moses, the record says, "There appeared unto them Moses." Then turn to Hebrews 2: 14, and Jude 9th. Moses was in the condition of Moroni when he was sent to reveal the Book of Mormon, his body and spirit were reunited, for the following reasons, We are taught that the Book of Mormon contains the fullness of the gospel, (see D. & C, sec. 26, Cincinnati edition), and the Book of Mormon teaches concerning the soul, or spirit after death: "Thus they remain [the wicked] in this state as well as the righteous in Paradise until the time of their resurrection."—Alma 19: 5, 6. R. M. E. says "'Ace' seemed to be positive that Moroni will remain in the Paradise of God till his resurrection. (Italics are mine). Why should not I, when we have Moroni's own word for it? Moroni 10: 2. So it is with those other ancient worthies, that R. M. E. referred to as having work to do during the time of the restitution. He says further, "Have all these men been resurrected? If so, where is the proof?" From the fact of their presence in life after a period of separation of spirit and body, and that the word of God declares that the spirit after returning to God, remain in their respective states "until the time of their resurrection."—Alma 19: 5, 6; Moroni 10: 2. Is proof positive, beyond controversy. Bro. Elvin says "It would be in order for 'Ace' to give the date of Moroni's resurrection, so that the Church might have this glorious light."

Be assured, Bro. Elvin, as soon as I have a revelation to that effect I shall impart it forthwith to the Church. As I have had no revelation, neither made a pretense of a revelation thereto, it would be decidedly out of order to give the date of Moroni's resurrection. In conclusion I would say as I said in my first article, "the doctrine of spirits returning to this sphere and communicating with earth life is the basis of modern Spiritualism, that wonder working power, in antagonism to the power of God, by which many will be deceived, by which some Latter Day Saints are now in darkness through its power." As the world generally is accepting the idea of the spirit's return to earth, it makes the work of deception easy, and Satan to rejoice in his putative triumph. For the reasons and evidences produced in these articles of mine, I am safe to say that the spirit does not return to earth after death.

December, 1880.

A. C. EVERETT.

The Times of Restitution.

THE word restitution, as it regards the gospel, has reference to its being restored, or re-established on earth. This subject to every living creature who desires to be saved, should be of vital importance. Just before the Lord Jesus ascended into heaven, the early apostles seemed conscious that they were living in a very important dispensation; and as they preferred the government of God to that of man, they asked the Savior the question when he would restore the kingdom to Israel. They felt as the honest in heart who belong to God's kingdom established by the Prophet Joseph Smith do now; that God by his wondrous power was about to crush the power of Satan's king-

dom, and establish his own. The Lord was not angry with them for asking this question; but said, "It is not for you to know the times or the seasons, which the Father hath put in his own power."—Acts 1:7. But he did openly rebuke the self-righteous Pharisees for not discerning the times in which they lived. Christ said to them, "Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?"—Luke 12:66. They were like this generation who are out of the Church of Christ as established by God in these times of restoration, with apostles and prophets by the voice of revelation. They are lost upon the turbulent sea of time, without divine guidance. And yet, faithful elders are crying aloud, proclaiming that God has restored the gospel, and desires them to accept it, that they may know for themselves that God's servant who ushered in this last dispensation, has proved and established his divine mission by the fulfillment of every word he has spoken as regards these times of restitution. And, like all the old prophets, the reward he received from men for giving the great blessing, was the demand for his blood at Carthage. Hence the saying of Christ was again fulfilled, when he said "Which of the prophets have your fathers not slain?" But some would say, "I did not know that there need be any restoration of the gospel. Is it not preached in our Church? Let me ask, in which of the churches is the fullness of the gospel preached? It certainly is not in the Catholic churches. And if you go into any of the other churches you will find that as far as the principles of the gospel are concerned, as taught by Peter, Paul, or the rest of the apostles; viz, faith, repentance, baptism and laying on of hands, they are taught by no other church on earth but the Reorganized Church of Jesus Christ of Latter Day Saints. And the world would to-day be in darkness concerning these things, were they not restored by the prophet and seer of this the dispensation of the fullness of times. The apostle John in his desolate home on Patmos knew that the gospel would be taken from the earth, for darkness and apostasy had then set in; and in prophetic visions he saw an angel returning with it to the earth, Rev. 14:6, to be given through the martyred Joseph, to preach to all nations, kindreds and people. And to be assured that this alluded to these last days, read Rev. 4:1. "I will show you," said the heavenly Father, "what shall take place hereafter." And as God never had a church on earth without blessing it with signs and wonders in the manifestations of his presence; so with its restoration of the gospel. Now do the same blessings attend those that believe, Mark 16:17, because God is not a respecter of persons, but loves and blesses those that believe; as the thousands of obedient Latter Day Saints can now testify. The writer of this had this demonstrated to him some time ago by the power of the Holy Spirit. Being sent by his conference to a small place in Illinois (Alma) to preach the unsearchable riches of the restored gospel of Christ; I found the brother where I went to stay very sick of a disease of the bowels. His physician could give him no relief. He had been in dreadful pain for two or three weeks. After supper he went and lay down in agony. I sympathized with my brother, looked up to

the Lord and in his blessed name rebuked the pain and disease; the brother arose and was healed from that moment. For the promise is, "I will be with you always, even to the end of the world."

BRO. W. STILL.

Sr. Louis, Missouri.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, April 1, 1881.

By request we publish the following from *Saints' Advocate* for December.

WHAT MUST I BELIEVE?

THESE are serious times. The world is going in all directions at a break-neck speed. Many believe, but the mass disbelieve, or are strangely indifferent. To one looking on, the question would seem to be, not so much one of salvation, absolute, for salvation seems to be offered abundantly everywhere, but one of how little, or how much is there a necessity to believe that the salvation offered in the gospel economy as a reward for belief in Christ may be secured. What is a belief in Christ? What does it take to constitute a man an orthodox believer in Christ unto salvation?

Latter Day Saints are as much interested in this question as are any, or all others; and from the strange history modern Israel has been busily making for the past thirty-six years, there is reason to fear that many answers, widely different from each other, would be made to this simple inquiry, What must I believe to be saved?

The Saints of all classes are fond of putting before the people for their attention and consideration, the celestial salvation, or salvation in the celestial kingdom. Just what some of the extremists among them may mean by this term celestial salvation, we believe themselves can not intelligently explain; but we are contented to suppose that it means the best to which man may aspire, or that he can obtain.

To one proposition the larger portion of thinkers in all classes of believers in the latter day work will agree; that whatever salvation is accorded to man, or that he may receive, there is but one from whom it is received; and but one through whom it comes. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." In this statement the two are revealed, and no amount of special pleading in regard to the force and binding character of later revelations from God, will change this important revelation. These words were spoken by Christ while in the discharge of his duty as a "teacher sent from God." The blaze of his glory, left for love borne to man, was still upon him. The dread realities of man's disobedience and consequent destruction before him, and the wondrous possibilities unto which he and his followers might attain, in his mind when he uttered it; and therefore, there is no reason left for supposition that any subsequent reflection, or after-thought of Deity would ever change them, or their design.

The burden of the teachings of the apostles was in accord with this. Belief that Jesus was the Christ, formed the only central pre-requisite to baptism, sought to be enforced by them. Said

Philip, "If thou believest with all thine heart thou mayest." "I believe that Jesus Christ is the Son of God," replied the Eunuch. Upon this confession of belief this man was baptized—and who that believes in baptism will say that this man's sins were not there remitted and he saved if he retained his integrity? Whatever knowledge and wisdom he afterward obtained by study, meditation, and prayer, would go to the enlargement of the sphere he might, after the death of the body attain unto; but, so far as the fact of salvation is concerned, that would not be affected by belief or unbelief of other things, subsequently taught by the apostles or other teachers in the church. It would indeed appear that when some sought to enforce certain things upon some part of the disciples, or learners, the decision of the council was against such enforcement; and to "abstain from meat offered to idols, and from blood, and from things strangled, and from fornication," was declared sufficient. This seemed "good to the Holy Ghost," and those who kept themselves from these things it was stated should "do well." Acts 15:28, 29.

The Holy Ghost, it would appear, did not afterwards lose sight of the things then decided; for in both the Book of Mormon and in the Doctrine and Covenants, the declaration is made, "Whosoever believeth and is baptized shall be saved." That was declared to be the gospel; and whatever was more, or less than this was pronounced as coming of evil.

The gospel as taught by Paul, briefly told, is that men hearing that Jesus Christ is the Son of God, believe it; and repenting of their sins are received by baptism in water into fellowship with him and the redeemed. The evidence and token of their acceptance into such fellowship are provided by the gift of the Holy Ghost through the laying on of hands; and this Spirit continuing with the disciple leads into all truth and provides the power of life unto the resurrection from the dead, and secures the individual in the judgment unto eternal life. To this agrees the statements touching the gospel in the Book of Mormon, and the later revelations to Joseph Smith, upon the same subject.

From these things we conclude that if men believe thus much now, it is a belief unto salvation.

To say that salvation is to be made dependent upon a belief in later and differing conditions is to sadly embarrass poor humanity, and to charge the Deity and Christ with making changes in, and additions to the gospel economy without adequate reasons therefor. This we can not afford to do. It is true that it is written that man shall not "live by bread alone, but by every word that proceedeth from the mouth of God." But it is nowhere written that we shall accept words as proceeding from the mouth of God, that are unlike himself as he is revealed to us in Christ; and for this reason, Latter Day Saints, of all people, should be the last to be led away by what purports to be words proceeding from the mouth of God, that are distinctly in opposition to his word already received; and more especially, when a belief in such opposing declaration is declared to be essential unto salvation.

In answer then to the question, What must we believe? we reply, Believe that Jesus Christ is the Son of God; that the gospel is sent through him; repent, be baptized for the remission of sins, receive the laying on of hands for the gift

of the Holy Ghost; it will lead you into all truth, and raise you from the dead. He who believes this and keeps himself unspotted from the vices of the world will be saved.

JOSEPH SMITH.

EDITORIAL ITEMS.

WE offer the HERALD for one year to the poetical brother or sister, who will send us the best four verse song, with chorus, set to the tune known as "Rescue the Perishing," found in Gospel Songs No. 2; songs to be sent in within three months from April 1st, 1881, and the decision as to merit to be made by Bro. M. H. Forscutt and J. T. Kinnamen. The burden of the song to be some subject connected with the latter day work.

The conference of the Saints at New Bedford, Massachusetts, was noticed in the New Bedford *Signal*. We quote: "Quite a favorable impression was made upon the minds of the people in regard to the peculiar doctrines of this people, who have no connection with those of Salt Lake, but hold to the gospel as taught by Christ and his apostles."

Bro. John Potts, writing from Fall River, Massachusetts, March 1st, states that he was present at the organization of the New Bedford, (Massachusetts), Branch, February 20th. That the meeting was held in the house of Bro. Stephen D. Stacy, the house being the same that the Elders in the days of the martyrs held their meetings in. Another and striking evidence that the Reorganization is rebuilding the waste places of Zion, in the favor of God. Bro. T. W. Smith delivered a prophecy, some little time before, that a certain sister should be instrumental in aiding the Lord's work in New Bedford. This was verified, for Sr. Mary A. Smith began the work in that city by circulating some of the Church works, working up in this way an interest, and making an opening for her husband, Bro. John Smith to preach, which he did—result, a branch with eight charter members.

Bro. Alonzo Wingrove, writes from Walsingham Center, Ontario, March 1st, quite favorably of the impression made there by the labors of Bro. G. T. Griffiths.

Bro. Otis C. Eaton, from Winterport, Maine, says that times are dark and gloomy there. Only one in the vicinity outside of their own family that believes in the restored gospel, though many who say that they believe the word of life, but whose worship does not conform to that word. Himself and family still trust in the Lord, and wait for the coming of his Christ.

Bro. Benjamin Myers, writes from the Lindell Hotel, St. Louis, Missouri, that he has been sick; but is recovering. He united with the Church in January, and is pleased that so far he has been blessed. He believes that there are good, honest hearted people in other churches, but is satisfied with his identification with the Saints. Two of the Saints only, visited him during his sickness; he was sorry more did not call.

Bro. Gomer T. Griffiths left Fremont, Indiana, March 7th, for Coldwater, Michigan. He baptized three, March 3d.

We are also in receipt of a Salt Lake *Herald* for February 4th, containing the version of the Lehi, Utah, discussion between Elders Blair and Anthony and Messrs. Thurman and Evans; in which the writer concludes that the discussion was to the disadvantage of the Josephites.

Bro. Joseph A. Stewart, of Philadelphia, sends us the *Record* of February 17th and the *Inquirer* for the 24th. In the former an elder, George Emerson, defends polygamy, and is evidently from Utah, or belongs to the ministry of the Utah Church. In the latter is an extract from a letter by Bro. Blair to Bro. Stewart, on the subject of the progress of the work in Utah.

Bro. Joseph F. Burton baptized Bro. R. S. Livingstone at Hueneme, Ventura county California, March 1st, he rising from a sick bed through the prayers of the Saints at Laguna. Bro. Burton says, "The ministers are warning their flocks against us."

Bro. Wm. J. Weston writes from Cheyenne, rejoicing in the way, and striving for the prize.

Seventeen have removed from the Norton Creek Branch, of Quebec, to the States, leaving five. They are weak, but hopeful. So writes Bro. Wm. Nichols.

Bro. A. J. Smith wrote from Clear Lake, Indiana, March 13th, stating that three had been baptized by Bro. Griffiths while at the Lake. The labor of Bro. Griffiths was well received there and the Saints were well pleased.

Bro. J. O. Stewart wrote from Manchester, Texas, March 7th, 1881, that he had preached several times at that place. March 5th he baptized two, on the 6th two, and the interest was increasing. There seemed to be a change for the better in the neighborhood toward the teachers of the word. Bro. Stewart thinks no one would now be disturbed there in preaching the way of life.

Bro. J. Armstrong wrote from South Bend, Nebraska, March 7th. "Our branch seems to be doing better, spiritually, than for the past two years. There is a prospect for an addition to our number, the fruits of the labor of Brn. R. J. Anthony and Heman C. Smith. I shall cut the ice to-morrow for the baptism of one or more; and so they come.

Bro. M. R. Scott, of New Providence, Indiana, sends us a clipping from the *Times*, in which he defends against an attack made upon the Church very ably. Bro. Scott believes, and we think properly, that ministers of the gospel should act in a dignified manner, and be careful not to indulge in large stories among the people, that are difficult of belief. It would almost seem as if somebody had been careless.

Bro. D. L. Shinn writes from Clarksburg, W. Va., March 16th, 1881, that his family has been afflicted by sickness; but the Lord heard their cries and healed them; one, a daughter, being healed of diphtheria by administration. Two were baptized at Cabin Run, Bro. C. G. Ruley and wife, Victory. Blessings abide with the faithful.

Bro. W. C. Cadwell was elected mayor of the city of Logan, Harrison county, Iowa, on the 7th of March, at their municipal election of that date; upon the Temperance ticket, as against the Citizens', which means license.

Bro. Thomas Job, of Spanish Fork, Utah, is out in a work called A New Theory on Astronomy, which is being favorably commented on. It is being published by W. B. Smith & Co., New York; as we suppose, and will soon be on sale. The brethren fond of the study of astronomy can address Bro. Job at Box 1104, Salt Lake City, Utah.

Bro. F. P. Scarcliff was at Milton, Florida, at last advices, laboring in the field; Bro. Booker was with him.

Bro. John Burlington, of St. Joseph, Missouri, has enlarged his business as Transfer Agent in the city, until it has become a necessity to the place. That is the way every good man should do; adopt some proper calling or occupation, then make that a necessity to the community. Bro. Burlington sends us a paper for which we thank him.

Bro. J. W. Brackenbury sends us a weekly, Kansas City *Journal*, for February 24th, containing an interesting account of celebrated Aztec ruins at *La Casa Grand*, in Arizona; for which we thank him.

A Middleton, Ohio, newspaper, sent us by either Bro. M. B. Williams, or Bro. J. C. Foss, mentions the fact of Bro. J. C. Foss having been preaching at Amanda, Butler county, with quite good success; some had been baptized.

Bro. John Eames sends a Cheyenne *Leader*, in which he was advertised to speak Sunday, March 13th, at the English House.

Elders passing through Muskegon are requested to call on Bro. Charles Wickes.

QUESTIONS AND ANSWERS.

Has a District President authority to silence an Elder when the Elder's conduct is disgraceful? Yes.

Has a District President authority to call an Elder's Court to investigate the charge that is brought against an Elder? Yes.

This is how the New Bedford, Massachusetts, paper puts it:

"A branch of the Reorganized Church of Jesus Christ of Latter Day Saints has been established in this city, with the following officers: Elder, John Smith; Priest, Stephen D. Stacy; Teacher, James Morris; Deacon, William Talbot. This society started with three members, and the first public meeting was held, January 2d. The society numbers ten at the present time, and the membership is likely to increase considerably before long. The headquarters of this society is at Plano, Illinois. The members do not endorse the polygamous doctrine of the Salt Lake Mormons. Mr. Smith, the Elder of the society, is also president of the district, which embraces Boston, Fall River, Providence, South Yarmouth, Dennisport, Plainville, Douglass and Brockton, and includes about 500 members. Meetings are held at Mr. Smith's house on Thursday and Sunday evenings, and at Mr. Stacy's Sunday mornings. A delegation visited this city from Fall River, on Saturday, and attended a social, given at Mr. Smith's in the evening. Yesterday morning they attended the meeting at Mr. Stacy's, and in addition to these, a number of the Mormon organization which existed in this city in 1837, were also present."

The *Pittsburg Leader*, for Sunday, February 20th, contained the following clear and frank statement, which we commend to the consideration of our exchanges:

"In reply to many criticisms, Mr. Smith, the Mormon preacher of Pittsburgh, sends us a small letter of about forty pages, which he requests us to print as 'an act of justice' to him. We desire to be just, but we believe we can be that without covering a page and a half of our somewhat valuable space with the contents of what would make a good sized pamphlet. We have to be just to our readers as well as to Mr. Smith, and can not therefore surrender the space where they have a right to look for news to the missionary efforts of any sect whatever. It should be sufficient justice to Elder Smith to say right now and here, as we frankly do, that the evidence by which it is sought to prove that 'Joe' Smith or Sidney Rigdon stole the manuscript copy of Rev.

Solomon Spaulding's romance, and made the Book of Mormon out of it, is fatally defective. The thing can not be proved. The Mormons successfully riddle the testimony of those who assert it, and very fairly demand that Spaulding's romance be produced and the comparison made, or the slander be dropped. The fact that this romance, though alleged to have remained in Gentile hands, never has been produced, and can not be now, is *prima facie* evidence that it is not the original of the Book of Mormon. It is still true, of course, that it might have been—that the manuscript may have been sold to, or stolen by, the Mormons, and burned. But of these things neither is there a particle of proof. In fine, though the origin of Mormonism was only forty years ago, it is as obscure and confused and darkened by contradictory evidence as that of any of the religions of hoary antiquity. This is a fact which, if instructive in nothing else, is so in this: it shows how easy it is to start a new superstition even in the blaze of a high civilization; to surround its modest, and therefore unnoticed beginnings, with the testimony of signs and wonders and human witnesses, perfectly convincing to those predisposed to believe; and to make it well nigh impossible to confute and overthrow it, by any positive demonstration of its falsehood or by anything else, except appeals to those general principles of evidence which are satisfactory to people of liberal and scientific culture, but scouted by the masses.

EXTRACTS FROM LETTERS.

Bro. A. H. Smith wrote from his home in Stewartsville, Missouri, March 10th, 1881:

"I held three good meetings in St. Joseph, and left a good feeling there."

Bro. Heman C. Smith, from Oenaville, Texas, March 8th:

"I baptized two at Oak Island, February 28th. We had a glorious time here last Sunday, while fasting and praying for God to manifest his power. The Lord heard us. Praise his Holy Name! One or more will be baptized to-morrow."

Bro. E. C. Brand wrote from Willow Creek, Montana:

"The Saints on Reese Creek and Willow Creek are alive in Christ, as you will see by the enclosed letter. I am preaching in Bozeman City, on Saturday and Sunday, March 5th and 6th. The two branches double teams, and hold two days' meeting on Reese Creek, and following week the same on Willow Creek."

Bro. T. W. Chatburn writes from Shelby, Iowa, March 15th:

Bro. John H. Lake has been preaching here for some time and has done us much, and we hope, lasting good. Many are enquiring—some ready to obey; others would if they dared, but circumstances and conditions will not permit. We feel that the leaven is working, and the cause is steadily but firmly on the up grade, for which we feel to thank the Master."

Bro. George H. Graves, priest, laboring in Georgia and Alabama, sends a condensed report of his labors about as follows:

"I have organized two branches; preached seventy-eight times; baptized twenty-two; helped to build one church. A great and marvelous work can be done if the Church can send ministers forth into the field. I did not like the south at first; but after I began work and found out that no man could stand against the scripture, then I took fresh courage and went boldly into the work, and fought like a good soldier; and the Lord stood by me. Now I am sorry to think that I have to go away from here, and leave the people. However, my wife and child are dear to me; and I must return to them, if I can find them. Free will offerings have been given me to the amount of \$27.50, and out of that I have sent my wife \$21, using \$6.50 for my own needs. This is about my report since June 21st, 1880. I am

still strong in the faith. I have also been present at the blessing of three children, by elders of the Church."

We are sorry that the mission of Bro. Graves is cut short by circumstances painful to him and unavoidable, so far as the Church is concerned.

Bro. Gomer Reese, of Reese Creek, Montana, wrote to Bro. Lewis Gaultner, February 6th, 1881, and from this letter sent us by Bro. Brand, we quote:

"We had a good meeting last Thursday evening. White Father was prophesying, I could distinctly hear some persons singing that were not of the congregation; and at the close of the meeting most all the congregation heard a strange noise like the rush of a wind. It startled me when I first heard it, and the sound went upward, as if the angels were singing as they departed. Bro. Haws and wife and Julia saw a grand sight just as they get home from the meeting. They saw a man standing in the west; he first appeared as a great light, and the person seemed to stand in the light with a crown on his head."

Bro. James Caffall, storm-stayed at Blair, Nebraska, writes:

An iron leg chain in constant use is bright, but pile it up and let it alone, and it soon rusts. And so with an inactive Latter Day Saint. The busy active member, whose mind is burdened with anxiety attendant upon learning and performing duties, has no time to find fault with or stumble at others' faults, and because of constant activity he never tires. But strange though it may seem, it is the lazy Latter Day Saint who tires."

Bro. Joseph Lampert wrote from Binghamton, Wisconsin, February 27th:

"Brethren J. M. Wait and C. W. Lange preached in the Court House of Appleton, February 13th, to a very small congregation. Bro. Lange preached in German and in English in this vicinity. He understands the scriptures well, but talks broken. What his labors will bring forth, the future must tell."

Bro. George Wyman, Fontanelle, Iowa, wrote March 3d:

"Brethren Dodson and Hansen sowed the good seed of the gospel here, which is growing slowly."

Brethren, be encouraged. "In the morning sow thy seed, and in the evening withhold not thy hand. Thou knowest not which shall prosper, this or that."

Bro. D. McGoan, after ordering a "Life of Joseph," writes:

"I lived in Kirtland when the Church was first organized there, and I desire to see the history. I was young then and happy, and now I am old and happy. I know it is God's work, and shall do all I can to push it forward."

Miss Nettie Black writes from Dewitt, Arkansas county, Arkansas, February 28th:

"There are no Latter Day Saints in this part of the country except my mother; and she, although wandering alone, still remains steadfast and firm in her belief; for she has not been with, or seen any of the Saints for a number of years. Should an Elder be traveling through this part of the country, he is cordially invited to stop at Thomas Black's, five miles south-east of Dewitt, on the LaGrue Spring's road. There are a great many here who say that they would like to hear a Latter Day Saint preach; and they would welcome him at their houses."

Bro. Monroe E. Culver writes from Chicago, March 13th, 1881:

"I feel that where the world has taken from me, the good Lord has always, so far, since I have been in the Church, added two fold, and in many cases more, for that in which I lost."

Bro. Jerome Ruby wrote March 8th, from Buffalo, Iowa:

"We are still trying to push on the work. I shall meet Bro. Larkey at Maquoketa, this week, and go with him to Clinton, Iowa, on Monday."

Sr. Matilda Sly, writing from North LaCrosse, Wisconsin, says:

"We wish some of you Elders would come to LaCrosse to preach; there is a good many here that would like to hear you preach."

Bro. Alvin Hancock, of Quincy, Illinois, has found a band of worshipers in Quincy, calling themselves the True Followers of Christ. Of his visit to them lately he writes thus:

I have heard two discourses. The first speaker claimed that there were sixty-two commandments of the Savior, and that we could not break or neglect one of the least of these commandments without being guilty of all. They wash each other's feet, and take bread and wine frequently. They handle and play with poisonous serpents, and say it is just as much to be obeyed as any other command, that it is just as much a command as not to steal, or not to commit adultery; and that to obtain the Spirit it is necessary to take up serpents. The second speaker on rising, said that he had just received his lesson; which was the eleventh chapter of first Corinthians. He used up the whole chapter, in his way, claiming to preach what was given to him. They believe in the laying on of hands and prayer, to graft them in, as he called it, ('into the body'). They do not stand still when speaking, but keep walking backward and forward all the time, and looked as solemn as death itself. At the close of the afternoon service, I asked the one that spoke in the morning, who was the head, or leader; or starter of their church, and where it originated, &c. To this he replied, that was a mystery; that some man who had joined all denominations, and left all because they did not suit him, and one day he wanted his wife to take a walk with him; but the old lady thinking the old man crazy, told the big boys to watch, and she went with him. He took her around behind the barn and told her to kneel down, that he wanted to pray; so after praying, he said 'I have got it.' And the old lady said 'what.' He says, 'The gospel.' This was in Kansas they say. The old man went to preaching; preached about four years with but little success, until one day a strange man came to him and told him that he ought to be baptized; so he went with the stranger and was immersed, and after that he built up a large church in a little while, and they soon had all the gifts and blessings promised in the gospel: speaking in unknown tongues, interpretations, healings. They state that they have received lately, in tongues, the intelligence that the office of the ministry is soon to be taken from the earth."

News Summary.

March 8th.—A mob of infuriated fanatics attacked and pillaged an evangelical church in Marsala, Sicily, Sunday. The minister barely escaped with his life.

A dreadful plague is playing sad havoc in the villages of Mesopotamia.

A steamer and 768 bales of cotton were burned in the Yazoo river.

King Koffee, of Ashantee, at the head of his dusky warriors, is on the march towards the English settlements on the African coast.

The brig *Emma L. Hall*, had the first and second mates washed overboard and drowned, and the captain badly injured, in a gale on February 27th.

It is now ascertained that the earthquake at Cassamaciola, on the 4th, caused the death of 300 persons and the destruction of about 200 houses. The inhabitants of the village and vicinity have not yet recovered from their fright.

During the storm last week nine vessels were lost off the coast of Aberdeenshire, Scotland, and 100 lives lost. Two or three vessels were lost off the coast of Northumberlandshire, England, and all

hands on board lost. The *Ben Rhyding*, from Calcutta to Dundee, was also wrecked near Aberdeen, and thirty persons drowned.

The *Wilhelm Volckens* arrived at New York from Hamburg, after a voyage of 105 days, during most of which the weather was very severe.

The *Guiseppi Capuro*, from New York for Bordeaux, with a cargo of 265,107 bushels of wheat in bulk, October 16th, has not been heard from since and it is feared she is lost. She had a crew of fourteen men. The bark *Ire* is also missing. She sailed from New York for Trieste, with a cargo of oil September 21st, and had a crew of fifteen men.

9th.—In Hahabay Village, Ont., over 130 persons have been stricken with small pox. Twenty have died.

The Canadians are becoming alarmed at the continued emigration from their country to this country.

A whale boat capsized in Queenstown harbor yesterday, and seven persons were drowned.

A fire at Bolivar, Tenn., Sunday, caused the destruction of a great portion of that town. Loss \$30,000.

Twenty persons were arrested in Ireland yesterday, under the new Coercion act.

A cartridge factory, provided with American machinery, has been established in Constantinople. It is capable of turning out 30,000 cartridges per day.

10th.—A clerk who has been twelve years in the Dead Letter Office in Washington, has been arrested on the charge of rifling dead letters.

The Belmont Oil-Works at Philadelphia, and some adjacent buildings were destroyed by fire. Loss \$100,000.

Nine stores were destroyed by fire at Merillon, Wisconsin.

Eight buildings, including the Franklin Hotel, were destroyed by fire at Ridgewood, N. Y.

The jail at Quincy, Florida, was destroyed by fire last night. The Jailor not being about at the time, the inmates were burned alive. A resident who witnessed the horrible scene could hear the shrieks of the prisoners.

Queen Caroline, the widow of Christian VIII. of Denmark, is dead.

11th.—Lord Harrington stated yesterday that orders had already been given for the evacuation of Candahar by the British Garrison.

An American schooner has been lost in Fortune Bay. All hands were drowned.

The Parthia brought \$500,000 in gold from Europe to New York.

The epizootic prevails in San Francisco. Street-car travel is much interrupted in consequence.

A fire broke out in a wholesale drug house at Kansas City, Mo., and before it was got under control the drug house, a hardware store, a grocery house, and other property, valued at \$450,000, were reduced to ashes.

A fire broke out in a grocery store at Rosita, Colorado, and was not got under control until the greater part of the town was destroyed. The loss is estimated at \$150,000.

A vinegar factory at Dubuque, Iowa, valued at \$30,000, was destroyed by fire.

12th.—The Governor of Massachusetts, Mayor, Prince of Boston, Wendell Phillips, and other distinguished gentlemen have called a public meeting at Boston to take into consideration what justice and humanity require on behalf of the Indian tribes.

An old boiler which had been repaired, while being tested at Buffalo, N. Y., exploded; one of the proprietors of the works was blown to pieces, and seven workmen were killed and five others seriously injured. The damages done will amount to about \$50,000.

Thirty persons have been arrested in Ternel, Arragon, for advocating a republican form of government for Spain.

One million and thirty thousand dollars arrived from Europe to-day.

The Irish Disarming bill passed the House last evening.

British tax payers will be called on to pay \$25,000,000 of the expenses of the Afghan war.

The agent of the Chicago Burlington & Quincy Road at Colchester, Illinois, was handed a pack-

age containing \$9,500 for safe keeping for a few hours. He soon afterwards disappeared, and has not yet been heard from.

The first lot of strawberries was received in Chicago, yesterday from Florida. They sold at \$1.75 per quart.

14th.—The Cabinet has proposed to the King of Spain to grant amnesty to a Protestant clergyman now suffering imprisonment for holding Divine worship in Catalonia without having complied with the stringent regulations against the Protestant Propaganda in Madrid.

The Spanish Government has instructed the authorities to abandon all the prosecutions against the native Protestants and the agents of Bible Societies.

It is reported that the Boer terms are so dictatorial that peace is impossible.

Archbishop McCabe, of Dublin, in his Lenton pastoral, speaks in full sympathy with the objects of the organization of the Irish Land League; but does not give his approval to all the methods employed.

A large paper mill at Hyde Park, Mass., burned; loss \$75,000. A river steamer burned at St. Louis. She had on board as cargo 400 tons of sugar, jute and merchandise.

The Nihilists have at last succeeded in murdering the Czar of Russia. As he was returning from a parade Sunday afternoon a nitro glycerine bomb was thrown at his carriage. It exploded, killing or wounding several of the guards and bystanders, and doing considerable damage to the vehicle, but the Czar and the Grand Duke Michael, who accompanied him escaped unhurt. A second bomb was thrown at his feet, and it exploded with terrible fatal effect. His right leg was torn almost completely from his body, his left leg was badly shattered, and he received other frightful injuries. He was picked up insensible and conveyed to the Winter Palace, where he lingered an hour and a half.

A letter carrier in Chicago has been arrested for stealing four letters, supposed to contain money.

15th.—The Polish members of the Lower House of the Bohemian Reichsrath threatened to withdraw in a body yesterday from that Assembly if a resolution of condolence with the Czar's family was introduced.

A Communist, in an interview with a New York reporter expressed satisfaction at the Czar's assassination, and then went on to say that Gould, Vanderbilt, and other American monopolists had cause to tremble, as they were oppressors of the people. The hand writing was on the wall, he said.

Dr. Schmidt, the Socialist candidate for Mayor of Chicago two years ago, referring to the Czar's assassination, said his death was richly deserved,—a sentiment which was loudly applauded by the 2000 people he was addressing, in a public meeting.

Russakoff, one of the parties who threw the Bombs, one of which proved so fatal to the Czar, had been a student of the St. Petersburg Mining Academy for two years. The second bomb-thrower was also a young man, apparently of the student class. Both were disguised as peasants. Twenty persons were more or less injured by the bomb explosions. The Czar received the Holy Communion, according to the rites of the Greek Church.

The Czarowitz assumed the throne of Russia yesterday under the title of Alexander III. In his manifesto to the people he announces himself as "the Autocrat of All the Russias, Czar of Poland, Grand Duke of Finland," etc.

The Emperor of Germany wept bitterly when he heard of the terrible fate of the Czar, who, by the way, was his nephew, the son of his sister. Telegrams have been sent to Russia from this Government, and from all the crowned heads of the old world, sympathizing with Russia in her bereavement.

An old man of 70, attempted to murder his wife, aged 65, with an iron bar at St. Clair, Michigan.

About \$1,370,000 worth of Bullion was withdrawn from the Bank of England yesterday for shipment to this country.

16th.—The remains of the Czar will lie in state in the Royal Chapel for fifteen days. Prayers

will be offered nightly for the repose of his soul.

The school-boys living near New Bremen, O., wanted a vacation, and blew up their schoolhouse, using two kegs of powder for that purpose.

Eight inches of snow fell at Lincoln, Neb., last evening. The storm was the fiercest that ever visited that region.

A Nihilist placard was posted in St. Petersburg Sunday evening, warning the successor of the dead Czar that if he failed to adopt a liberal policy he would soon meet his father's fate.

A mass meeting of Communists has been called in New York, to rejoice over the Czar's death.

A requiem mass for the Czar was celebrated at the Russian Embassy at Washington yesterday, according to the Greek Church ritual.

17th.—An investigation yesterday of the ground in the vicinity of the new Czar's palace, revealed a mine, the opening to which was in a dwelling across the street.

An order has been issued by the Austrian Government, prohibiting the importation of swine, pork, bacon, or sausages, from the United States into Austria.

Another severe shock of earthquake was felt at Cassamacciola yesterday. Several houses were ruined.

The British House of Commons voted \$25,000,000 as a part of the expenses of the Afghan war to be borne by Great Britain.

A deficit of \$100,000 has been discovered in a savings bank at Winchester, N. H. The treasurer of the bank has assigned all his personal property to make the deficit good.

Fifteen persons in New York City have subscribed \$300 each to complete the college building for Indian girls, and one lady has subscribed \$2,000.

In speaking of the death of the Czar of Russia, the King of Prussia has said: "There seems now to be no protection for the lives of Royal personages."

18th.—It is said that the German Crown Prince is afraid to go to St. Petersburg to attend the Czar's funeral. The Nihilists, it is feared, may throw bombs.

A bomb of rather destructive properties was found in the pocket of Roussakoff, the Nihilist, when he was arrested. It weighed six pounds, and was rather formidable.

The new Czar and Czarina have taken up their residence in the Winter Palace.

There seems to prevail at Constantinople, and other places as well, the opinion that the Greco-Turkish difficulty will end in war.

A box containing a considerable lot of gunpowder was found in the vicinity of the London Mansion-House yesterday. A fuse was attached to the box, and had been ignited by some paper when it was discovered.

The Indians made a raid on a wagon-train near Puerto-de-Chocolate, N. M., and killed thirty men and burned the wagons.

19th.—A religious monument is to be erected on the spot where the Czar was assassinated.

The Irish disarming act passed the House of Lords yesterday, and only needs the Queen's signature to become a law.

There was withdrawn from the Bank of England yesterday \$1,245,000 worth of gold bullion for shipment to this country.

Notwithstanding the armistice the British troops are being pushed forward vigorously toward the Boer entrenchments. The Boers are in meantime fortifying their position.

Abdur Rahman, the Ameer of Afghanistan, has requested that the British troops be not withdrawn from Candahar for some time.

A tow boat on the Mississippi River exploded her boilers at Osceola, Arkansas, and killed four men.

Three hundred and fifteen houses, including the Custom House and Foreign Consulates were burned at Ireboli, yesterday, on the Black Sea.

Another registered mail pouch has been lost while in the custody of the Post Office officials at Chicago.

20th.—Friday was the most Spring-like day of the year, at Plano and vicinity, but at night it grew colder, and commenced snowing early on Saturday morning, which continued all day Sat-

urday, and did not cease till Sunday morning. It was accompanied with a strong north-east wind, and was altogether the worst storm of the season. This makes the fifth big storm since January 1st. The railroad was blockaded with huge drifts of snow, which by great effort of the railroad men was cleared by Sunday night. There were thirteen locomotives, two passenger trains, one stock and one freight train, standing here at Plano, accompanied by a large gang of shovelers and snow plow. The local passenger train was twenty-seven hours late, and the through train thirty-three hours.

21st.—A large quantity of arms were seized by the Austrians in the minaret of a mosque at Banjulika, in Bosnia.

A training stable and a dwelling were burned at Paris, Ky. Seven horses, valued at \$2,600, were killed.

22d.—The total cost of the Afghan war to the British has been, so far, \$97,500,000.

Rome, Ga., is badly flooded, and so is the country in the immediate vicinity.

Another war has broken out in the East. A Persian General, at the head of several Persian tribes, has crossed the frontier and pillaged the villages in the vicinity of Bagdad.

A boiler exploded in a mill at Middlefield, O., and killed three men.

Cypress trees have been planted round the spot where the Czar fell, and sacred pictures with lamps burning before them have been placed there.

The British House of Commons voted \$3,280,000 for the expenses of the Transvaal war last night.

23d.—By the collision of a passenger train with an empty car, left on the track, twenty-two persons were killed or severely injured, near Boudy, France.

The San Antonia and Corpus Christi stage was stopped fifteen miles north of Oakville, Texas, by four armed men, who robbed the passengers of \$400 and several watches and some jewelry, and rifled the mail-bag of valuable packages. One passenger secreted \$400.

A fireman and an engineer were killed, and two or three injured, by a smash up on the Lake Shore road.

A bomb with a fuse attached has been found in front of the Duke of Ossunas' palace, in Spain.

Will Thomas has been sentenced to seventeen years in the penitentiary, for the murder of Hyrum P. Allen, of Sandwich, Illinois. The murder took place February 14th, 1880, and it may be remembered that Bro. Stebbins was one who helped pick the murdered man from the floor and lay him on the bed.

24th.—At half-past five this morning, the dread alarm of fire was raised in Plano. The fire soon assumed large proportions, and was beyond the control of the many willing helpers, without any fire extinguishing apparatus save buckets and four or five ladders. It commenced in a cider saloon in the basement of the Excelsior Hotel, a large frame building, unoccupied at the time, which soon succumbed to the fiery element. Lawson's meat market on the west, next took fire and was consumed. From the hotel it leaped across the street east, and simultaneously a furniture store and a restaurant and tin store were ablaze, after which it took the whole block, comprising three grocery stores, a bakery and a drug store, and burnt itself out. It being daylight, the most of the goods were carried out in a somewhat damaged condition, many ladies heroically helping, notwithstanding the slush and snow in the streets. The Western Union Telegraph Company's office was in the drug store, and several families living over the stores were burnt out with some loss. By almost superhuman efforts, two frame buildings, one on the west and one on the east, and a large frame livery stable on the north, and a brick block across the street on the south were saved. The post office, a grocery store, and a hardware store, in the brick block, had all the glass broken by the intense heat. The Herald Office was one block west of the fire, on the same side of the street. It was a very calm morning, or the fire would have been much more disastrous.

Two shocks of earthquake were felt in the Island of St. Thomas, in the West Indies, on the 11th. A third shock was felt the next day.

Correspondence.

OENAVILLE, Bell Co., Texas,
March 8th, 1881.

Bro. J. Smith.—I have been a nominal member of the Church since last June 11th, and have never borne a testimony, for the reason that I was in darkness. I had hoped and prayed for an assurance of the truth of the work, and just as despair had seemingly engulfed me, interminable darkness closed around, I was brought to undergo a severe trial, in which the Adversary came near getting the victory. But thank God who sent his servant, H. C. Smith, to minister to us, I was made to rally and redouble my energies in resisting his attack. I feel my strength increasing, light begins to dawn out of obscurity and hope revives.

Although I feel weak and have been unprofitable, I now have a comforting assurance of an acceptance and reconciliation with God. Last night, while meditating solemnly in a prayerful mood, the following sentiments were shaped into form through the influence of his Holy Spirit.

Father, this veil of darkness rend,
Which now obscures Thee from my sight;
And a guardian angel ever send,
To keep my feet in the path of right.

Increase my faith, dispel my fears,
O, may I ever cling to Thee;
May doubts no more enthrall me here,
Send trials, but to strengthen me.

Let hope, sure anchor of the soul,
Be firmly planted in Thy love
When raging billows o'er me roll,
Then safely bear me up above.

O, fill me with a love so pure,
That I no other's faults may see;
This precious boon I would secure—
Which emanates alone from Thee.

'Tis prayer that lifts our thoughts above,
And faith secures thy promises;
But hope must center in Thy love,
If here we endure our crosses.

Your sister,
R. S. McMains.

ALLEGHENY CITY, Penn.,
March 8th, 1881.

Dear Herald.—I left home on December 9th, on visit to the Pittsburgh District, and arrived on the 11th. Met with the Saints; peace and quietude reigned through all the deliberations. Bro. Joseph Parsons and I were appointed to visit the branches of the district. I spent some time up the Monongahela river, trying to get the Bickertonite brethren to come to the true fold of God. Some of them are adopting the Book of Covenants as their rule of faith. They are holding meetings and baptizing some. I believe the only thing standing in their way is re-baptism, they are not ashamed to own the Latter Day Work.

On January 13th I left Allegheny City, for West Wheeling; found the Saints in a low condition. I preached at West Wheeling six times; conducted two sacrament meetings; left the Saints rejoicing, and the branch fully organized. Some of their members that came out of the Bickerton order have gone back. It seems there are those kind every where that are tossed about with little things. Visited Belmont Branch, found some excellent Saints there. Bro. James Craig accompanied me, and preached two times and assisted me in two other appointments; he is an excellent brother and an able workman. I preached in all six times. Next went to Lampsville, preached five times and attended other meetings; then left for Fairview, Marshall county, West Virginia; found the Saints in good condition, as Bro. J. Craig had been there a short time before; preached five times, left the Saints rejoicing in the good work of the Father. Left the Fairview for the Sugar Creek Branch; they had not had any one to visit them for a long time; consequently very much discouraged on that account; but thanks be to the Father, although they are the poor among men, I left them rejoicing in the Holy One of Israel. They have no

homes of their own, and if ever there was slaves in this great land of liberty, they are to be found in Tyler and Pleasants counties, W. V. These are the brethren that could appreciate Bro. Matthews' plan. I preached six discourses in that branch.

I have preached since January 13th twenty-nine times; baptized three, and attended a number of sacrament and prayer meetings. I have felt the Master's presence to bless with light, intelligence, and utterance. I have lacked for nothing, and tender my thanks to the Saints for their kindness, and shall ever pray that God may bless them with his Spirit; also with all needed temporal blessings.

Yours in the covenant,
J. P. KNOX.

PITTSFIELD, Ills., March 15th, 1881.

Bro. Joseph Smith.—I came to the above named place last Thursday, by special request. Our audiences have increased. I speak every evening this week. The Saints have a very fine church edifice in this town; the best, neatest, most tastefully finished of any church belonging to the Saints, the writer has ever seen. I am extremely well pleased with it. It does them great credit. It is valued at about \$1000. It is built after the style of the Kirtland Temple—on the interior. The Saints here are good people—their whole soul seems to be in the work; their efforts attest it.

I went to Ottumwa, Iowa, last month, by request of Bro. Charles Hall, who had gone there from Burlington, in search of secular employment. We "opened the work" in that city with more than fair success. The second evening of our service the following editorial appeared in the *Daily Courier* of that place; the leading paper of the city.

"Joseph Smith, Jr., head of the 'Reorganized Church of Jesus Christ of Latter Day Saints,' is making war on the degenerate and apostate branch of the Church in Utah. The Reorganized Church condemns polygamy as a criminal afterthought of the leaders. In the original Book of Mormon, polygamy is very bitterly condemned and emphatically forbidden; and the Reorganized Church of Smith, Jr., holds to the original Mormonism, which is harmless enough. The hosts of Joseph, Jr., have invaded Utah, and are bearding the polygamists in their dens. The Reorganized Church has its headquarters at Plano, Illinois."

The above is delightful in my estimation. It seems that God answered our prayer to send his angels before us to that city. I am to deliver my lecture here, on "Utah Mormonism." The first half is an expose of their false doctrine; the latter is in defense of the Reorganized Church, containing also, a brief history of monogamy and polygamy from the Bible and other historical works.
J. F. McDowell.

St. Louis, Mo., March 6th, 1881.

Bro. Joseph Smith.—It is just about a year since I wrote to you last, about the prospects of the work in this district. I think we have done well in holding our own as near as we have, considering the circumstances that we have and still do labor under. Many things that transpired in the past that would be unpleasant, as well as unprofitable to write about, gave the work a back set that time and the faithful perseverance of the Saints alone will overcome. We are increasing in love and confidence in each other, if not in numbers; and if we continue our numbers will increase by and by; unless the Iowa fever becomes epidemic here. But I am with the laity of the Church, like I am with the ministry, I value the quality more than the quantity, but still desire the universal triumph of God's truth, and will try and do what I can towards that end. We highly appreciate the "Life of Joseph the Prophet." Bro. Wm. Still preached the funeral sermon of our respected and aged sister, Sr. William Gibson to-day. She was in her seventy-seventh year. Bro. A. W. Reese and J. E. Betts, Sen., were here, preparing our annual report. They were in good spirits. The Lord is blessing us in our meetings. We are not dead if we are quiet.
In gospel bonds,
WM. ANDERSON.

WILMOTT, Ray Co., Missouri,
March 8th, 1881.

Bro. Joseph.—Our conference is over. We met in our new meeting house. Four were baptized. Parley P. Powell was one of the number; so you may calculate that I am feeling pretty well. Bro. Curtis and I did all we could in the last quarter in the way of preaching; but owing to the bad weather we did not do as much as we wished to. We are going to start again this week in connection with Bro. Cravens, to visit the branches. We have our meeting house enclosed, so that we can use it, and have money enough to paint it; and all we lack will be plastering and seating; and I think we will be able to do that before another Winter.

Yours in the faith of the gospel,
DAVID POWELL.

NEW BEDFORD, Massachusetts,
January 28th, 1881.

Bro. Joseph Smith.—On the first Sabbath in the new year, the first meeting for the preaching of the gospel under the Reorganized Church, was held in New Bedford, and the effort is continued every Sabbath. At our district conference held last Sabbath, in Dennisport, three persons from New Bedford were baptized, and are already rejoicing in the truth which is able to make them free; others are already investigating, and are near the door of the kingdom. The prospects are that a branch will soon be organized here, by the help of our heavenly Father. Our district conference was a success; the waves of peace flowed among the children of the Lord, from its opening to its close, and not a single ripple of discord disturbed the gathering of the Saints. The preaching services upon the Sabbath were attended by hundreds of people, eager to listen to the gospel as preached by this people, and the reception given to our people by those who are not of the faith, reminded me of what the Lord has said, "You shall find favor in the eyes of the people." And thus the gospel wends its way.

Yours in the faith,
JOHN SMITH.

St. Louis, Mo., March 18th, 1881.

Bro. Joseph.—I see in the *Herald* for March 1st, a letter from Bro. T. E. Lloyd, on the baptism of the apostles. In St. John 3:22, it reads like this: "After these things came Jesus and his disciples, into the land of Judea, and there he tarried with them and baptized." And in the 26th verse of same chapter, it reads, "And they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan to whom thou bearest witness, behold, the same baptizeth, and all men come to him." Now, in the 4th chapter of St. John it reads, "When, therefore, the Lord knew how the Pharisees heard that Jesus made and baptized more disciples than John, though Jesus baptized not, but his disciples." Is not that a positive statement that the disciples were baptized; if not, I would like a little light on the subject. Yours,
J. A. SWIFT.

CLINTON, Iowa, March 16th, 1881.

Bro. Joseph.—The *Herald* comes, laden with good things more and more. "The Crooked House," should set us all to work in self examination; "Past, Present, and Future" is grand, rich, and glorious. The editorial on uneasiness and gathered in Zion is grand, rich and instructive; all should heed it, and conduct themselves accordingly. But should not the shaking and sweeping and cleansing of the dust brush commence there? Let the answer come from the handle, the proper authority. Again, I see that Bro. T. W. S. gets a shot from the east, but the arrow was never sent by a bow of steel, strung by a cord of love; but was sent by a bow of silver, or gold, and strung with a cord of covetousness. Well, dear Bro. T. W. S., never mind that shot; for those in the front ranks must expect to get hit once in a while. But that arrow had to go clear through "Stormy Petrel" before it hit you; and by the time it gets as far west as here, I feel sure it will lose all its force. We have a battery formed here in Clinton, that blunts all such arrows; which is a practical demonstration of the laws of tithing, and if men that adhere to and

"teach the whole law" are not in demand east, we feel confident that God by his Spirit will open doors for them in much more productive and appreciative fields. You have my sympathy and prayers, and I bespeak the prayers of all Mother Cary's Chickens, Stormy Petrels, for you. One of the Iowa feathers of the dust brush, for unity and truth,
JOBE BROWN.

MONDAMIN, Iowa, March 7th, 1881.

Bro. Joseph.—While reading the *Herald* this morning, I feel impressed to write and express my thanks unto the Father for His mercies and blessings. I recovered from my illness last Fall, when I saw you last, without medicine; but the recovery was slow. My baby had chills and fever every day for six weeks after I came home from Conference. Friends advised me to give her something for it, but I prayed to the Lord, and felt that He would help me if I would continue faithful, and I feel that he did, for which I feel thankful, as well as for the many other blessings that I enjoy. I pray that his work may progress, and that the Saints may be blessed in serving him. I feel that his Spirit and peace are with me at present, and hope to ever retain the same in meekness and love. May God ever bless his people and those who are placed in authority over them.

Your sister in the one faith,
CHRISTIE STUART.

BATTLE CREEK, Nebraska,
March 3rd, 1881.

Joseph Smith.—One week ago to-day, Bro. Hyde and I left home for this place. Owing to the inclemency of the weather we have been able to preach but twice. We have appointments for this week, and expect to preach all the weather will permit. There are a great many calls in this district, and by working diligently we will not be able to fill them. I have made up my mind to spend the most of my time in the ministry; and have enjoyed a goodly degree of the Spirit in my endeavors. There is a bright day dawning for Central Nebraska District; the spirit of inquiry is rife, and I consider this a good token. I am young and inexperienced, and find many trials and temptations to overcome, but thank God that he has not left me alone. I ask the prayers of the Saints in my behalf.

Yours in love,
H. O. SMITH.

TABOR, Iowa, March 10th, 1881.

Bro. Joseph Smith.—I arrived home from the west on the 7th inst; found all well; had a pleasant trip home, having no delays, the road was free from snow until we got down into Nebraska; from there on it increased in depth, so here we have more than has been for years. I left the Mission in a healthy and prosperous condition; that is, some parts of it at least. I expect to attend the April Conference, if nothing prevents more than I know of at the present time. I hope the Rocky Mountain Mission will be considered favorably at the coming session. I am more than ever impressed with the thought that the Reorganized Church is the main agency that God will use to correct all mistakes that may have been in Utah, and by the leaders of that people. We are all forced to admit that reproach has been fixed upon the Church, and we as members and ministers of the body, ought to use our best energies to wipe out the stain and odium that have been attached to the name of Latter Day Saint. I consider that we owe that duty to God, to the Church, and to the world. I firmly believe a faithful, persistent effort will accomplish the work. I more than ever see, or think I do, the necessity of such an effort. The Utah organization and its power is the greatest obstacle possibly in the way, other influences are strong but of a different nature; and should the Reorganization stand in the front rank laboring to correct errors that have been of so long standing and so pernicious in effect, surely good, fair-minded men must accord the meed of praise she would justly merit. Then her ministers and members could go forth with a good degree of confidence, laboring for the ultimate triumph

and glory of the latter day work. Of course I don't look to see people fall desperately in love with Mormonism, but I do believe we can live as a body so honorable, just and true, that we may find favor to a degree at least, for it is said they shall find grace and favor, &c.

I have not written this for publication but would love to thank the Saints and friends in the Rocky Mountain Mission, for their kindly aid and general support. God bless them for their generosity; may he who provides for the sparrows abundantly bless his people. In leaving Utah and Idaho, I parted with many true and good friends. I shall always remember them with love unfeigned. May peace and love abide.

Yours in Christ,
R. J. ANTHONY.

MOLINE, Ill., March 16th, 1881.

Dear Saints.—I have been a member of Christ's Church six years, I think, the 12th of this coming July. I was baptized by Bro. Lake in Montrose, Iowa, and moved to Moline the first of August following; and had not heard the truth preached until Conference of 1879, at Plano, where I was again baptized, renewing my covenant, by Bro. Pitt. Since then I have been trying to live faithful, though I am weak. I feel that the prayers of the Saints have been answered; my little boy is almost well. I hope the Saints will remember me in their prayers that I may be strengthened and endure to the end.

Yours in the gospel,
JENNIE SUMAN.

RICHMOND, Ray Co., Mo.,
March 20th, 1881.

Bro. Joseph.—For the first time I have set my feet on the land called the "regions round about," and when I stop and think that over forty years ago, the Prophet stood in this city guarded as a criminal, it brings serious thoughts to my mind. I think of his appeal for redress, and how he was turned away with, "your cause is just, but we can do nothing for you."

I have just been conversing with Elder David Whitmer, the last of the three special witnesses of the Book of Mormon. His testimony is still the same as we see appended to the Book of Mormon. He expresses a strong belief in the Bible and Book of Mormon, holds that there should be no other name to the Church but that of *Christ*. He is very social, and a man of good repute. His testimony is good. I can only pray that the differences among the different forms of the Saints of latter days, which are wrong will be dispensed with, and I believe they will. I want to be one found battling for truth. I verily believe I ought to proclaim the gospel, and nothing else; hope to see the time when my soul will be satisfied, and Israel redeemed, the Saints purified, so that the glorious light of the gospel will be known from sea to sea, and a preparation made for the advent of the Messiah. As ever, yours in gospel truth,
J. R. BADHAM.

MAPLE VALLEY, Michigan,
January 17th, 1881.

Bro. Joseph.—I am laboring in the northern part of Michigan. There is ample opportunity for preaching the gospel of the kingdom all round in this part of Michigan. We only lack ministers of the word. There are open doors every where, with calls to come and preach. I met Elder W. H. Kelley, at Reese; heard some excellent discourses and good instruction to the Saints there from him. I learn that some have been baptized since he left. Bro. Delong is a good Elder and doing what he can in the ministry. I heard an able discourse by Bro. C. Scott, near Davison, Genesee county; Elders John Bailey and James Carpenter are laboring in new places in the vicinity of Five Lakes, Lapeer county, and Maple Valley, Sanilac county. Elder Matthew Pierson has made some new openings and trying to do what he can. Bro. J. J. Cornish is still laboring occasionally as circumstances permit, as on the week days he has to work to support his family. Elders Barr and Simons are laboring in their branches and the vicinity where they reside. Bro. Wilkie and Campbell are laboring with good effect. I am trying to spread the

good news of the gospel of the Master, as I know it is true. I have baptized five since the London conference. My heart is in the work. My prayer for the Saints that God may enable us to walk according to his commandments that we may rise to our privilege in the gospel and do good upon the earth.

My love to all Saints. Yours in the gospel,
ROBERT DAVIS.

CHICAGO, Ill., March 22d, 1881.

Dear Bro. Joseph:—I heartily approve of your position in the editorials in *Herald* of March 1st. If I believed that the Lord was going to visit Zion or the regions round about with judgments *à la* destruction, I would certainly keep away till they were over. Perhaps some want an excuse to get away, not finding Paradise there, and not gathering gold in the streets, and fruits and vegetables growing spontaneously, or without labor.

Zion will be redeemed with judgment, and that is defined to mean wisdom, skill, understanding, prudence, &c., the very things the parties referred to by you seem to lack.

The people in the regions round about I have found to be as friendly and as kind to us as a people when we mind our own business, and live in peace, and deal honorably with them, as are found anywhere, and are as worthy of our respect for their honesty and integrity, as our neighbors anywhere else, at least I have found them so in DeKalb County, Missouri. I truly believe that there will be a "time of trouble" for the inhabitants of earth, and of course America will not escape, but God has given us assurance of deliverance, not by running away, but thus: "Watch and pray always, that ye may be accounted worthy to escape these things which are coming to pass." "And all Saints who will keep and do these sayings (the word of wisdom), walking in obedience to the commandments, shall receive health, &c. * * * and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

If "all Saints" can become partakers of these blessings, it would apply to those in Zion as elsewhere. The Lord can and will deliver his people, if they trust in him, by keeping his commandments, and living by every word that proceedeth from his mouth. I have heard murmurings, deep and loud, because that there were not more revelations given, whereas there are many upon the record which are not at all heeded. If disobedience to what is already revealed and written will bring condemnation, additional commandments, if given and not regarded, would bring additional condemnation. While we are to remember the new covenant, or the Book of Mormon, we are as strongly commanded to "observe the covenants and church articles, not only to say, but to do them," and until the Church will do the will of God, as well as profess to believe it, it may expect vexation and trouble, and loss of much of the favor of God.

We were favored with an unexpected visit from Bro. Luff, on Sunday last. He gave us two very able, spiritual, and timely discourses. I rejoice that the Church is blessed with the labors of such noble, faithful men. The congregations here have been steadily increasing, and I believe the branch is in a much more united, and hence better spiritual condition. I would be willing to remain longer, but I believe I ought to return home for the summer, and see to our temporal concerns a little. I would prefer to return East, as far as Massachusetts District at least, after a while, for despite a few envious and evil surmising persons, I believe that the majority of the Saints desire that we should, or else we can not comprehend the meaning of words and deeds. I protest against a resolution even being moved and seconded in a Conference, asking for my release, when no accusation has been made, or fault found (to my face) of any impropriety of conduct, or error in teaching. The Church at large will not be deceived, I trust, by any such procedure, or pay regard to the plans of men who flatter me to my face, and in my absence seek to hurt my influence. Fraternally,

T. W. SMITH.

STEWARTSVILLE, DeKalb Co., Mo.,
March 12th, 1881.

Brother Joseph:—Last November I was called by the Spirit to go into the south-eastern part of Iowa to preach the gospel to the German people. I obeyed the voice and went to that place. I found the people full of prejudice against the truth, which we represent. The first night, I preached to a crowded congregation, with good liberty; at the close two rose to their feet and said that they never heard the gospel in such plainness before, and they believed that it was the everlasting truth. The next day they gave their names for baptism. I continued preaching in that place, and at the close of six weeks I baptized three more, and left many others investigating. I think that a good many of the honest will come out and see the light. After I came home I baptized two more in the branch. The German Stewartsville branch is in good condition. We live in union and peace, and enjoy the gifts of the gospel. I had several calls to come back to Iowa to preach, but my circumstances will not allow it at present; my prayer is that the Lord may raise up more faithful Elders, to spread the gospel among the German nation, as we realize that the time is short that the gospel of the kingdom must be preached to every nation, and then shall the end come, or the destruction of the wicked, I feel thankful to the Lord that he has called me from darkness to the wonderful light. My desire is to continue in the work, until the Master comes. Yours in Christ,

T. T. HINDERIKS.

MALAD, Oneida Co., I. T.,
February 21st, 1881.

Bro. Joseph Smith:—I am pleased to see that the *Hope*, comes safely to hand, also the *Advocate*. I wish that it could be placed in every house in Utah. I am of the opinion if the Saints would agree with their most friendly neighbors to read the *Deseret News*, taking good care of it, lend the *Herald* and *Advocate* in return, that good may result. Some strongly inclined Mormons will not read our works because we are apt to treat theirs too lightly. If our neighbors could be so induced to read our works in this way, prejudice would sooner be allayed, and an earnestness for truth-seeking would ensue; good, in the near future, returned for evil, and honest souls reclaimed.

I am pleased to hear of the success of the Elders in Utah and elsewhere. And how an Elder can feel contented to do without reading a paper of his own, like the *Herald*, I do not know. I feel lost without it. The progress of the work in this part is slow, and not very sure, as those who find fault with their leaders here, from good cause, after having been overcome by their false principle, yet infatuated by the same, having confided once in them, their plans and persons for the sake of advantage, now lose sight of the truth and the Author of good. While such is the case, and both truth and men are crushed in the earth, entirely disconnected alienated, the work will be slow, but when God's judgments are in the earth, the people will learn righteousness, if even it is too late. Two such formidable foes can never rise together hand in hand. Truth though vanquished for a season, must, yea will conquer, and the heart that (as the prophet Jeremiah says), is corrupt and desperately wicked above all things, will find its level even as filthy water. So will the truth and the righteous rise to their level and shine forth as the stars of the firmament of heaven. The ways of men are thus, so low; not so with the Saints who are Saints indeed. As Saints and readers of the *Herald*, let us not be ashamed of the truth nor the advocates of it.

Your brother in the covenant of peace,
WM. WORWOOD.

ADDRESSES.

Mark H. Forscutt, St. Joseph, Missouri.
Alexander H. Smith, box 179 Stewartsville, DeKalb co., Mo.
S. F. Sherrill, Oceanville, Bell co., Texas.
J. C. Foss, box 50 Plano, Kendall co., Illinois.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.
Joseph Squires, 603 Monroe street, Brooklyn, N. Y.
Henry A. Stebbins, Church Secretary and Recorder, Lamoni, Desauter county, Iowa.
Clauud Rodger, 823 Henry street, West Oakland, California.
J. Farrish Burton, Box 13, Santa Ana, Los Angeles Co., Cal.

Conference Minutes.

LITTLE SIOUX DISTRICT.

Conference met at Saints' Meeting House in Magnolia, Iowa, in said district, on Friday evening, March 4th, 1881, for prayer and testimony meeting; President of District, James C. Crabb, in the chair.

Met for business Saturday morning. James C. Crabb, president; Phineas Cadwell, assistant; W. C. Cadwell and J. F. Mintun, secretaries.

On motion Elder Charles Derry occupied the forenoon in imparting some good instruction, and bearing some encouraging testimony.

The following Branch Reports were read: Spring Creek, 47. Magnolia 156; received by letter 1, removed by letter 1. Pleasant View 17; removed by letter 3.

The following Elders reported: C. Derry, C. Downs by (letter), J. C. Crabb, W. C. Cadwell, D. Maule, L. N. Streeter, J. M. Harvey, J. B. Lytle, L. Marchant, S. Mahoney, J. F. Mintun, P. Cadwell, J. M. Putney, G. Montague and H. Garner. Also, Priest B. Kester.

Committee appointed to audit the Bishop's accounts reported that they had met at Little Sioux, February 20th, 1881, and found as follows:

Balance on hand at last settlement, June 7th, 1879,\$22 81
Amount received until November 30th, 1880,191 25

Total received\$213 76
Total amount paid out for same time.....106 37

Amount now on hand.....\$107 39

A discrepancy of \$19.10 appearing to exist between above report and corresponding reports of Bishop, it was moved that report be referred back to committee with instructions to itemize discrepancies, and report to a future conference. Motion lost.

Moved and seconded that report be received, adopted, and committee discharged. Carried.

On motion Elder Charles Derry was continued in his present mission.

On motion Elder J. C. Crabb was appointed to prosecute the case of Bro. William Shaw.

The following preamble and resolution were moved and adopted:

Whereas, the question of delegate representation is likely to be presented to the coming Annual Conference for definite action; therefore,

Resolved that we the Elders of the Little Sioux District in conference assembled declare, that should the conference decide to provide such delegate representation, that we favor having such delegates selected in the usual manner in representative bodies, by a direct voice and from among the members of the whole body, and not by virtue of any official standing in the Church.

The following petition to Annual Conference was also moved and adopted:

We, the members of the Little Sioux District of the Church of Jesus Christ of Latter Day Saints, in conference assembled, would respectfully petition your body to defer definite action with regard to delegate representation, to the Semi-Annual Conference of the Church, to be assembled in the Fall of 1881.

Preaching by J. C. Crabb on Saturday evening.

Whereas, there is a discrepancy of \$19.10 between the reports of Bishop Gamet as shown by the "balance on hand" in his December, 1880, report, and the amount as shown by his books, as evidenced by the report to this conference of the committee appointed to audit those books and accounts, and

Whereas, there is nothing of record to show the nature of those discrepancies, and

Whereas, we have perfect confidence in the integrity of Bishop Gamet and the correctness of his books, and are assured from the statements of a member of said committee that the Bishop is satisfied with the correctness of the report of said committee above referred to, and as we desire to have such irregularities corrected on the District Records; therefore,

Resolved that Bishop Gamet be requested to embody in his June report an itemized statement of items going to make up such discrepancies. Carried.

On Sunday morning, Elder Charles Derry addressed a crowded house, on the subject suggested

by the statement of a noted scientist of the day, to the effect that "Mankind is not old enough by a thousand generations to formulate a creed."

The Sacrament of the Lord's Supper was then administered.

Preaching in the afternoon by G. Montague. Good attention and interest.

Preaching in the evening by C. Derry.

On motion it was provided that three delegates be appointed by this conference to represent the Little Sioux District at Annual Conference.

On motion, Elders J. C. Crabb, Phineas Cadwell and J. M. Harvey were appointed such delegates.

Adjourned to meet at Little Sioux, Iowa, on the first Saturday in June [4th], 1881, at 10 30 a. m.

CENTRAL MISSOURI DISTRICT.

A conference met at the Saints' Church, Waconda Branch, Ray county, Mo., March 5th, 1881. J. A. Craven, president; J. N. Cato, clerk *pro tem*.

Branch Reports.—Waconda 42; received by letter 5, by vote 2, removed by letter 2. Carrollton, Valley, Alma, Hazeldell and Grand River branches, not reported.

Reports.—J. D. Craven (baptized 2), E. Curtis (preached 28 times, baptized 2), D. Powell, E. W. Cato, J. Westwood, C. Prettyman and Teacher E. F. Wright.

Resolved, that there be a committee appointed to canvass the district, to assist the branch officers of the district in righting the branches, that there may be better order and feelings than now exist. J. D. Craven, E. Curtis and David Powell were appointed.

Prayer and testimony meeting in the evening.

Report of Building Committee: The house is enclosed, but lacks plastering, painting, and some seats.

J. D. Craven was sustained as president, M. Trotter as clerk, and E. W. Cato as vice-president during the next quarter.

Preaching by Charles Prettyman on Sunday morning. Sacrament and testimony meeting in the afternoon.

Adjourned to meet at Carrollton, Mo., June 4th, 1881.

WESTERN WISCONSIN DISTRICT.

A conference convened at North Freedom, Sauk county, Wis., January 15th and 16th, 1881. W. Brunson, president *pro tem*; W. A. McDowell, clerk; G. W. Squire, assistant clerk.

Branch Reports.—English-German Freedom Branch 41 members; baptized 1, received by vote 7. Wheatville 26; died 1. Willow, no report.

Moved that we receive the report of the condition of the Webster Branch as recorded on the branch record.

2 p. m.—Elders' Reports.—M. V. Thayer, F. Hackett, A. L. Whitaker, A. W. Brunson, W. Brunson, F. M. Cooper (baptized 1), J. Bierline (baptized 4), reported in person; C. W. Lange reported by letter. Priest W. O. Clarson, and Teachers J. W. Whitaker and F. Ode reported.

Resolved that this conference accept the petition of John Egerer for a rehearing of the same, and that it appoint a court of elders to investigate the same, and report if possible before this conference adjourns.

Resolved that this conference grant the Wheatville Branch their request that the president appoint a court of elders to try the cases of Jackson Altizer and Jane Hasart.

Bishop's Agent's report read and rejected, as not being correct, and a committee appointed to examine and report at next conference.

Preaching by A. L. Whitaker in the evening, and by F. M. Cooper in the morning. Sacrament and testimony meeting in the afternoon. Preaching by F. M. Cooper in the evening.

Resolved that this conference authorize the president to appoint in each branch, a member as Sub-Bishop's Agent, and recommend said appointment to C. W. Lange for his sanction.

The president appointed J. S. Whitaker in Wheatville Branch. M. V. Thayer in Webster Branch, D. H. Carpenter in Willow Branch, J. B. Loomis in Freedom Branch, for Sub-Agents for the Bishop of this District.

Adjourned to meet at the call of the president.

The president called the conference to order January 18th, 1881, at 2 p. m.

Resolved that we receive the decision of the court of elders in the case of John Egerer.

F. Hackett, as president; W. A. McDowell, as clerk; and A. L. Whitaker, as traveling Elder in this district were sustained.

Adjourned to meet at North Freedom, Sauk Co., Wisconsin, April 16th and 17th, 1881, at ten a. m.

PITTSFIELD DISTRICT.

Conference convened at the new church at Pittsfield, Illinois, February 28th, 1881; J. Goodale, presiding; Emma E. Johnson, clerk.

Owing to impassable roads, but few in attendance.

Reports of Branches.—Pittsfield 43; added by baptism 1. North Bend 28, added by baptism 1. Alma Branch not reported. New Canton Branch disorganized by the death of its president, but the nine members left are in good standing.

Reports of Elders.—J. Goodale, C. Mills, R. Hendricks, G. Tipler. Priests J. Miller and F. Wetherbe reported.

Sr. E. E. Johnson offered her resignation as clerk of the district, and was released by vote of the conference. A vote of thanks was tendered her for past services.

Wm. F. Williamson was chosen to the office of district clerk.

Resolved that our district president be requested to visit the scattered Saints near New Canton, and try to effect an organization. If that can not be accomplished, the Pittsfield Saints invite them to unite with them.

Bro. J. Goodale was sustained as president of this district.

Adjourned to meet with the North Bend Branch, June 4th and 5th, 1881.

STRING PRAIRIE AND NAUVOO DISTRICT.

Conference was held at Farmington, Iowa, March 5th and 6th, 1881. Joseph F. McDowell, president; H. N. Snively, clerk.

Branch Reports.—Burlington 68; received by letter 1, expelled 1. Rock Creek 54. Keokuk 43; died 1. Farmington 57; received by vote 2, died 1. Eleven officials reported in person.

Bishop's Agent, A. W. Head, reported: On hand and received, \$30.24; paid out \$27.54; on hand \$2.70.

2 30 p. m.—Whereas, there is in the Church of Latter Day Saints abroad, and especially in this district, a negligence of duty on the part of the officers of said Church in seeing that the law of God is kept, according to commandment in the Book of Covenants, sec. 17, par. 7; sec. 42, par. 16, 21 and 23; also sec. 59, par. 2. And, Whereas, such negligence, we believe, has brought reproach on the Church. Therefore, be it Resolved, that we as officers of the Church in this District, will strive to see that the law of God is more fully kept by both officers and members.

On motion, the hours from three to five o'clock, Sunday afternoon, was given to the Farmington Saints for dedicatorial services.

Report of committee appointed to examine paper from Burlington Branch: "We find that according to precedent, it is a matter within the province of this conference, and we therefore recommend that a committee of two be appointed to investigate the difficulties named therein, and if they can not agree, they be authorized to choose a third person to assist in adjusting said difficulties."

James McKiernan and H. N. Snively were appointed a committee to adjust said difficulties in the Burlington Branch.

Resolved that Bro. F. Johnson preach this evening, J. F. McDowell to-morrow morning, and H. N. Snively in the evening, and that we have a prayer meeting in the morning.

Report of committee appointed to inspect transcription of District Records: "So far as our limited time would permit us to examine, we find the work well done, and would recommend its acceptance by the conference, and that the Bishop's Agent be instructed to pay the amount specified in the resolution authorizing the transcription of said records."

Resolved that a synopsis of the dedicatorial

services be sent to the Herald Office for publication.

On motion, J. F. McDowell was sustained President, H. N. Snively, Secretary, A. W. Head, Bishop's Agent for the District.

Adjourned to meet at Rock Creek, Hancock Co., Illinois, the 4th of June, 1881, at 10 a. m.

SOUTHERN INDIANA DISTRICT.

A conference convened at Hall's Ridge, March 5th, 1881; B. V. Springer, president; J. C. Foss, invited to take part, and act as clerk of the conference *pro tem*.

Report of Branches—Amanda 33; added by baptism 2. Pleasant Ridge 44. Union 24; removed by letter 1.

Reports.—J. C. Foss (baptized 2), B. V. Springer present; W. H. Chappellow, H. Scott by letter. Priests V. D. Baggerly (baptized 1), R. Eyres by letter; G. F. Weston present.

A letter was read from Bro. Harbert Scott, asking to be released from the presidency of the district, and was rejected. And on motion of J. C. Foss, he was sustained president for the ensuing three months.

Moved to sustain the authorities of the Church with those laboring in the district.

Preaching on Saturday evening and Sunday morning and evening by J. C. Foss. Sunday afternoon, prayer and sacrament meeting

Adjourned to meet with the Union Branch, the 11th day of June, 1881, at half-past ten in the morning.

Miscellaneous.

NOTICES.

To the Saints in Millersburg, Buffalo Prairie, and vicinity:—While on this Mission my wife informed me that she loaned some one in that region of country a copy of the first, or Palmyra edition of the Book of Mormon, which was given me by a relative, as a dying bequest of her son to me. For this latter reason, and the one that it was one of the first copies issued, money can not buy it, nor can any one retain it with my consent. I have written to some in that region concerning it, and have had no reply. Sr. Smith does not recollect who borrowed it. Now I wish that whoever has it will forward it to me at 619 West Lake Street, Chicago, Illinois. I have been placed at disadvantage several times in replying to attacks from our opponents on the Book of Mormon, through not having that book, or one of the same edition.

T. W. SMITH.

The next conference of the South-Eastern Ohio and West Virginia District will be held on the 14th and 15th of May, 1881, at Syracuse, Ohio, commencing at 2 p. m., on Saturday.

L. R. DEVORE, *President*.

The next conference of the Central Kansas District will be held in Netawaka, Jackson county, May 14th and 15th, 1881. A good attendance is desired.

DAVID WILLIAMS.

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.

SLY.—At St. Joseph, Missouri, February 14th, 1881; to Bro. A. D. and Sr. E. W. Sly, a son, named George Edward; blessed March 6th, by Elders Mark H. Forscutt and John Burlington.

HART.—At Oakland, California, March 3d, 1881; to Bro. William and Sr William Hart, a son. All doing well.

MARRIED.

ROBERTS—HARRIS.—At the residence of Bro. R. Finneger, Oakland, California, by Mr. C. C. Jinks, J. P., February 27th, 1881, Elder John Roberts and Mrs. Sarah E. Harris, all of Oakland, California.

BUTTERWORTH—RUDD.—In the Saints' Chapel, at Dow City, Iowa, by Elder Joseph R. Lambert,

March 20th, 1881, Bro. Charles E. Butterworth to Sr. Ida N. Rudd. May the peace and love of God abide with them while life shall last.

HAYER—DANIELSON.—At the residence of Bro. C. Danielson, father of the bride, in the town of Earl, LaSalle county, Illinois, March 17th, 1881, by Elder Joseph Smith of Plano, Bro. Lorenzo Hayer, of Miller, and Sr. Bertha Danielson, of Earl Township, LaSalle county, Illinois. A large number of relatives of the young people were present, an excellent feast was spread, and a very pleasant evening was enjoyed by all.

DIED.

BAILEY.—At Independence, Mo., Feb. 24th, 1881, Sr. Rebecca M. Bailey; aged 63 years. Sr. Bailey was baptized in November, 1862, by Elder Joseph Morrill, since which time she has been a faithful adherent to the Church. Funeral sermon by Eld. Joseph Luff in the Saints' meeting house.

SMITH.—John Smith was born in Union county, South Carolina, February 13th, 1799; baptized into the Church in Daviess county, Missouri, September 1st, 1838, by Henry Jacobs; was ordained to the office of High Priest in Adams county, Illinois, by Hyrum Smith; died at Macedonina, Iowa, January 12th, 1859; strong in the faith of the latter day work.

SMITH.—Sarah Smith was born in Hancock county, New York, March 19th, 1807; was baptized into the Church in Erie county, Pennsylvania, January 3d, 1833, by Lyman Johnson; died November 15th, 1880. The following is taken from the Macedonina, Iowa, *Tribune*:

Softly wave the silver hair,
About that aged brow
That crown of glory worn so long
A fitting crown is now.
Fold reverently the weary hands,
That toiled so long and well,
And while your tears of sorrow fall
Let sweet thanksgiving swell.
She's safe within her Father's house,
Where many mansions be;
O, pray that thus such rest may come,
Dear hearts, to you and me.

SMITH.—At Wheeler's Grove, Pottawattamie county, Iowa, January 6th, 1881, of chicken pox, Abraham Clifford, infant son of A. and Olive M. Smith, aged 9 months, 3 weeks and 1 day.

"Our little darling's gone to rest,
His suffering now is o'er;
Among the shining cherubs' band,
He rests forever more.
Lord, help our sad and lonely hearts,
To say, 'Thy will be done,'
And may we meet our babe again,
When the victory is won.

EATON.—At Winterport, Maine, December 18th, 1880, Sr. Abbie B. Eaton, aged 22 years, 8 months, and 4 days. Her father had been away, but learning of her sickness, he returned, found her conscious, but persuaded that she was going hence, she having a premonition that she would not recover. Of her departure she talked calmly and firmly, exhibiting an unshaken hope of life eternal. Rev. Blanchard, of the Congregational faith, pronounced the sermon. Text, "In my Father's house are many mansions."

GRIFFITH.—At the residence of his brother, Willard, Fremont county, Iowa, December 27th, 1880, of consumption, Bro. Alfred M. Griffith. He was born in Youclet, Cuyahoga county, (now Lake), Ohio, February 6th, 1828; was baptized near Council Bluffs, Iowa, by Bro. Goreham, on the 15th of September, 1880. Funeral services by Bro. A. J. Cato.

We would not disturb our brother,
From his quiet, peaceful rest;
For he is only but another
That joins the throng of the blest.

HART.—Near Coffeyville, Kansas, February 16th, 1881, Bertha C., only child of James and Sophia Hart, aged two months and 20 days.

The clouds of grief are keeping
The shadows round our head,
O, blame us not for weeping,
For our little darling's dead.

ASHLEY.—Near Lower Lake, Lake county, California, January 13th, 1881, Daniel B., son of Bro. I. G. and Sr. C. S. Ashley aged 11 years and 17 days. He had a lingering sickness of four months. He said, a few days before he died, that if he died he would go to God and try to get a place for all our folks. He had been blessed by Brn. J. Cobb, and A. Haws. Funeral from the house; prayer by Bro. J. Cobb.

MULLENDORRE.—Near Valley, Nebraska, April 11th, 1880, of consumption, Bro. William Mullendoore, aged 22 years, 9 months and 4 days. Baptized and confirmed by Elder I. N. Roberts, at Gaylord, Kansas, April 20th, 1879. His people denied his membership, hence this notice.

MALMSTROM.—At Springville, Utah, February 19th, 1881, Sister Anna Margareta Malmstrom, aged 78 years, 2 months and 15 days. She was born at Jamala, Aland, Sweden; baptized May 11th, 1880, and died in full faith, wishing to meet her Savior.

"Grieve not, my dearest children,
I am only freed from pain;
O put your trust in Jesus,
Until we meet again."

She had learned to abhor the latter day apostasy in the Utah branch of the Church.

LAMPERT.—At Binghamton, Wisconsin, February 8th, 1881, Anna Catharine, only daughter of Joseph and Susanna Lampert. She was born in Oshkosh, Wisconsin, December 3d, 1877, and was at her death aged 3 years, 2 months, and 5 days old. Her parents feel sad and ask the prayers of the Saints. Funeral February 11th, 1881; sermon by C. W. Lange, February 17th, 1881.

We did love our rosy Anna,
With curly hair and pleasant eyes;
But she now sings the hosannah,
In the far off Paradise.

PUBLICATIONS ISSUED AND FOR SALE

BY THE
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. Published semi-monthly, sixteen large pages. Price \$2.15 per year, half year \$1.10, free of postage. **JOSEPH SMITH, Editor.**

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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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1 April 81.

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.** \$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.

"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. 28.—Whole No. 453.

Plano, Illinois, April 15, 1881.

No. 8.

FAITH.

"The clouds hang heavy round my way,
I can not see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in his,
While all is dim;
To close my weary, aching eyes,
And follow him.
Through many a thorny path he leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that he is close to me,
My God, my guide.
He leadeth me and so I walk
Quite satisfied.
To my blind eyes he may reveal
No light at all;
But while I lean on his strong arm
I can not fall."

An Offender for a Word.

It is an easy thing to make a man an offender for a word; much easier than some would suppose.

In an editorial in the *Herald*, not very long ago, it was pointed out quite pithily, as it was thought, the nonsense and inutility of tobacco using; and in doing so, a computation of the amount spent by even an average moderate user of the weed, provided the money were put at interest was made; and it was further stated that the man who used tobacco, a luxury in which wife and children did not share, "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 had literally chewed and smoked himself out of house and home."

In reply to this editorial there were published two articles; neither of which, so far as any personal charge contained in them is concerned, should be noticed; but, because the writers represent the ideas of a class, both in and out of the Church, a few thoughts may not be amiss. It is recommended that these men read the editorial complained of once more, and see if they do not discover that the editor did neither advise nor condemn usury, but stated simply what certain sums would amount to if put at interest at the end of a certain period of time. He who wastes his energies and money in the indulgence of his own appetite for so useless a luxury as tobacco, ought not to complain of hard luck, was the principal point aimed at in what was written, and it was not to berate the common stock

idea of the apostles, or the brethren of the Book of Mormon that communism was named. It is proposed now to examine the questions of interest and usury; as it is believed that much has obtained among Latter Day Saints on these subjects that will not bear close scrutiny, as is the case with some other ideas of radical and extreme nature.

Interest, as relates to money, is a certain rate of percentage paid by one man to another for the use of money. Usury is an unlawful, or exorbitant rate of interest exacted for the use of money.

The writers of the replies referred to, in common with the class which they represent, make the mistake of confounding interest with usury, and pronounce any consideration paid for the use of money, usury. As for instance: A. may have a hundred dollars in money; no matter how he may have earned it; he has collected and saved it; it is as clearly his as the clothing he wears, the food he eats, or the right to occupy the house and land where he dwells. This money he may spend in any way pleasing to himself, so far as the right to dispose of and part with the possession of it is concerned. He may buy land, horses, cattle, sheep, hogs, corn, or any other article of produce, or manufacture, and that which he buys he may keep, use, or sell again. He may sell at less than he gave for it, or he may sell for any advance on the original cost to him that he chooses to ask and others choose to pay, without incurring liability to be charged with criminality, either legal or moral. He may buy calves, colts or pigs at a small price, transport them to other markets and sell them at one, or twenty, or fifty per cent advance; or he may keep them, and after they have grown, sell them and their growth, whether that growth has been from the common provision of nature, costing him nothing, or has been the result of cost and labor to himself, and do all this legitimately. He may even buy articles of use, buggies, wagons, horses, or farm implements, and loan these to his neighbors for hire, per day, month, season or year. As Bro. A. lent his \$100 to Bro. B.; and who, because Bro. B. objected to the payment of usury, (consideration for the use of money), charged him no interest; Bro. B. bought a horse with the \$100, and afterward lent, or hired the horse to C., D. and E. and others, for twenty-five cents per day, a very reasonable rate for the service of the horse, as both they and he thought. At the end of the year B. found that he had loaned his horse two hundred days, and had received for his service \$50; which he placed with \$50 otherwise earned and paid his debt to Bro. A. The keeping of the horse while in use by C., D. and E., had cost him nothing. Or A., ob-

jecting to usury, would not lend his money to any one; but, not content that the money should lie idle, he bought four town lots in L., and at the expiration of four years sold the lots for \$100 each, a fortunate improvement of village prospects having increased the value of that class of property so that he sold at the market value. Or, putting the money with a neighbor they started a store, buying and selling goods, some of which were sold at one, some at ten and some at one hundred per cent, all of these things involving no risk of being charged by the opposers of usury with breaking any law of polity or morals.

Again: A. borrowed \$1000 of B., knowing where he could buy one hundred acres of land, which he was assured that he could sell for \$1200. He sold the land as he anticipated, returned the \$1000 to Bro. B., stating that he was conscientiously opposed to any man taking interest for the use of money, it was all wrong was this taking of usury. "O," said he, "blessed is he that putteth not his money out to usury." All this is held to be proper; but if A. lent his money, as money, and took one or ten per cent for its use, it is called usury by them, and unlawful.

In all communities there are prudent, saving men, who accumulate wealth, more or less. These men are sought by numbers of their neighbors to get temporary assistance; either to relieve themselves of embarrassing circumstances, brought upon them by misfortune or improvidence; or for the purpose of bettering their condition by joining a little capital with their labor. The most of these men thus seeking help are honest, the help they ask for will greatly aid them, and they can afford to share the profits, or increase that the use of the money they want or need may secure to them; this increase they propose to share with him who is willing to aid them. Here the question rises, Is the unity of interest and welfare mutual; or is the one under moral obligation, by virtue of gospel law, or Christian profession and fellowship, to grant the use of moneys to his neighbor's increase or benefit without charge? And is he a breaker of the law of good citizenship if he take a lawful (legal) sum, percentage, for the use of the money he may lend? Those who hold that anything paid in consideration for the use of money is usury, and condemn it as usury, say, Yes; and name him who takes such consideration usurer, a taker of usury.

Money considerations for the use of moneys used to be paid, and were regulated only by the agreement between the parties; and any sum might be demanded and paid that the generosity or rapacity of the lender might ask, or the wants or necessities of the borrower de-

mand, or permit; and to day under the common law this might still be done; the terms of the contract, the agreement of the parties alone be the limit to the sum to be paid. But, the justice and equity of the interdependence of men in advanced society made statutory rules necessary, and the law-makers began to draw the distinction between the right and the wrong, between a just consideration for benefits conferred and received in the use of another's property, and an unjust and unfair compensation wrung out of a man's necessities by avarice and rapacity. While this consideration to be paid for the use of money was subject to agreement only, great abuses were possible; and the possibility became a fact, and wrongs resulted. He who toiled and saved, thus becoming wealthy; or he who by fortuitous circumstances fell into fortune, had opportunity to benefit his fellows, or oppress them. If he distressed them, he was an oppressor; if he aided and benefitted them, he was a benefactor. The increasing depravity of humanity in social aggregation developed the practice of taking advantage of the opportunity to prey upon the necessities of others, by insisting upon large returns for the use of money;—the "root of evil" bore ample fruit.

At first, there must have been a distinction: but the translators of the Bible seem to have given but one meaning to the term used to indicate money paid for the use of money, and that appears to have been usury. The classes who lent money for money returns were called usurers. Later on, when the requirements of society demanded protection and care of the weaker from the stronger, all classes of weaknesses came up for examination; among them those weak in wealth, who by misfortune became subject to oppression through the taking of improper sums for the use of money needed by them, to maintain themselves. This gave rise to the necessity of discriminating between right and wrong in this question, and a very proper distinction was made; a decision was reached that it was proper that some rate of compensation might be paid by one man to another for the use of money: and the only difficulty in the case was to determine what this rate might be; when it was settled it was done in this manner; all kinds of business in which money might be employed as a factor were considered, and an average struck; as for instance, a shekel of silver, or gold, if invested in coarse and cheap merchandise, would by careful management, give a yearly increase of one hundredth part of its own value; or if invested in fine and costly fabrics it would give an increase equal to its own full value; this was increase, or interest. It is evident that somewhere between the extreme limits a mean was agreed upon; up to that mean and below it was interest, and that a man might properly take; above that it was extortion and retained the name of usury; for the latter term now means in the universal language of the world, an unlawful rate of interest, or increase; a strained and extortionate value placed upon the use of money as money.

The average at first may have been high, and doubtless was, owing to the nomadic character of the race, and the insecure tenure of securities and pledges for payment; the unstable nature of property in predatory warfare, and the precarious character of the flocks and herds which constituted a great part of the

wealth of the ancients among whom the taking of money for the use of money began. Advancing civilization made necessary permanent homes; this required a fixed interest in the soil, resulting in recognized ownership, that might be exchanged. This, of course, removed much of the insecurity attaching to pledges, and by slow but just degrees the rate of consideration for the use of money was lowered, making the distinction between proper interest and extortionate exaction more and more marked. The rates to be paid were no longer left to agreement only, but statutory enactments declared what would be legitimate increase; and this has been governed, to some extent, by the ever increasing ways in which money might be profitably employed, until the average rate of increase from moneyed employments has reached a low figure. It is only a few years since the rate of interest in Illinois was twelve per cent by agreement, then six by law and ten by agreement, now six by law and eight by agreement. This increase in the fixed nature of securities, or pledges, and decrease in the rate of consideration, demanded and received a change in terms; and now the rate fixed by law is called interest; above that is made unlawful, and is called usury, and punishable.

But lest the class referred to may deem this all outside of the scriptural argument they offer, let us examine the texts in which the word usury occurs.

Exodus 22:25. In this text, the proviso is made that if a man lend unto the poor of the Lord's people, he shall not be as a usurer to them; clearly indicating that what is meant is that he shall not oppress them. Deuteronomy 23:19, 20; recognizes the common right to agree upon terms, but protects only the brother of the lender; but permits lending upon usury to the stranger.

The case in Nehemiah is that of an oppressed people upon whom a tribute had been levied by a king. To pay this tribute the people had raised money upon unjust consideration; and from this usury, Nehemiah relieved them. There is nothing to govern the case of interest as a rule. Leviticus 25:35-37, refers directly to "thy brother," and warrants the conclusion that the taking of consideration for the use of money was recognized, even under the law.

From these instances it is not difficult to gather that the statement of the 15th Psalm is intended to cover the taking of unlawful interest, usury; or the exaction of interest from those unable to pay; or those whom it would be oppressive to demand usury from.

Proverbs 28:8, declares a simple truth and evidently refers to the man who makes the getting of riches his sole object, for usury, (unlawful interest), and unjust gain are joined together.

In Isaiah 24:2, the reference is given to show the common fate of all classes; bringing the class of men who deal in money as money, under the head of him that taketh usury and he who pays it. No judgment for or against the practice should be based on this text.

Jeremiah 15:10. In this text, the prophet complains bitterly, and in his complaining declares his innocence of having engaged in money traffic, out of which the jealousy of his fellow men against him might have risen; for he had neither paid, nor lent on usury, (unjust and unlawful interest).

Ezekiel 18:5-14. Here the word of the Lord declares the character of him who should live; and the first clause makes him free from condemnation who is "just and does that which is lawful and right." Distinction between things lawful and things right is made, and it seems fair to presume that the things lawful are the things which the law declares shall be done or shall not be done. Usury, (unlawful interest), is one of them. In 22:12, the usury complained of is explained in these words "and thou hast greedily gained of thy neighbors by extortion."

But, there is a phase of the question, either forgotten, or dexterously left out of sight by the class who object to the payment of interest, (consideration for the use of money), and who call all interest usury, meaning extortion. In Leviticus, it is only the *poor man* "fallen in decay" that is included in the command. And not only money, but "increase," which may be freely construed to mean rents for houses, lands, the use of victuals, crops, teams, and other classes of property are comprehended. Those who make strong appeals to these statutes of Moses, and the law, and who base radical constructions in regard to personal actions, judgments of crime or righteousness upon single passages in the statutes, must not complain if those statutes are strictly construed against them. In Deuteronomy, one of the strongest texts cited by writers against the taking of interest upon money, that found in 23:19, 20, the restriction against usury is in favor of "thy brother;" and money, victuals, and any thing else that is lent, for a consideration are included. But, to show that there was a lawful lending in practice and recognized, a provision is made "unto a stranger thou mayest lend upon usury." This statute construed as before, freely, shows that fair and just recompense, for the use of money, land and other classes of property, was not only practiced, but was permissible; but that within the community of brotherhood, no rule of exaction by which a brother might be oppressed was established by statute, though the stranger might lawfully be compelled to keep his agreement to pay hire for the use of either lands, properties or moneys. In proof that this view is not a strained one, read Nehemiah 5:5-10. In this account, owing to dearth, the people, their wives and children, cried against certain Jews, their brethren. Some of these that cried had mortgaged their lands, vineyards and houses to buy corn; others to obtain money to pay the king's tribute. These mortgages had been foreclosed; for they said, "other men have our lands and vineyards." This condition of things was rectified by an appeal to the better nature of those who had in their greed for gain oppressed them. Nehemiah required a return of the mortgaged premises to the former owners and a return of one hundredth part of the amount of the exactions made upon the oppressed. This allowed ninety-nine parts of the exactions to remain in the hands of the Jewish brethren holding the mortgages, as fair recompense for their principal and interest. The circumstances given show the character of the prohibition, and fix the nature of the sin as that of oppression. In the terrible indictment against Jerusalem found in Ezekiel 22:12, is this, "Thou hast taken usury and increase, and thou hast greatly gained of thy neighbors

by extortion." Here usury and increase are both named; and the nature of their wrong is qualified by the term extortion; they had not only taken increase, and usury, but had oppressed by extortion.

Running parallel with this law respecting usury, and equally as binding because enacted by the same authority, is another. "If thou lend," is significant, for an obligation, or privilege to lend is implied. If a legal obligation to lend to a would be borrower existed, there must have been adequate laws for security and payment. That these did exist is clear from the, "if thou at all take thy neighbor's raiment to pledge," also from the general delivery of all pledges that remained unredeemed at the jubilee. This is also learned by the fact shown in Nehemiah that mortgages of lands and vineyards had been executed by the people. It is also discoverable by the statement that certain lands were subject to redemption; but the condition of the sale governed the redemption. Read Leviticus 25:25-28. Other lands could not be sold, showing clearly that alienation of right to occupancy of land might be made, and one clause of the redemption law shows that the increase in the price of lands was to be counted both in sale and redemption. (Leviticus 25).

This law governing the practice of lending must have had two sides. The imperative obligation to lend almost always insisted upon by those who object to a consideration to be paid for the use of money, must have its correlate law of return; and it is found in close proximity to the restriction, so called, against usury. Exodus 22:14: "If a man borrow aught of his neighbor, and it be hurt or die, the owner being not with it, he shall surely make it good;" is a recognition of this law. So also are all the provisions respecting the redemption of lands sold, pledges or securities given as safeguards against losses. Deuteronomy 24:10-14, also, clearly proves this practice of lending and returning; and the saving clause in favor of the poor man, being in the nature of an exception, justifies the rule. The existence of the privilege to lend judiciously is seen also in Psalm 37:26. "He is ever merciful and lendeth," was not written by one ignorant of the rule and custom, or law by which this reciprocal borrowing and lending was controlled.

The Savior likewise was cognizant of this rule of law; for in commending the superior righteousness he charges men to "lend hoping not to receive again." Luke 6:35. It is evident that he here means, that in cases where men may help the helpless and the poor by lending to them, though they might never receive again, because of the poverty of the borrower and the improbability of his ever being in a position to return similar favors, they should not refuse to lend. This is seen from that clause of the sermon on the mount: "give to him that asketh thee, and from him that would borrow of thee turn not thou away." This, it is claimed, makes it the duty of those having substance, lands, properties, moneys, to use them in lending to those who may need or want them or their use; and the texts that have been examined in the old enactments are cited, to indicate that no consideration for the use of money should either be required or paid; that he who lends money upon any equivalent taken for its use is a transgressor. It has been seen how

strong the texts cited are, and it is discovered that if the taking of any consideration for the use of money is unlawful, so is it in regard to other species of property.

If it be insisted that these texts forbid the taking of any percentage for the use of money as money, then by a parity of reasoning, from the same texts, he who refuses to lend his neighbor a hundred dollars for use in his business affairs, or to aid his necessities, to receive therefor a consideration to be fixed by usage or custom, or by agreement; but buys a horse, or oxen, or cattle, or lands, and hires them to his brother or neighbor to use, and receives therefor any remuneration, is as much a breaker of the rule laid down by these several texts, as applying to usury, taking them as a whole, as is he who lends the money and gets a percentage. Not only this, but taking the closer and technical application insisted upon, as applying to increase by interest on money, and it may not be far off when it is stated that he who buys for one dollar and sells the same article to his brother, or neighbor for any advance on the price, is a taker of increase, and has put his money out to interest, or increase. The thought needs but the suggestion; Of course then, he who buys lands with his money and after a lapse of years sells them at ten, fifteen, or one hundred per cent. advance, is taking increase, interest, usury, and is therefore an usurer. He who buys goods, wares, merchandise, at wholesale, and sells them at retail, for an advance of from one cent on the dollar, to the quadruple assessment of four dollars of price for one of cost, is a taker of increase, interest, usury, and is, therefore an usurer. He who buys young stock, cattle horses, pigs, sheep, and feeding them upon the common pastures of his Father in Heaven, resells them for an advance upon their cost of one per cent., or their purchase price ten times doubled, is a taker of increase, interest, usury, and is, therefore an usurer. He who buys his neighbors' grain, stores it, winnows it, transports it from one market place to another, and sells it at a profit, is a taker of increase, interest, usury, and is, therefore an usurer.

But one other class of teaching on this subject seems also to have slipped from the memories of those who object to usury. In their hot indignation against oppressive exactions, these objectors either overlook them, or forget that the latter day dispensation is peculiarly under their operation. The great Teacher had said, "Whatsoever ye would that men should do unto you, do ye also unto them." He crystalized all laws respecting the intercourse of man with his fellows into this sentence. Under it he taught that talents entrusted to men must gain their increase. Matthew relates it, in his twenty-fifth chapter, and they who had traded (bartered, bought and sold, speculated) and gained an increase, returned that increase and were commended, because they had acted wisely. But one who conceived a dislike to taking interest, and who, perhaps, had construed the ancient laws as do some in later times, to make sure that the money should commit no sin nor make him do so, buried it, and when his account was required, dug it up and returned it like the safe, conscientious, scrupulous fellow that he was. To him the Lord said, "Thou oughtest to have put my money to the exchangers, (lent

it), and then at my coming I should have received mine own with usury." This Lord had not construed the law as this servant had, and because of his consideration of the law he called the servant an "unprofitable" one. The Teacher was evidently of the same mind respecting it, for the lesson was in reference to the Kingdom of Heaven, and his charge was "Occupy till I come."

It is nearly time that Latter Day Saints, upon whom should have fallen the light of the law emanating from that great Teacher, should adopt conservative views, and pursue that course of teaching and practice, which will accept the good that there may be in any principle or thing, in its proper place, or operation; and cease to judge of and condemn things and principles from their perversion. This question of usury is one of principle in law and practice. It has its just side and its perverted and distorted one. The use of money lies underneath all commerce between nations and peoples; and money is valuable only for its use. Money in itself is like other commodities, innocent; but its use may be either innocent or wicked; its wicked use resulting from the love of it, which love is the "root of evil." Money is neither root or tree, and in itself can do no harm; but because it has been made a means of wrong, and unlawful increase has been taken for its use, men have taken the distorted and radical view of the principle, and denounced all consideration paid for the legitimate use of money as extortion, and oppressive, and therefore a crime against law.

The word "use," as applied to the premium or price paid for the use of money lent has become obsolete, and the word "usury" as applied to the same thing has also become obsolete; and now neither of these words applies, unless the sum demanded or paid is more than the lawful rate, in that case it is usury. The word usurer does not now apply to a money lender who takes only a legal rate of interest, but to him who takes an unlawful rate. The word interest applies now to a lawful rate of premium paid for the use of money, or the equivalent of money lent; and this lawful rate is ascertained, as we have before shown, by a careful computation of the average yearly increase that a judicious and legitimate employment of moneys may give, avoiding the extremes. He who goes beyond, violates the law; but he who remains within the rule is a conservator of the law; and he who pronounces the man who takes a proper sum for the use of his money lent to another, and who avoids oppression in its recovery, an usurer and a transgressor, takes a radical view and distorts the law.

CONSERVATOR.

Church Representation.

In answer to "A Member," in *Herald*, on Church Delegation, "Would the step be a right one?" We think not, for the following reasons:

1. It would open the door of division and contention between disaffected aspirants and the present authorities of districts and branches.

2. We have accepted and still believe in the Divinely revealed order and government of the Church representation, included.

3. The properly chosen officers of districts and branches are the proper ones to represent the interests of their several districts and branches, in General Conference and everywhere else, and if they do not do it in righteousness "let them be shaken out."

JOSE BROWN.

Sermon Before Decatur Conference, at Lamoni,

March 13th, 1881.

BRO. Z. H. GURLEY rose and said: I presume we all feel the full force of the expression just made in the prayer of our brother, that notwithstanding all our weaknesses and faults we yet desire to serve God; and it should be a source of consolation to every thinking mind, with the fact before them that there is none perfect; yet that these weaknesses should not hinder us from putting forth efforts to do good.

Our text may be found in Paul's exhortation to his Corinthian brethren:

"Examine yourselves whether ye be in the faith; prove your own selves."

It is known to you all that we are living in an age of spiritual apathy. The religious fervor of former days has abated. The ardor and righteous zeal so characteristic of former years, have subsided; and to-day, nowhere in the world, do we find the same earnestness and sanctity that attended the religious efforts and exercises of the former time.

Go into the ranks of any of the church organizations in all the world, and you find the members of each society in a state of unrest. There is a spirit of disquietude—a spirit of anarchy and of deep concern moving in the hearts of men and women who profess Christ; and also upon the masses of mankind as the Spirit moved upon the great chaotic mass at the beginning. There is an object in this, and every man who pauses upon the threshold of reason, and examines the underlying causes of this commotion, is made to accept the force of the declaration of Christ: "Every plant which my Heavenly Father hath not planted shall be rooted up;" and everything that can be shaken will be shaken by the hand of God, to bring about his purposes.

Before we pass to a fuller consideration of the subject of the text, let every Latter Day Saint remember that it is not God's plans that come to nought, for we find it declared in revelation that God's plans can not be frustrated. We know then that when purposes are frustrated they are not his, and we need have no concern for them as we contemplate the mighty upheavings and convulsions with which the latter day glory is being ushered in.

There are times, my friends, when the thunder storm is as necessary as the gently falling dews; times when the north-west winds are as much needed as the gentle breezes from the south. So it is in matters of religion. As the thunder-storm clears the air and imparts new vigor to terrestrial life, so these upheavals in society produce their appointed good results.

Let us now consider the conditions that presented themselves before Paul's mind when he made the declaration of the text. The deluge had passed over the earth. Go back to Babylon if you like; look at the foundation of the first cities—Babylon, Ninevah, Achad, etc. Trace the formations of governments;

first into tribes and afterward into more extended orders. Pass along down the periods of time. Take up the Bible narrative of God's dealing with the children of men, to whom he had made known his will, and with his peculiar people Israel; of whom he said, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people do not consider." Remembering these things, and considering the fact that through these years and from the beginning of creation Christ was promised to come as the representative of God upon earth; we may in a manner begin to comprehend Paul's admonition, "Examine yourselves, whether ye be in the faith." Now I submit for your consideration the proposition that in the exhortation of Paul it is not to examine yourselves if you be Latter Day Saints; if whether you are Methodists, Presbyterians, or Baptists; but examine yourselves—whether you are in the faith—not a faith, but *the* faith. Then comes the question in unavoidable sequence, What is *the* faith—that I and you may examine ourselves if we be in it. The whole christian world, of course agree that Christ is the one only and true exemplar, and sent of God into the world for the express purpose of representing him. Now do you agree with me that Christ was to do the will of the Father? Do you believe that it was the purpose of Christ to organize a form of government, and to give laws whereby men and women might be purified and cleansed and raised to the plane of a higher life? If you do not believe that Jesus came to do the will of the Father, you have no interest in the enquiry. If you do so believe, then I have but to call your attention to the record to know what that will is. Among the first acts of Christ was to go to one John—the Baptist—to receive baptism at his hands. I wish especially to call your attention to this thought: If this act was not the will of God, why, I ask you, did he from the heavens by his own voice, as Christ came out of the water, give sanction to that act? If it was not the will of man, but of God, must not we also be baptized?

In the tenth of Acts we find an account of one Cornelius, a devout man, who feared God with all his house, who prayed to God always. He made a special supplication, and an angel was sent to him to tell him what he ought to do. My friends, is not that the vital question, What ought we to do? He told Cornelius to send to a certain place, and bring a certain man named Peter; and he shall tell thee what thou and thy house shall do. When Peter came he said, "Of a truth I perceive that God is no respecter of persons." Peter had thought before this that God was a respecter of persons, and had to be taught by a vision let down from heaven. In this direct and miraculous manner he was made to perceive that God was no respecter of persons, but that to every man and woman, Jew or Gentile, white or black, who desires salvation, by keeping his will, he has promised it, and they shall not be overcome. Mark the language of Peter: "But in every nation, he that feareth God and worketh righteousness, is accepted of him."

Let us now glance backward. Christ chose twelve apostles and seventy elders, other seventy, etc., and sent them forth to represent him in the earth, with this especial injunction upon all, "He that receiveth you receiveth

me." After he was risen, he said to these men, "All power is given unto me in heaven and on earth." Is there any greater power than this? Ah! says one, has he power over death and hell? We answer from his testimony to John, as recorded in the Book of revelations, "I have the keys of death and hell." Ah! if he has the keys of death and hell, "He could truly say, "All power is given me." We have assented that Christ was chosen from the foundation of the world, and also that God's will can not be frustrated. It was consistent that he should have all power. It was requisite that he should have it, in order to lift men to a higher plane of life.

(Confusion—a pause—We will soon have to sing, "Give us room that we may dwell.")

Peter went for the express purpose of telling those who sent for him what they should do. Christ had declared to him and others, "You have not chosen me, but I have chosen you, and ordained you." It is an acknowledged principle in law, that when a principal sends an agent to act in his name, the principal is responsible for the acts of that agent when they are in accordance with the instruction given. Now Jesus sent these disciples out to teach what he had commanded them, and the promise of his being with them was upon the condition of their so doing. Jesus had said, "If any man hear my words and believe them not, I judge him not, for I came not to judge the world, but to save the world. * * * The words that I have spoken, the same shall judge him at the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak, and I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Now notice the delicacy of the declaration; Jesus did not claim that he had given them his word, but the word of the Father, that himself had been sent to teach, and this word should judge all who heard it. Christ did not send his servants forth to preach Peter, or Paul, or Apollos, or Cephas, but the word of God which he had given them, and there is no man under heaven sent of God dares to preach any other than what God has commanded. Peter, understanding this, declares unto Cornelius and his household, "God is no respecter of persons," &c., and "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all), that word I say ye knew, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."

Here is a man who was with Jesus through his life and sufferings, and a witness of his resurrection, and who was told to go out, and told what to teach, and at his teaching the Holy Ghost falls on them that hear: and then Peter says, "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" And he commanded them to be baptized. Why did he do this? Because it was a part of the express word which Jesus had sent them to preach.

Well, next I wish to call your attention to one Philip going to Samaria to preach the word of God. It is recorded that after hearing Philip preach the word, they who gladly

heard it were baptized and had much joy. Those in authority at Jerusalem, hearing of this, sent Peter and John down there. The purpose of these men in going there, as appears from the record, was that those who had received the word, and had been baptized by Philip, and had received much joy, might also "receive the Holy Ghost, for as yet he had fallen upon none of them"—prior to prayer and the laying on of hands. It is recorded that Peter and John prayed for them, and laid their hands on them, and then they spake in tongues and prophesied. Now we ask you by way of apology for our faith, must we not, in all seriousness, make our preaching and practice accord with that of the apostles of Christ.

Everywhere the apostles went they preached faith in God and Christ, repentance from dead works, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, resurrection from the dead, and eternal judgment. Paul enumerates certain first principles in Hebrews 6; the same that I have just repeated, as taught by all the apostles. Thus we see they worked in harmony and beauty together, that the world of mankind might hear the word of God, sent forth by his Son. This language of Paul was written some eighteen hundred years ago. They are all past and gone, and the work of purity commenced by Christ and his apostles was short-lived. What says Paul on this subject? He said "grievous wolves should enter in, not sparing the flock;" and that men of lust and ambition, of their own selves should arise and draw disciples after them. And, speaking of the second coming of Christ, he says, that "that day shall not come except there come a falling away first"—from the purity of the faith, and from the will of God exemplified by Christ. The whole Christian world believes there has been such a falling away. I suppose there is not a member of any protestant denomination who would not lift his hands in assent to this assertion, that there has been a falling from the primitive faith. Now what shall we do in this year 1881? Your speaker asserts and maintains that the issue is not between each of you and your fellow men, but it is between you and your God.

John was caught away by the Spirit when on the Isle of Patmos, and in vision saw many wonderful things. A door was opened in heaven, and a voice said unto him, "Come up higher and I will show thee things which must be hereafter." In the vision of the future he saw there was to be another angel. He had seen one. Paul, you know, tells of the word spoken by angels, which was for the confirming of their faith. Mark the expression "I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth," &c. Here, I claim, is evidence that it is the design of God that his will, as contained in the gospel economy, should be again inaugurated among men, for their salvation; which will is as unchanged and eternal as God is unchangeable and eternal, and devised before the foundation of the world. What says the angel further? "Fear God and give glory to him, * * * for the hour of his judgment is come." I propose here to set up our claim as Latter Day Saints, viz: The angel has appeared to man, and by virtue of that appearing has restored

the gospel, pure and unadulterated, as in the Savior's day; and if any one should see what they conceive to be faults in any who are called Mormons, or Latter Day Saints, if we fall short of the character of Christ, I want you to put it down to us as individuals, and not impute our defects in actions to defects of the faith we proclaim. The faith upon which this Church is built, is the same pure faith that Christ proclaimed as the basis of the original Church. I make the assertion boldly, that the Book of Mormon nowhere upon its pages teaches any man or woman any doctrine contrary to what Jesus has taught, as contained in the New Testament. In it is the fullness of the gospel. You can not add to a fullness. The epitome of our faith, as published, has been passed upon by the Church as the foundation principles, and all that men are required to believe; and the president of the Church has recently made our position plain, in an article in the *Advocate*. I now read the epitome:

Herein is couched the principles of our faith, based upon the word and will of the living God. We exhort all to investigate them, and we would that all might obey them. We extend our exhortation to the officers of the Church. God has called you to the ministry. Let every man who has been called of him beware how he uses the authority that God has imposed upon him. Let me exhort you to put forth a laudable effort in the work; and though poor, you can be true witnesses of God around in the vicinity of your homes, and plant the seed that will bring forth fruit to the glory of God. Let me admonish every one who professes to be a Latter Day Saint, to examine yourselves, if your lives are in keeping with God's law.

May the peace of Christ abide with you all, so that we may be able to say "I am in the faith." Amen.

Reported by H. S. and S. F.

Israelites Who Have Lived in China for Two Thousand Years.

A SUBJECT of interest to all and of special interest to Israelites is revived by the publication of Dr. Martin's work, "The Chinese, Their Education, Philosophy and Letters." The volume is full of instruction, but the point to which we refer is his account of a visit to the families of descendants of Abraham and Jacob, who have for 2,000 years lived in the City K'ai-Fung Fu in China. This colony of the old race was made known to the Western world in the seventeenth century by the Jesuit missionaries, who contributed so largely to historic and geographical knowledge in those days. They were heard from several times after that, but for more than a hundred years no one from the Western world had visited them, when Dr. Martin went there in 1866. Their present condition is such as to excite profound interest and commiseration. The remarkable fact appears that after preserving for twenty centuries the laws and rites of the Hebrew religion they are now presenting an instance unparalleled in the history of the Jews, of a people falling away from the faith, and rapidly becoming Pagans or Mohamedans. Three or four hundred of them remain. Their synagogue, however, falling into decay, they themselves tore it down, and made no effort to

rebuild it. After this was gone they dropped all practice of Hebrew rites and ceremonies, began to intermarry with pagans, lost all knowledge of Hebrew, retained indeed, and still possess, ancient rolls of the law in a strange form of alphabet, which neither they nor ordinary Hebrew scholars can read, but have no knowledge of the contents of the manuscripts, and have almost lost the traditions of their religion.

Dr. Martin prophesies their total disappearance as a separate race, unless Western Hebrews shall send missionaries to them and enable them to rebuild their synagogue, of which now only remains a stone inscribed with the record of its erection about A. D. 1183, and a subsequent re-erection. The last rabbi who could read the Book of the Law died some sixty years ago. Up to that time this remarkable colony which had come into China 200 or 300 years before the Christian era had, with all the characteristics of their race, preserved their pure blood and the faith and ritual of their fathers.

These facts have been published before, and an appeal was once made to the Hebrews of New York by Dr. Martin on the behalf of their relatives in China. He says the only result was the reception of some letters in Hebrew, which he was requested to transmit to the people, to whom they were, of course, unintelligible, as none of them could read the missives.—*New York Journal of Commerce*.

A Dream.

THREE years and a half ago, being at Naperville, Ill., I had a dream one night. I dreamed I was at a village in the vicinity of Baden, Baden county, State of Baden, Germany, and found the inhabitants to be of a rather warlike disposition. In lieu thereof I marched a little band of troops towards the river Murg (pronounced Möörg), which is a half English mile north of the village above indicated. No sooner had we commenced our march, when a personage, as it were the Savior, called my attention and exclaimed with solemn emphasis, "*Krieg mit Preussen!*" which is German, and in English, "War with Prussia!" The tenor of this notice deeply impressed my mind with the idea that there would be a war about the river. Accordingly I viewed the troops, but was mightily surprised when I perceived that not a solitary one of them was provided with the requisite improvements of war. Their precise number I could not ascertain, for they marched so closely shoulder to shoulder, and so exactly in line, that I could not distinguish one from the other, except some few women among them. But, judging from the distance that was occupied from right to left, we numbered about seven persons on the aggregate. Notwithstanding these discouragements, we continued our march in beautiful harmony and perfect order. But war seemed more imminent with every step we advanced towards the river, and when we got there I awoke.

Then I fell asleep again, and dreamed I walked along the bank of the river towards its head, and when I had footed about a half mile in that direction, I stopped and looked across the river, and spied the Prussians right on the opposite shore, while they marched in file in order to kill me; they instantly attack-

ed me with the most desperate fury, and swam through the river. The first one over was the king, and other dignitaries following him, the former of whom, when immediately stepping up to me on the brink, was wonderfully reformed, and continued negotiations on terms of a lasting peace. PRINCE ELIJAH.

Independence, Jackson Co., Mo., Jan. 13, 1831.

A Dream.

Given to William Miller in 1847. Published by Joshua V. Himes in 1875, in "Himes' Journal." Interpreted by Elder Jobe Brown in 1881, by the Spirit of interpretation.

I dreamed that God by an unseen hand sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table. At this time I began to think the owner would require the casket and the jewels again at my hand, and if I suffered them to be scattered I could never place them in their places again as before, and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine. I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins—until they were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God,

and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels, and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins, lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to "come and see," I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted for very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy. Write to me the interpretation, and receive my love for you and yours, WM. MILLER.

1. Wm. Miller was a "representative man" (as all other reformers and founders of organizations were). 2. The casket is the organization. 3. The key indicates his manner of deciding on a difficult scripture, namely literal construction, and fulfilled prophecy, and corrected chronology. 4. Jewels, diamonds, precious stones, and gold and silver coins, indicate his true servants, precious truths, long hid up in apostacy; precious stones, order, and authority of true ambassadors; gold and silver coins, indicate the fruits and gifts of the spirit. 5. Beautifully arranged in their several places in the casket. This is what he saw from a Bible standpoint, and was vainly laboring to establish. 6. He first indulged and enjoyed this prospectively, and then presented it to others. 7. The center-table is the central truths of Christianity,—literal coming of Christ, and the resurrection, on which he based his organization. 8. The room is the Christian world. 9. The place of the room is the unprofessing world. 10. The furniture is the organizations and ordinances in the Christian world, the room. The spurious jewels, diamonds, and coin, need no explanation. The mourning and weeping time has been since 1843 and 44—the time of their great disappointment, and the organization has been distracted and torn to pieces, and scattered about among the rubbish for the last fifteen or twenty years.

About that time, the door (God's providence), suddenly opened, and another man—representative man—appeared, and he had a dirt brush in his hand. This representative

man is Joseph Smith, and represents the reorganization of the Church of Jesus Christ. It arose at the right time, after Miller, not before, as the old organization did. The dirt brush handle, is the authority of her office in his hand alone. The brush is the gifts of the Spirit, through present revelation, by which the room (Christian world), is to be cleansed. "He opened the windows and began to brush the dust and rubbish from the room. I cried to him to forbear, for their were some precious jewels among the rubbish." This has been fulfilled to the letter. Notice the effort of all the quorums, with him at their head, trying to sweep out all kinds of error, apostacy, false doctrine, and rubbish—lack of authority and order. "I cried to him," &c. Notice Sheldon's vain cry to stop, for there are some precious truths among their rubbish and counterfeit coin.

"He told me to 'fear not,'" for "he would take care of them." This was fulfilled in Elder Blair's able defense against Sheldon, and vindication of our present organization and its authority. The brushing is still going on, and will continue until the room is cleared of all the rubbish and false and spurious coin. "They went out of the windows like a cloud, and the winds carried them away. In the bustle I closed my eyes." Mr. Miller fell asleep in the midst of the bustle and sweeping time, and so will the society he represents, and when he awakes, the rubbish will be all gone, and the jewels all be there in promiscuous display profusely, over all the room.

He then placed on the table—the same precious and central truths—"a casket much larger and more beautiful than the former, and gathered up the jewels, diamonds, and coin, by the handful, and cast them into the casket, until not one was left, although some of the diamonds were not bigger than the point of a pin." This indicates the increase of success in purifying and cleansing the elements of the Christian world, and gathering in the honest in heart, until not one is left out of the present organization, or casket. "He then called me to 'come and see.' I looked into the casket; my eyes were dazzled with the sight. They shone with ten times their former glory. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man that cast them in." This arranging is done by the Holy Spirit. Every one in its place; that all other reformers and societies have rejected or failed to have. "I shouted for very joy." When this shaking is done that is now going on, and that glorious result is accomplished, a great shout will go up from all the earth, like the sound of many waters, in the song of Moses and the Lamb, and may all the earth say, Amen. Thus saith the Spirit.

Dear Bro. Joseph:—I send you the vision or dream, and interpretation, and am sure that in the main it is correct; and it is so providentially given by our opponents, that none can possibly accuse us of dissembling in this matter. And is a perfect refutation of all other societies in christendom, and sustains ours and its future work and prosperity most beautifully. I feel like saying Glory, also. Please put it in order, and make any corrections the Spirit may direct, and oblige, JOBE BROWN.

Remarkable Calculation.

TWO HUNDRED years ago it was discreditable to any author of any reputation for learning to publish any treatise of importance except in folio, or at the very least in quarto size. Even at the beginning of the present century the original editions of the poems of Scott, Moore, Southey, and others were large and expensive quartos, as were many of the philosophical treatises, translations of ancient classics, etc. Next came the octavos, and as a help to those who had not money to buy or time to read these costly issues, the quarterly series discussed grave topics in a concise way. Gradually most of the quarterlies have become monthlies, and yet they fail to keep up with the popular demand for new information or for a repetition of old facts and arguments. Every year the province of the daily newspaper is enlarging. When forty years ago or more the *New York Herald* undertook to give reports of religious meetings, its course was deemed almost as an act of sacrilege. If anything was to be printed the church going public was expected to look for it in the religious weekly. That day has passed, however, and now religious news finds a place by the side of secular, while the most profound scientific and financial theories are more popularly and perhaps quite as vigorously discussed in the papers as in formal treatises. There is no topic now that the journalist does not deem himself capable of treating. We can not say that he does not sometimes rush in where angels fear to tread, but we are only noticing the fact, not justifying nor condemning it.

A curious illustration of this vastly expanded province of the newspaper has just been afforded by the *New York Journal of Commerce*. It takes up an utterance of the Rev. Adirondack Murray, who said in a recent lecture:

Now the population of the earth is 1,000,000,000, and a generation dies every thirty years. In every thirty years, then, 1,000,000,000 human beings go out of the world and 1,000,000,000 come in. Forty years ago the church taught that the world was 6,000 years old. She doesn't to-day pretend to guess within 100,000 years how old the world is. Very well. What has been the population of the world since the race began? Who can estimate the number? By what arithmetic shall you compute the swarming millions? Take the globe and flatten it into a vast plain, 24,000 by twenty-four, and would it accommodate but a fraction of the human beings that have lived upon its surface? Where is the locality of the judgment to be then? Can it have a locality?

To this the *Journal* replies:

Now make the widest conceivable estimates. Suppose that the human race has existed on this earth 100,000 years, and that the population has never from the first day been smaller than this estimate for the present time—namely 1,000,000,000. For the sake of easy calculation, instead of the estimate of thirty years to a generation, call it three generations to a century. There will then appear to have been 3,000 generations of 1,000,000,000 each, who being assembled require standing room. For a crowded meeting of men, women, and children it would be ample estimate to give each two square feet of room. A square mile contains, in round numbers, 25,000,000 square feet, and 12,500,000 persons could stand on it. Therefore eighty square miles would hold a generation, and 3,000 times that space would hold the population of 100,000 years. That is to say 240,000 square miles would contain them, and, gathered in a parallelogram, they would stand in a space 600 miles long by 400 broad. They could be easily accommodated in one or two of our States.

Dead and buried, side by side, they would require only five times their standing space, or (say) 1,200,000 square miles, and the United States of America has ample wild lands, as yet unwanted and unoccupied, to give them a cemetery. If any one wishes he may estimate how many thousand years of generations could find graves in this country without crowding each other. Whoever will may imagine the population assembled in a circle, or a vast theater with floor above floor, each floor diminishing the surface area of the building. It will do people of vivid imaginations good to reduce such imaginations to the facts of figures, and any school girl can do it.

But it is not satisfied with this computation, and proceeds to argue that there is no evidence that man has existed 100,000 years, and that the Mosaic records are correct in ascribing his first appearance to a period 6,000 years ago. It is not necessary to reproduce the grounds adduced for this belief. We have seen what the status would be on a calculation of the longer period. Here are the figures for the shorter:

In 6,000 years there are 180 generations, and as we know something by historic evidence of the sparse populations of former times in some parts of the world and must make allowance for the deluge (which all nations believe to have occurred), we shall be more than safe in estimating one-half of the present population as the average in all past generations. Then 180 generations each of 500,000,000, give us 90,000,000,000 for the whole human race. Graves of ten square feet for each would be easily found in each of quite a number of the States in the Union, and this assembly of all the generations of mankind would stand in a circle around Mount Blanc, Mount Washington, or Mount Sinai, so near that every eye could see the summit fifty miles distant.

We can't quite see why the victims of the deluge should be excepted from the ordinary count, for in the event of a general judgment they must be supposed to rise, as do all the other dead, and we are not vouching for any of the *Journal's* figures. It is sufficient to remark, however, that it has made its estimates with every appearance of sincerity and reverence, and its action shows that the modern editor, like Terrence's hero, is of the opinion that everything that concerns humanity lies within his province.

Home Accomplishments.

A judicious mother will so manage her daughters that even at the early age of thirteen they can, in an emergency, prepare "a meal of victuals." A thorough domestic training is very useful to a girl. At school she always has a teacher or a fellow pupil at hand to help her over hard places, but if she is set to make a batch of bread herself, and attends to it from the time the sponge is set till the loaves are taken, sweet, fragrant, golden brown, from the oven, she learns meantime chemistry, caloric, perseverance, delicate manipulation, self reliance, neatness, and acquires skill and the habit of carrying her work in her mind, as one act of neglect or forgetfulness at any point of the process may spoil the whole. Because some unwise mothers do not see in the stated and skillful performance by their daughters of household services a certain and valuable culture which can not be acquired at school, they are willing to do themselves what in justice and kindness to their daughters they should require of them. Girls, left to their own devices, waste a great deal of time which might be utilized to their

advantage. A girl who can climb trees, who can dance hours without fatigue, or jump rope, (a very dangerous pastime, by the way), who can take long walks, who can skate, and row—can also sweep, and scrub, and make bread, and wash, and iron, if she is encouraged to do so. These are the accomplishments she must possess in order to make a happy home, though she may have half a dozen servants at her call. Those who have sufficient curiosity to investigate this subject will find that many of the most famous women in literature and art were as skillful in those accomplishments considered specially as they were with the pen, or pencil, or chisel. In training girls to be useful, and ready to meet any emergency, mothers confer upon them an inestimable blessing.

Answer to "A Sum in Moral Arithmetic."

Bro. B. committed sin, in calling Bro. A. "Old Skinfint." Bro. D. committed sin, in calling Bro. A. "Old Interest Grabber." Both of them thus speaking evil of Bro. A., who was justly entitled to interest (according to agreement) on money loaned to them, with which they were both enabled to make quite a "nice thing," in the way of clear profit, over and above all expenses—including interest paid to Bro. A.; Bro. B. making \$21.16 $\frac{2}{3}$, or over 350 per cent. on \$5.83 $\frac{1}{3}$, the amount of interest paid to Bro. A.; Bro. D. making \$315, or over 1,300 per cent. on \$24, the amount of interest paid to Bro. A.

Bro. G. perhaps did not commit any actual sin, as he did not agree to pay interest, but he did not show as good a principle as Bro. E., nor as Mr. F., neither of whom made any promise to pay interest, though both of them did so, while Bro. G. did not, although he made a profit on the money he received, at the rate of 500 per cent. on 83 $\frac{1}{3}$ cents, the amount of interest he would have had to pay Bro. A. for the use of his money at the rate of 10 per cent. per annum.

JOSEPH FLORY.

Tit for Tat.

An old lady of his flock once called upon Dr. Gill with a grievance. The doctor's neck-bands were too long for her ideas of ministerial humility, and after a long harrangue on the sin of pride, she intimated that she had brought her scissors with her, and would be pleased if her dear pastor would permit her to cut them down to her notions of propriety. The doctor not only listened patiently to her lecture, but handed over the offending white bands to operate upon. When she cut them to her satisfaction and returned the bibs, it was the doctor's turn. "Now," said he, "my good sister, you must do me a good turn also." "Yes, that I will, doctor; what can it be?" "Well, you have something about you which is a deal too long, and which causes me no end of trouble, and I should like to see it shorter." "Indeed sir, I mill not hesitate; what is it? Here are the scissors—use them as you please." "Come, then," said the sturdy divine, "good sister, put out your tongue."

Wickedness resides in the very hesitation about an act, even though it be not perpetrated.

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, April 15, 1881.

ARE WE RICH?

ONLY a little while ago we wrote seemingly carelessly of some who had not much of this world's goods, referring to the class under the clause of "a pair of worn out horses, an old wagon, yellow dog," &c. We knew at the time that there would be exceptions taken to the language used; but the rebuke of a friend is better than the kiss of an enemy. The latter day work has enemies, and enemies; and the worst enemies any cause can have, are those of its friends who are misguided in their zeal. It has long ago passed into a proverb that the "misguided zeal of the friends of a cause, can do that cause more harm than the open attack of its avowed enemies."

The Church Articles and Covenants, which modern Israel are to observe to do, declare that the people might have been rich, "the richest of all people," and there can be no mistake as to what sort of riches is meant, for it is said in relation to and in connection with temporal affairs. The preaching of the gospel to all kindreds, nations, and peoples, required at the time the statement was made, and yet requires the use of some of the treasures that men labor for, economists save and use, and misers hoard. The demands made upon the purses of the Saints is by no means a light one; and considering the condition of the mass, this demand is fairly met. But the interests of the work are immense; the genius of the work is the spirit of redemption and salvation for man-race, universal, and not local nor limited. This makes the disparity between the work and its demands, and the means offered and used very great.

"Rolling stones gather no moss," it is said; and the history of modern Israel clearly shows that to the wandering there has come no riches.

The land and clime in which our central work lie, are not those suited to an idle and vagabond race; but are those in which will force and energy are needed, and must be had, or ruin, moral and material, are sure to ensue. One of the causes of complaint made against the work, is shown in the following circumstance. Soon after beginning our personal work, say along in 1862, or 1863, a man by the name of Christian called on us at Nauvoo, and presented a claim for some hundreds of dollars, which he said we owed him. Of course we desired to know how the debt was created, as he was a stranger, and came from Christian County, in the state of Illinois, where we had never been, and whom we had never seen, or even heard of, and had never had any dealing with. In answer to our questions, he stated that his father joined the Church in the days of the Martyr, our father, and gathered to Nauvoo; that he had some four hundred dollars, part of which he gave to the Church, and the other part of which he laid out for a home and support; that by reason of the troubles

that ensued, his father lost his home, and the money he had; and by reason of this loss and the time wasted by his father, he and his brothers had always had to work hard, were deprived of schooling; and as my father was the leading spirit in the Church, the fault was his, and as we were his son and engaged in reviving that work, we ought to repay the money and pay the damages he and his family had sustained. No amount of reasoning made any impression on him, and he went away angrily denouncing us and threatening to sue for the money.

Here is the gist of the matter. Men heard the gospel, and the glad news made them put away carefulness in degree, or kind; the result was, that gathered into places where new duties and new responsibilities pressed upon them, they grew poor and wasted their substance. It was not what they voluntarily gave to build the temples, or to send missionaries abroad that made men poverty-stricken, but it was the giving of their substance in improvident ways and the putting aside habits of labor and careful husbandry, and the ceaseless persecution that they bore that made them poor.

Under the influence of the clouds of adversity that made the "dark and cloudy day," many became wanderers, and began waiting for the redemption, and thought and talked that it was no use to toil, nor gain possessions, for when the cry would come, "To your tents, O Israel," they would only have something to leave; and so they would remain lightly burdened that they might the more readily answer the call. Time confirmed these habits of waiting; and in passing inwrought the bad habit into the natures of the waiters. When there was a necessity for the riches of a rich people, these had none; unless they "sucked the Gentiles," and this not being found in the law, worked badly, as it ought; but the parties were ready to rally wherever a "carcass" was,—as the "eagles." Cypher (0) means nothing, and cyphers (000) mean nothing more; and by analogy any number of idle men are but an increase of poverty and dead weight to community.

Labor is wealth if rightly directed, and right direction means that which creates. Labor which creates nothing is like the toil of the fabled housewife, that tried to withstand the waves of the sea by sweeping them back with her broom. Creative labor is accumulative, and Saints must learn that fixed homes are centers, round which the creations of labor may gather and a people "scattered and peeled" may become a permanent nation; and the wandering, worn out toiler, may become an elder and judge in Israel, known as he "sitteth in the gate among the elders."

If the object for which the latter day work was instituted, as all its adherents of every class have believed, that is, the emancipation of men from the domination of evil, and the building up of the pure in heart in beauty and glory, then all this irresponsible wandering about from city to city, from pillar to post, must cease; and all Zion's converts must become honorable citizens of "cities without walls." When this condition is reached, whatever is hoped for further may be easily obtained.

We did not intend to hurt or wound any honest hearted, faithful laborer, or toiler in the great work, by what we wrote before; nor do we now intend to hurt them; but if we can by any means

sting the slothful into industry, the careless into providence, the improvident into economy, the wandering stars into fixed lights, so that the city set on a hill may, by its glow and warmth, guide the traveler seeking rest to a haven of peace, and cheer the local dwellers within and around, by the assurance that there the Sun of righteousness may rise and shine, and the peace of God abide forever, we shall be content with what effort we have or can make.

TEACHING THE REVELATIONS.

The teaching of the revelations of God to the Church does not consist alone in the demonstration in words of what may be their hidden and mysterious meaning, in a spiritual sense; but in giving a plain exposition of them in their adaptation and application to the necessities and welfare of the people in their present condition, and conducive to their future good. As, for instance, one revelation reads, "Behold it is said in my laws or forbidden, to get in debt to thine enemies; but behold it is not said at any time, that the Lord should not take when he please, and pay as seemeth him good; wherefore, as ye are agents, and ye are on the Lord's errand; and whatever ye do according to the will of the Lord, is the Lord's business," &c.—Doctrine and Covenants, sec. 64, par. 6. This, it is said, was construed as granting liberty to take property belonging to others and apply it to the uses of the work in which they were engaged. But such construction does violence to the clause "according to the will of the Lord," which is as much a part of the revelation as any other. To make the revelation give sanction to theft, is to give an implied, obscure, and hidden meaning, foreign to the general import of the law as a whole, and not conducive to future peace and welfare. Besides this, to so construe that revelation, is to disregard the will of God as expressed in the command "Thou shalt not steal; and he that stealeth and will not repent, shall be cast out." Doctrine and Covenants, sec. 43, par. 7. Whoever teaches the revelations must therefore teach that the Lord's agents must perform the work enjoined by that particular revelation, in direct keeping and consonance with all the preceding articles of Church polity, including "Thou shalt not steal." This view is in harmony with the character of righteousness which we are commanded to emulate.

What is true of the revelation referred to, is true of any and all others that have been given to the Church; and it is in view of such understanding that we have tried to present the duties of the Saints.

There is in the Church Articles, the following: "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves." D. and C. 58:6. This may mean a great many wonderful things, hidden and mysterious; but he that reads it carefully will discover, that the practical sense and application of it to the condition of the Saints to whom it is given, adapts it to the understanding of all, as directing them that it is their privilege and duty to do whatever their common sense (and extraordinary wisdom), clearly indicates will be productive of good to the good cause and

their fellow workmen, without waiting to be told by a "Thus saith the Lord."

To illustrate this: if there is a locality where the Saints are beginning to make homes, and a considerable number are gathered there, their necessities demand that there should be a mill, saw or grist, a tannery, a bakery, a cheese or butter factory; instead of waiting for specific direction from the Church, or through any recognized channel, to set about such work, let him, or them who see the necessity, set about doing that one thing at once, and if they are faithful and honest in their enterprise, they "shall in no wise lose their reward."

Some fault has been found with the First United Order of Enoch; in fact, considerable unfavorable comment has been passed upon that movement, as not being according to the law of God. But after waiting for several years, and examining several propositions that have been claimed to be within the rule, we are now as fully satisfied as at the first, that the First United Order of Enoch is according to law, permissible and practicable. Not according to some mysterious and hidden meaning of the revelations respecting the ancient Order of Enoch, nor the common stock rendition insisted upon by some; but a plain, practical, legal, (according to the law of the land), carrying out of the principle of the agency of men, to do good for the general or special benefit of the cause they know to be good. It was at the option of those with whom it originated, to pursue the project selected, or to have done many other things, not criminal, which they recognized as necessary or useful in the development of the work; and their choice is within the provisions of the revelation quoted. It ought to have been followed by other organizations for other laudable purposes; and should now be followed, and that in all the places where need exists for organized effort and labor.

One of the organizations supposed to be provided for in the church articles, is the one named in section 77. This revelation is said to be relative to an order given to Enoch for the "establishing the poor." In it is stated that a "bond, or covenant that can not be broken;" is to be the central idea and force of the order. There are no specifications, or details given; neither governing the primary organization, nor providing for succession; with the single exception of the one; "he who breaketh it shall lose his office and standing in the Church." No method of procedure is given by which the nature of the organization in its working details is known; what are its officers, if any; how chosen, how sustained; or in what way the poor were to be established; nor is the formula of a "bond or covenant that can not be broken" stated.

It ought to be known now, if it was not then, that moneys devoted to religious purposes are suspiciously regarded, by the powers that be; and the same laws of the land that provide no power by which taxes for the support of church institutions may be levied and collected, also forbid the enforcement of any other form of monetary sacrifice, and a bond like the one named, as it has been supposed, can have no legal existence, and can not be known except by formal agreement among those organizing themselves into such order. This almost forces the conviction that the revelation was not intended to command the specific order existing in Enoch's time; but to state in brief what then did exist,

as an example for what ought to be, the present copy of the example to be as near as the differing conditions of the people and laws would make practicable.

We have no knowledge of any organization like the example having existed in the Church in the days prior to 1844. Nor do we know that what is supposed to be provided for in sec. 77 has ever existed in the Church since 1830. If there was such an institution, the manner of its organization does not appear on any records open to our inspection. We can but argue then, that were the obligation resting upon the whole Church to enter in upon such an order, there would have been a means by which some of the more striking and important details of organization would have been left of record in the revelation itself; or later revelation would have supplied the defect, as in the case of the Bishopric in 1873. That individuals may at any time enter in upon an organization of the sort named, under the provision "organize yourselves," we do not doubt, resting the success of such order and its perpetuation upon the integrity and probity of those who compose it, without trusting to any legal enactment in its favor; but to teach such an order as a specific command to the whole Church, upon the observance of which, the successful prosecution of the gospel dispensation is made to depend, is to teach, seemingly more than the law warrants and is not therefore required.

The general storehouse of the Church, the office and duties of the Bishopric, which include general and specific instructions respecting the care of the poor; and such provisions are made, that if carried out, there can be no indigent poor, or helpless poor among us. This puts the revelation in a new light as a permissive example by which a beneficiary institution for the poor, as a class, may be endowed by devoted and energetic men who have a portion of means which they will to devote outright to such work; the ways and means being left to their own wisdom to devise. To show that we are not unbelieving, nor unfriendly to the revelation we announce that we shall take pleasure to assist any number from six persons upward to organize this kind of an order, as soon as they shall have agreed to so organize, and have drafted their "covenant and agreement," with specifications; but that we have no command later than the revelation itself relative to the matter.

EDITORIAL ITEMS.

SAINTS, do not forget that it is only a question of time and increase to make the HERALD be a weekly. It has grown steadily and fairly all the past year.

We are commanded to watch and pray. We are praying for our press interest, and watching daily to see our prayers fulfilled. Wealth resting in idleness cankers the soul, and fosters the root of evil, the "love of money;" but earth's increase rightly used makes friends for men, who can receive them into "everlasting habitations." We can see no better investment for heavenly returns just now than the press interest. We want this next year a snow-fall of tracts, all over the land. Help us and we will make it snow.

Subscribe for the HERALD.

Bro. Henry Palmer, of Council Bluffs, Iowa, wrote us a long and pleasant letter, dated March 20th. He is of the opinion that baptism for the

dead will be an ordinance to be performed in a temple in the land of Zion, in the Lord's own time.

Sister Lucy J. Richards, Elvaston, Ills., regrets that they have not had any meetings since last Fall, as there are only three or four besides her family in that vicinity; but she says they are all strong in the faith.

Bro. Richard Ferris writes from Oakland, California, January 5th, (letter reached us March 24th), that they were getting along fairly in the branch there, under the presiding ministry of Bro. D. J. Phillips, at whose house meetings are now held. He says, "The Saints here desire to go on, to close up the ranks and present an unbroken front to the enemy—to put aside doctrines wherein differences of opinion exist, and unite on what they can unitedly endorse. Having found by experience that none are perfect, they throw the broad mantle of charity over each other, and are determined to see only the good, and leave somebody else to find out the bad."

Bro. T. D. Williams and wife, writing from Braidwood, Illinois, express the satisfaction that the testimony of Christ ever gives. "We have had great peace at home, and great joy from the Lord," is what they say.

Sister Mary A. Palmer, Logan, Iowa, desires the Saints to pray in behalf of her child, afflicted with fits; that the administration of the ordinance may be blessed to the recovery of the child.

Bro. L. C. Donaldson wrote from Riverton, Iowa, March 25th, and from his letter we believe that Bro. A. J. Cato was speeding the gospel plow in the Fremont District with good effect. Bro. Cato is a pleasant speaker, and inclined to be careful in doctrine, and we hope his usefulness may ever increase.

Bro. Th. Bentley writes from St. Thomas, Ontario. The branch there is scattered and nearly broken up, for which he and the Saints feel quite sorry, and hope for a revival of interest there some of these days. Emigration and the changes always going on among people are the causes of this breaking up.

Sr. Ruth Clapp writes from Anaheim, Los Angeles County, California, March 14th. She is the mother of a large family, away from a branch of the Church; but full of a grand desire for the triumph of truth. Her house is a home for the Elders when passing to and from distant other fields, but she is not often visited. Her husband and Bro. Damron, formerly of the Newport branch were away in New Mexico, at the time she wrote, and she desired the prayers of the Saints that he might safely return to his home.

Bro. and Sr. Lilly write from Braidwood, Illinois, where they have obeyed the gospel, Bro. John Keir baptizing Sr. Lilly not long ago. A son who fell and hurt his collar bone, was anointed with oil, received the laying on of hands, and was much helped, gave them cause of rejoicing. They felt much encouraged, and hoped the good work would go on; which work they believed to be that of the Lord.

Bro. W. L. Booker wrote from Douglasville, Alabama, March 31st, 1881, giving some information respecting the labors of Bro. Scarcliff and himself. He had baptized three. There was an opportunity to labor, and he was proposing to remain in the South this Summer, and do what he could for the cause. We wish him ample success.

We have in hand for insertion in the *HERALD* an account of several interviews had by Brn. William H. and Edmund L. Kelley with old residents of Palmyra and Manchester, N. Y., who, it was stated as has been so frequently asserted "knew all about the Smith family and the imposture of the Book of Mormon." We have also the statement of Elder David Whitmer, respecting his testimony so long ago published in the Book of Mormon, lately sent us for publication. We shall put these two articles in the same issue, and they will be found to be interesting to the readers of the *HERALD*. It will make a strong number. Two years or more ago, we wrote Elder Whitmer asking liberty to print a letter written in reply to one from a brother in the field in reference to this subject; but at that time Elder Whitmer objected, because that he felt the time was not yet come. We are pleased, however, now to be able to place in our columns the re-assertion of the testimony of this venerated witness to the coming and truth of the Book of Mormon.

Bro. R. C. Elvin wrote from Omaha, Nebraska, April 2d. He was about to remove back to Nebraska City, his former home. He had been at Omaha in connection with the hospital of the U. P. R. R., but had left the employ. He expects to labor all that he can in the field.

Bro. J. G. Walker writes from Newport, California, March 27th. He deplors the bad work that had been the means of much distress and loss to several of the Saints down in Gospel Swamp. So do we; but failures and lack of wisdom seem to be the common lot of all men. We sympathize with all who suffer.

The following appeared in the Grant County, Oregon, *News*, of March 19th, 1881, and indicates what Bro. J. C. Clapp is doing: "Elder Clapp, of the Reorganized Church of Jesus Christ of Latter Day Saints, has been lecturing in the Court House to large audiences on the evenings of this week.

Bro. and Sr. Yohe, and daughter, baptized near Pittsburg, Pennsylvania, some time ago, and started west; but he found work at Mount Vernon, Knox County, Ohio, and is now waiting for better opportunity to come further. They send for the *HERALD* that they may learn more of their fellow Saints, and become acquainted with what is going on for the welfare of Zion. They are welcome.

Bro. Moses Welch, Shell Creek, Colfax county, Nebraska, wishes the prayers of Sister Welch, the Saints on behalf of afflicted with palsy. She has been administered to, and is mending, but slowly. He would like to find some middle aged sister who would come and stay with his wife till fully recovered.

Bro. B. O. Herbert, writes from Walsingford, N. J., that Bro. T. W. Smith did much good by his labors in that part of the east, and thinks no more efficient laborer could be appointed to that field.

Bro. T. J. Bell wrote from Davis City, Iowa, April 1st, 1881, that he had been chosen again as presiding officer of the branch at that place, which office he should try to fill as best he could. Bro. Z. H. Gurley had been with the Saints the Sunday before, and had preached excellently, defending the faith urgently and faithfully.

Bro. George H. Graves wrote from Kempsville, Alabama, March 27th, that he had baptized three more in the St. Joseph Branch at that place. He states in regard to the ages of these three, whose

names are Esbell Murcoffe, Asa Stanton and Helen Robson, that they were slaves, and were sold from their homes when children, and know nothing about when they were born or how old they are. So goes the world with the oppressed everywhere; their oppressors keep them ignorant purposely, even of the common events that happen to all; but for these poor people thank God, there is and will be a rest, in which they may learn all that will be needful for them to know.

Bro. W. P. Brents wrote from Independence, Missouri, April 2d, after five years of walking with the Saints, in the covenant of peace, and he sees no reason yet to turn aside.

"An Old Mormon" wishes the following corrections to be made in his article published in *HERALD* for March 1st. Page 75, 2 par., 1 line, read, "the God of," for "God of." Third par., 1 line, read, "Let those whom he calls grumblers, as he calls us, be wise," for "Let those who challenge the grumblers, as he calls them," &c. Same connection, "and it will be well with us," for "will with us," &c. Same connection, read Nephi 9th instead of 11th chapter. In closing paragraph, read "pure in heart" for "poor in heart." In regard to these mistakes or errors, we have this to state: the brother wrote his letter in pencil, evidently over the rough surface of a muslin bound book, or other uneven surface, the hand writing was that of an aged man, quite unsteady, and in some parts difficult to make out. Before we could put it into the hands of the printer we were obliged to copy it, and may have failed to read it as it was intended to be written, for which we are sorry. We did the best we could, however.

QUESTIONS AND ANSWERS.

Would it be right for a Latter Day Saint to lead a Methodist Class, if the pastor and members should choose one to take charge of it?

Yes. And he would be a queer Latter Day Saint, if he did not teach that class truth enough either to make them free or secure his dismissal.

EXTRACTS FROM LETTERS.

Bro. L. Niedorp, of St. Joseph, Missouri, wrote March 21st:

"Bro. Mark H. Forscutt is at the present with us; he is trying every Sunday evening by his speaking to bring souls to Christ; may God bless his efforts as there are honest people in this city. Bro. Lewis, from Stewartsville, informed us last Wednesday evening in prayer meeting, that the frame is up, and the lumber on the ground for the Mission House of this district."

Bro. Joseph F. Burton, of Santa Ana, California, writes under date of March 16th:

"The Baptist minister will attack us Sunday morning on the Conejo, and the Methodist in the evening at Hueneme. We purpose attending both meetings as they are only twenty-two miles apart, and then reply, and preach through the week. We hope to baptize a few in these places."

Bro. J. S. Roth wrote from Sonora, Iowa:

"It is not two years yet, since the first gospel sermon was preached in this neighborhood, by Bro. I. N. White; and in the face of all the opposition, our branch numbers fifty-one now; composed of some of the best families of the community. Some of the enemy are getting uneasy, when they see the work of God progress. I baptized a noble young man of twenty-one years of age last Thursday; and when we stepped into the water some of the brethren present saw a bright

light over our heads, and it remained there till we stepped up out of the water. We felt the power of God with us all the day. My heart is in the work, may God help that it may go on."

Bro. S. A. Rogers writes thus:

"If any of the readers of the *Herald* know of a man by the name of William W. Rogers; small in stature, dark hair, heavy beard; last heard of in California, and they would write or have him write to S. A. Rogers, Hooker, Nebraska, without delay, they would confer a favor.

Bro. J. C. Clapp has somehow stirred up folks out in Oregon, if one were to judge from the tenor of the following slip sent us by him, and cut from a local paper. It speaks for itself, the "insult" probably being, the idea of being asked to meet a Latter Day Saint in debate. Ah! horrid thought!

THE INSULT!

Mr. Editor:—Having heard that an insult was offered by some of the citizens of this place and John Day to Rev. Mr. Wilcox, we herewith hand you a true copy of said "insult" and desire its publication that the facts may be known:

CANYON CITY, March 4th, 1881.

REV. GEO. E. WILCOX:—

Dear Sir:—Having heard that Elder Clapp, one of the Latter Day Saint Preachers, is about to lecture in this city or John Day, and hearing that he is willing to divide time with any respectable orthodox clergyman, we very much desire that you shall meet him in joint discussion, confidently predicting that error has nothing to gain where truth is left free to combat it. And so far as in our power lies, high minded and honorable gentlemen shall be chosen for moderators, and none others. Signed by

G. I. HAZELTINE, County Judge.
W. S. SOUTHWORTH, County Clerk.
M. DUSTIN, Justice of the Peace.
R. LOCKWOOD, Dept. Sheriff.
A. SPROUL, and 26 others.

Bro. M. B. Williams, of Middletown, Ohio, is out in the *Middletown Signal*, of March 19th, in the following card.

A CARD.

"*Editor Signal:* In your introduction to my remarks in the *Signal* of the 5th inst., you state: 'Mr. Williams seems to be anxious to meet some one who is posted in Biblical matters for the purpose of debate.' In reply I would say, that my anxiety for debate has not become a disease; I am not rampant for debate; but as we, as Latter Day Saints, are assailed from all points, and treated as heretics, and I realizing that our position is not clearly understood by the masses, I would invite an investigation of our claims from a Bible standpoint.

"I am confident, as you state, that I am right in my way of thinking, I am therefore willing to exchange views with any one who may feel that he has a superior light to that which I am in possession of, and am willing to give the public the benefit of our investigations. If I am not in possession of the truth, I would like to be informed of it. Measure the doctrine I advocate by the Christian standard of evidence, rule of faith, the Bible.

"By this rule I propose to try every principle of truth or error that may come under my observation. I do not fear to investigate, neither do I fear an investigation of our claims, believing that they will stand the test, and that by comparison they will shine the brighter.

"If I am not in possession of the truth, I desire to be, and will lay hold upon every truth that is demonstrated to my understanding. For 'what would I be profited should I gain the whole world and lose my own soul?'

"Those matters which concern my eternal interest are of vital importance to me, therefore I can not afford to believe and practice that which is false. I do not doubt for a moment the intelligence of the ministers of Middletown, nor do I

desire to doubt that they are as honest in their convictions as I am in mine.

"My firmness in my belief creates within me a desire to have all understand it, for if the principles I have embraced are true, no man can be saved who rejects them, and if they are false, I greatly damage my prospects of salvation by advocating that which is false.

"He who has the truth of God need not fear to have it tried by the rule above named, for by the Word of God we are all to be tried, and justified or condemned.

"I desire to know the truth, who has it? 'Produce your cause,' saith the Lord; 'Bring forth your strong reasons,' saith the King of Jacob. To the law and to the testimony, and if they [the spirits by which we are guided] speak not according to this word, it is because there is no light in them.'

"Mr. Editor, I thank you very kindly for the space you have given me in your columns, for the presentation of my views, and if one soul is saved through this act of kindness of yours, it will be the occasion of joy among the angels over the one that may repent, and thus add one star at least to your crown.

"That good may be done and that the truth may triumph is my only desire.

Yours respectfully,

M. B. WILLIAMS."

News Summary.

March 25th.—Turkey has entered into contracts with a Newcastle, England, firm for the delivery of a supply of coal at Scio, Rhodes, Crete, Volo, Salonica, and the Dardanelles; 80,000 troops are massed at the frontier; and great activity is apparent at all military points.

The German Government contemplates legislation to restrict emigration. A Polish member said that emigration was due to the anti-Catholic law, excessive taxation, and laws against the Polish language. A Socialist member, who has a level head, said emigration from Germany was due to economic causes.

One hundred and fifty bodies have been taken from the ruins of the burned Opera House at Nice, France. It is thought that about 200 perished in all.

The first train for ten days from Dubuque to Mendota, Ills., arrived last evening. The snow drifts along the route were from ten to twenty feet deep.

26th.—Coal mines have been discovered near Presidio, Mexico. The veins are quite rich.

A young lady of Iowa City, has now been without food for thirty days. She considers it a religious duty to fast.

The Nihilist colony in Geneva threaten the present Czar with certain death if the woman Sophie Pieoffsky is executed for her complicity in the assassination of the late Czar.

A lady, who has obtained a private interview with the Pope, warned him of the day and hour fixed for the murder of himself and Cardinal Pecci.

Eighteen Socialists have been ordered to leave Germany under the Anti-Socialist law.

Two steamers from Europe arrived in New York, with \$1,002,000 worth of gold bullion.

An ice gorge carried away the wagon bridge over the Des Moines river at Ottumwa, Iowa.

Most of the tin manufactories at Pittsburgh are closed by a strike of workmen.

By the breaking of the ice in the Missouri River at Pierre, Dakota, the town was flooded to the depth of five feet, and the inhabitants are encamped on the bluffs.

The flood in Nebraska has swept away a large amount of live stock. The bodies of three persons have been found at Schuyler.

The Turks are preparing for the defense of Volo by placing torpedoes in the channel and constructing earthworks at Tivkeri.

27th.—The explosion of a boiler in a mill at Youngstown, O., mangled and scalded four men to a fatal degree, and severely injured ten others.

John Lewis, the smallest man in America, and with scarcely a rival in the world for diminutiveness, died at Ixonia, Wisconsin, on the 21st. As

a baby he was of fair average size; but appears not to have grown much after his second year. This wonderful little man was only twenty-seven inches high, and his average weight of late years was only nineteen pounds,—corresponding in size to a full grown infant about 18 months old. He received a common school education, such as his neighborhood afforded, and was usually drawn to school in a little wagon by his brothers and sisters. He was a bright scholar, both in the English and Welsh languages; was especially noted for his retentive memory, and could repeat most of the New Testament by heart. He was possessed of considerable religious zeal, attending church services regularly, and was invariably able to repeat the text and tell the part of the Bible it could be found in, when he returned home. In the Ixonia Welsh Methodist Church, of which he was a member, the privilege was generally accorded him of giving out and reading the hymns, which he did standing on the pulpit,—a small, to be sure, but no less earnest, specimen of church militant. But, notwithstanding his fervor as a religionist, the ungovernableness of his temper often got the mastery of him.

28th.—Turkey is evidently nervous on the subject of the Greek question, as the Sultan has applied for the assistance of a contingent of Egyptian troops in the event of war.

The remains of the late Czar of Russia were yesterday deposited in their final resting place, the Imperial vault in the Cathedral of Saints, Peter and Paul, St. Petersburg.

A Chicago man has entered on a fast of forty days.

On Saturday a large bomb exploded at the door of the Carmelite Church in Madrid, damaging the edifice considerably.

The reports of the lynching of three men were contained in yesterday's paper: A negro in Georgia for outrage, one in Colorado and one in Washington Territory for murder.

30th.—The King of Italy has donated 500 francs to relieve the sufferers from the Nice theater conflagration.

Diphtheria of a malignant type has broken out at Ottawa, Ontario. Many deaths, particularly among children, have taken place.

30th.—A man, his wife and two children were killed by a cyclone, which demolished their home in Georgia, yesterday.

Affrays took place yesterday between partizans of the Albanian League and the Turkish inhabitants of two Albanian villages. Many were killed and wounded.

Large numbers of the inhabitants of the mountain regions of Bohemia are preparing to emigrate to this country on account of the intolerance of the Czechs, the dominant faction in Bohemia, and which bids fair to dominate all Austria in a short time.

A farmer and his entire family, seven persons in all, living near New Paris, Ind., were prostrated by small pox. Great excitement exists in the neighborhood. About thirty persons have been stricken by the same dread disease near Milford, Ind.

The editor of the London *Freiheit*, a Nihilist organ, was arrested on the charge of inciting the people of a foreign state to sedition and rebellion. The police ejected the compositors and locked up the office.

Sophie Pieoffsky, one of the persons arrested for complicity in the assassination of the Czar, is a daughter of a former Provincial Governor and the niece of an officer of high rank in the Russian army. She is a woman of considerable talent, and of education superior to most Russian women.

A tornado devastated a section of country near Danville, Va., on the 29th.

Last night one of the heaviest snow storms of the winter prevailed in Ohio, Indiana, Southern Michigan and Northern Illinois. In some places it snowed for thirty six hours, and was sixteen and a half inches deep, putting an embargo on trade and travel, and was unprecedented for the time of year.

The bottom lands for miles on either side of the Iowa River are overflowed, and considerable damage to stock, grain and hay is reported, while miles of fencing has been destroyed.

The wood choppers and settlers in the low lands of the Missouri River in Dakota, are all washed out, and it is supposed many of them are drowned. The three warehouses at Bismarck Landing are all wrecked. Mandan, on the west side of the river, is under two or three feet of water, and the streets are blocked with ice as well as water. Thousands of cords of wood along the river banks, have been washed away.

April 1st.—The experiment of lighting portions of London last night with the Brush-siemens electric light was entirely successful.

Small pox prevails to an alarming degree among the native inhabitants of Honolulu. The white inhabitants have so far escaped the disease.

During the month of March 4,561,890 pieces, representing \$8,793,401, were coined at the Philadelphia Mint.

It is believed that 100,000 railroad ties have been washed away by the floods in Dakota, at a loss of \$35,000.

The town of Grand Island, opposite Yankton, was nearly swept away by the flood on Wednesday. Churches, stores, dwellings, and in fact every building floated off, or was broken up in the ice.

During the eight months ending February 28th, 77,218 persons left Canada to make their homes in this country. The Canadian Government is alarmed at the exodus.

In an interview with a newspaper correspondent, the newly appointed Postmaster General has answered the following question: "Have you in view any change in the money-order system?"

"Yes. At present a great deal of coin is sent through the mails in letters. It is not only a temptation to the clerks through whose hands it passes, but it is liable to work out of the envelopes and be lost. I should like to have the price for money-orders under \$10 reduced to five cents each instead of 10 cents as at present. Then a person would not object to send \$1, or even less, by money-order."

2d.—It is reported that sulphur-flour fell during the recent snow storm at Madison, Ind.

Emigrants to the number of 20,000 left Bremen, Germany, for this country since the 1st of January.

About \$1,035,000 worth of gold bullion was withdrawn from the Bank of England yesterday for shipment to New York.

The Cuyahoga Falls wire mill at Akron, O., was damaged \$10,000 by fire.

William Hinsley was torn into fragments by the explosion of some dynamite cartridges which he had made, at Heidelberg, Pa.

3d.—There were severe floods and gales on the Spanish coast of the Mediterranean yesterday, and considerable destruction of cattle, crops and property in Andalusia. There were many shipwrecks and loss of life.

The round house of the Utah and Northern Railroad, at Logan, burned to the ground last night. Five engines were very badly damaged. Loss \$40,000.

By the explosion of a saw mill at Berkley, Va., four persons were scalded to death, and three fatally injured.

4th.—A Canadian paper, in speaking of the exodus from that country, says: "Such a condition of things should make all patriotic men pause, and, throwing partisan claptrap aside, seriously and candidly inquire after the reason and the remedy."

A desperado and cut throat was taken out of jail at Sydney, Nebraska, and hung to a tree in the Court House yard.

A bomb was exploded under the windows of the palace of the Duke Sontana; no one was hurt.

In Russian Poland the peasants refuse to swear allegiance in the United Greek churches. They demand to be sworn before Catholic priests, and have driven away Greek priests. The Governor of the province declares they must take the oath in Russian churches.

A military cordon surrounds St. Petersburg. Nobody is allowed to enter or leave the city.

The police have fired into a crowd holding meeting at Clough county, Ireland. Two men were killed, two are dying, and three wounded. At another place, Ballaghadoyne, the people attacked the place, who were obliged to fire in self-defense.

Two rioters were killed and thirty-two wounded, four of whom are not expected to live. One policeman was killed and several severely injured by stones.

5th.—The island of Scio, in the Grecian archipelago, has for two days been visited by earthquakes. The number of persons killed or injured is said to be three thousand.

A war of races has broken out in the valley of the Canete, Peru, where two thousand Chinamen were murdered by negroes and Cholos, and property valued at millions destroyed.

Two murders occurred in Cincinnati last evening, on the same block, and only half an hour apart.

The flood in the upper Missouri has swept away nearly all the buildings in Vermillion, Dakota. An attempt will be made at Sioux City to blow up the ice with dynamite.

The damage in Spain by floods is estimated at \$1,000,000, and thirty thousand persons are said to be in want of provisions.

Three distinguished Spaniards are on a mission to examine into the educational system of this country.

Greece and Turkey are making active preparations for war, which is now deemed inevitable.

France is sending a large force to Algiers, ostensible to prevent the incursions of the border tribes into French territory. There is just a faint suspicion that this force will soon occupy Tunis.

Prince Caroleth, of Germany, has obtained a divorce from his wife, who eloped recently with Count Herbert Bismarck. It is said that the lady will soon be married to the Count.

The United States Supreme Court, through Justice Woods, rendering a decision in the case of John Miles vs. The United States, being an appeal case from the Supreme Court of Utah. Miles is a Salt Lake Mormon, and was convicted of bigamy. The ground on which the appeal was made was that Mormons were excluded from the jury in the case; secondly, that Miles' own declarations were admitted against him as evidence; and, thirdly, that the evidence of Miles' alleged second wife, who is *prima facie* his wife, was improperly admitted against him. The Supreme Court reversed the decision of the Territorial Court on the last contention. The law of Utah does not permit the evidence of a wife against her husband, and as the alleged second wife was, as far as the Court knew, the only wife Miles had, the admission of her evidence was improper. The decision is regarded as a great victory for the Mormons.

6th.—Thirty villages have been destroyed and 40,000 persons rendered destitute by the recent earthquake at Scio. Over 400 corpses have already been found. The Greek Government is sending nurses and surgeons to the scene of the catastrophe.

Zante, one of the Ionian Islands off the coast of Greece, was shaken up by an earthquake Monday. Slight shocks were felt yesterday also, but not much damage was done.

Father Lefebvre, New Brunswick, compares the emigration from that country to a disease. He says it ought to be stopped in the interest of religion and nationality.

A company has been organized to construct a ship canal through Florida from the Atlantic Ocean to the Gulf of Mexico.

As was anticipated, the French Government propose to establish a French protectorate over Tunis.

Yesterday morning a slight shock of earthquake was felt in San Christobal, Havana.

Gov. and Mrs. Murray arrived at Salt Lake City on the regular train last evening. They were received by a committee and escorted to the Walker House by a long procession in carriages, on horseback and afoot, headed by the Fort Douglas Military Band. Five thousand people had gathered at the hotel to welcome the Governor back, and on his arrival broke out into long-continued cheering. After music by the band, Judge C. C. Goodwin, of the *Tribune*, welcomed the Governor home on behalf of the people in a few appropriate words, to which the Governor replied in a happy vein, expressing his thanks and his determination to go straight on as he has begun, "with malice toward none, with charity

for all," until Utah should be placed fully in line with the other States and Territories. Retiring into the hotel parlors, the Gov. and Mrs. Murray then received their. The reception was cordial and enthusiastic, in fact more so than that accorded Presidents Grant and Hayes, demonstrating that he is cordially indorsed by Young Utah and the law-abiding portion of the community.

7th.—More floods are reported in Spain in the vicinity of Seville.

The river Theiss, in Hungary, has overflowed, and thousands of acres of wheat have been destroyed.

Shocks of earthquake continue at Scio. It is now definitely ascertained that the number of deaths resulting from the shocks of Sunday will reach 5,000 at least.

Extraordinary precautions are being taken to protect the London Custom House, as the authorities have been warned that an attempt will be made to blow it up.

Another riot, growing out of an attempt to evict tenants, occurred in Ireland yesterday. The rioters were principally women, one of whom was shot, and another severely wounded. Several policemen were seriously injured.

8th.—About \$50,000 have already been subscribed in London for the relief of the sufferers by the earthquake at Scio.

The Gutenberg Bible, printed in 1450 with movable types, was sold at public auction in New York last night for \$8,000.

A slight earthquake shock was felt in the vicinity of St. Paul Bay, Quebec. It was sufficiently strong to awake people from sleep.

Murders and robbery are of daily and nightly occurrence at Havana, Cuba. The British Consul was very nearly killed there a few days ago by a gang of ruffians.

All the street cars of the West Division of Chicago have been stopped, by the strike of the drivers and conductors.

From 200 to 300 men have been thrown out of employment by the burning of the rolling mills at Topeka, Kansas. And from the same cause 100 are laid idle by the fire at the Tryer Hill mines, Colorado. The burning of a grain-drill manufactory at Peoria, Ill., has thrown out 100 men.

Shocks of earthquake continue at Scio, and are fast completing the general ruin. In Kastro, which contained nearly 4,000 inhabitants, only 150 are known to be alive.

Fifty houses in Malaga, Spain, are in imminent danger of destruction by flood, and four have already fallen. Eleven soldiers and sailors were drowned in assisting the people.

The rising of the Missouri river continues to do immense damage to property along its banks and in the adjacent country. The smelting works at Omaha have shut down, and fears are entertained for their safety. Two men were drowned there. Not a soul remains in Covington. They have moved across the river to Sioux City, and their homes are fast becoming submerged. Great quantities of ties, logs, parts of houses, lumber, etc., are going down the river. The town of Niobrara is inundated, and is six feet under water now, and much property was destroyed. Frankfort was demolished, and the inhabitants barely escaped. Many lives would have been lost had not a steamer rescued them from the bluffs. Nearly one thousand people have been rescued from the farm houses on the inundated bottoms in one county alone.

"How wonderful," exclaimed a philosopher, "are the laws governing human existence! Were it not for tight lacing, all civilized countries would be overrun with women."

NOTICE.

From its weight, size and consequent liability to damage in the mails, the Life of Joseph the Prophet will be sent by express whenever it is possible to do so. Those ordering this book or more than two copies of any other of the works published by us, will hereafter receive them in this manner. Charges will be prepaid by us. In ordering books please state what express lines have offices in your town or vicinity.

Correspondence.

PROVO CITY, Utah,
March 21st, 1881.

Dear brother:—I take pleasure in informing you that the people of Utah are waking from their long sleep, and are thinking for themselves on the vital principles of salvation. It affords me satisfaction to be able to talk to and be heard by some of the old Nauvoo Saints. They are finding out that their sins of convenience are likely to bring retribution in the near future, and many of them that have not sinned their day of grace away, and lost all the light that they had given them, I have faith that they will heed the Lord in his feeling after them, and do their first works over again, and rejoice once again in the gospel of purity. I know that lots of the old Saints were honest in their first obedience to the gospel, and I have hopes in them yet. I think there never was a better time for preaching the gospel in Utah than to day. The circumstances that are occurring around them cause them to sit in judgment on their own belief; and I think with a good many of them, it will have a beneficial effect. Of course, there is a class left here, who, though talking about the gospel, have no belief or faith in it, only as a matter of dimes and dollars; but there is a large number here, whose eyes are blinded by the craftiness of men who preach for hire and divine for money, and make merchandise of these same people. But it looks to me that the time is right at hand when bondage will be broken in Utah, both temporal and spiritual; and if the time has come, it will be but a short work for the true Saints to be gathered into one again. There is quite an enquiry about brother Luff coming back.

I am the man that brought your father and uncle's bodies from Carthage jail, after the massacre, and recollect you, a boy about twelve years of age at the time. Praying God to watch over this work and bring it out triumphant, I remain

Your brother in the gospel,

JAMES GOFF.

LOS ANGELES, California,
March 2d, 1881.

Bro. Joseph:—This evening we arrived here from Ventura county. We heard Rev. Wood, Baptist preacher, March 20th, in the morning, in Conejo; did not amount to anything. We then went on to Hueneme and heard Elder King of the Methodist faith. He harangued for an hour and three-quarters. I suppose the usual tale. After he got through we gave notice that the next evening we would review, and asked King to come and hear us. The next morning, notices signed two of the trustees, forbidding us the house were posted in different places. We went to them, but could not prevail on them, although I stated that King had misrepresented our faith, doctrines, character, laws and church government; also had uttered direct falsehoods about Joseph Smith, his work, revelations, Nauvoo Temple, etc., and that it seemed to us wrong to allow him to publicly thus denounce us and not give us the opportunity to defend ourselves; but all to no avail. I felt somewhat like I did the night our Bowery was burned, the night you arrived at our house in 1876. Bro. Livingstone told me to use his store, so Bro. Rodger and I got out some notices, and we put them beside the notices forbidding us the house, that we would review Elder King's discourse at R. S. Livingston's store; he moved a few cases, show-cases, etc., and we had a fair audience, and good attention and liberty. The next evening Bro. R. preached, and the result of the two discourses and some talk otherwise, changed the tide of feeling in our favor. The next day we baptized Sr. Lybrook, a middle-aged lady. Bro. R. and I visited Mr. Bard, the leading man in town; he said he was afraid of a Mormon hierarchy—we showed him the Doctrine and Covenants on Governments, etc., and when we left he was feeling differently. He was Republican in politics.

One thing that made the people angry was this, a Presbyterian on the Conejo, H. W. Mills, had not spoken for over four years only in a whisper, he heard us each time we preached there, read our tracts, investigated, believed, and the last

time I was there in the last meeting asked for the administration. I told him after some questioning, I would meet him at his or some one else's house after meeting; so he came with me—we conversed and I instructed until near midnight; he, Mr. and Mrs. Danforth, Mrs. Gries and daughter, not member, and Emma and I being present; we then administered to him, and the next morning he had his voice a little. This was Monday; Tuesday it was stronger, and Wednesday quite strong. He then wrote an open letter for all the people of Hueneme, telling of this and sent it to Bro. Livingston. He is known in both of these counties, is connected with some wealthy families, so it has made quite a stir, of course. They say, "O, that is nothing, his voice would have come any way," etc. As for us, we rejoiced; for it was God confirming the word spoken, and so, this far at least, acknowledging our office and ministry—thank God for this.

The people of Hueneme have appointed another Sunday School superintendant instead of Bro. R. S. L.; and another teacher instead of Sr. Livingston. One man told him he would lose at least fifty customers, and they made an effort to take the post office from him. Thus the heathen rage and the people imagine a vain thing. We left there last Friday, every thing was quiet then and a number were ashamed of themselves. Still a few will strive to injure Bro. L., and may possibly get the post office from him. Several are interested on the Conejo, and now near this city we have a strong invitation to preach, house provided and good congregation promised; so the word and work is spreading. We are drawing our lines about this city and we hope before long to enter in battle array with the word of God for sword, etc.

We are on our way to Azusa, San Bernardino, Swamp, and Laguna Canyon, and conference. Our conference meets April 30th. If in your Conference any instructions should be given as counsel for this district, will you please have it sent on so we may have it at our conference?

We are well, and plenty of opportunity to keep busy. Bro. Rodger is well, and with his moderate, calm counsel, firm testimony and clear conversation, helps to steady our rattling, rollicking, excitable influence; and so we work a little freer, knowing that he can steady and quiet. Well, please excuse this hash, Bro. Joseph, and once in a while remember us before the Father.

Yours in Christ,

Jos. F. BURTON.

GRAND MANAN, March 28th, 1881.

Bro. Joseph:—It has been some time since I last wrote to you or the *Herald*; but my silence is not attributable to disinterestedness in the cause of truth, which I yet love. I often look on the past, especially the past twelve years, which time I have been trying to advance the interests of the latter day work. When I entered upon the work, I was convinced that it was right, and after more than twelve years' labor and experience, I know that this doctrine, so lightly esteemed by the great majority of the so-called Christian world, is true, and in perfect harmony with the inspired scriptures.

The doctrine as taught by the Church of Jesus Christ of Latter Day Saints, will bear the most critical examinations, and my experience has been that, in order to bring forth the beauties and excellencies of the work—instead of a careless, superficial, it demands a deep and thorough examination. Since my connection with this Church, I have tried to set forth the doctrine professed by the Church, (which I understand to be the doctrine taught by the apostles), without reference to the doctrines or opinions of men. It may have been that my course has not been in every instance approved of by my brethren; but of one thing I am conscious, (and to me it is a satisfaction), of having acted honestly and according to my understanding of the books accepted by the Church for its government.

While writing, allow me to say, that I consider it the duty (which will be a lasting pleasure), of every member of the Church to read, and if possess the history of the Church.

I am aware that some consider that it is my duty to spend more of my time among the church-

es; to all such let me say, that it would afford me great pleasure to do so; but my circumstances, which are best known to myself, will not at present allow. My duty at the present, so it seems to me, is home missionary work. Let me assure the brethren of one thing: I hope and expect to spend my allotted time in trying to advance the cause of truth. I am not discouraged. I believe that the people of this Island are more favorably disposed toward us as a Church than they have ever been. Let me say that I heartily and sincerely endorse the call of our district Conference, asking that Bro. Joseph or some other Elder be sent east on a visit; and when financial aid is wanted to secure the services of a sound Elder, please let me know. I have never compromised a principle in order to please; it is not in my nature to do so; and further, my understanding of the scriptures would not allow me to do so. We can be honest and uncompromising in our teachings, and not be dogmatic.

Ever praying for the prosperity of the Church, I am your brother in Christ,

JOSEPH LAKEMAN.

THOMASTOWN, Akron, Summit Co., Ohio,
March 26th, 1881.

Joseph Smith:—I am a constant reader of the *Herald* and *Advocate*, published by the Reorganized Church of Jesus Christ of Latter Day Saints. I feel happy to say that the gospel truths contained in them have been the means of driving many of the Brighamite doctrines from my mind, such as the Adam God, Blood Atonement, Polygamy, and Brigham's mode of Tithing ideas, and the giving the free agency away to the Utah authorities, &c., &c. And now I feel to thank God, that through the influence of his Holy Spirit, while reading and studying over the glorious principles of the Church, I am prepared to give a reason for the hope that is within me; and I pray God that he will send one of his servants my way, so that I may have an opportunity to go down into the waters of baptism and have my sins forgiven, rising with a newness of life to serve God my remaining days, and teach my family how to serve God aright. As a family, after losing two of our beloved ones by death within the last eight months, we still count ten around the dinner table, and I hope and trust the time will soon come when I can see them all members in the true Church of God. There are two Josephite Saints living here, father and son, known by the names of David and William Reese, from Tredegar, Wales. They both desire to see an Elder come here and preach the word to the people. I am inclined to think if this was done, a good branch would be here before long, and there are plenty of school houses around here. I secured the house of three for a Utah Elder three years ago, and can have them again, at least I think so. There is not a branch of the Reorganized Church in the Tuscorawas Valley, to my knowledge. I hope the Elder who is over this State will communicate with me upon this matter. I am lately from Salt Lake City.

LUKE SHARP.

SAVANNAH, Neb., March 27th, 1881.

Brother in Christ:—The *Herald* and *Hope* are getting to be a part of my family, and I hardly know how to dispense with them. It is quite difficult to meet with the branch, as I live some distance, and at this time roads are bad, and some bridges are not passable. I had greatly desired to have met with them to-day at Conference, and to have received my share of strength; but knowing that God is not confined, I am comforted.

I love the latter day work of God, I delight in it. Can any one love it too much? When I first read the Book of Mormon, I could hardly rest nights, I felt such a strong desire to show the people how they were deceived in that book. In my dreams I would be talking to congregations, urging them to believe in that book; so I ask, is there any danger in being too zealous in the cause. I sometimes feel like a bird in a cage, watching my chance to speak a word with liberty.

The *Herald* and *Hope* are a great comfort to me. Even the wrappers are freighted with light

and knowledge. If the scoffer would stop long enough to read that letter from Thos. W. Smith, to a friend, I believe they would be turned.

I dreamed, not long ago, that I stood on the shore of a beautiful ocean; its surroundings were also beautiful, with evergreen and Autumn trees. I entered a ship and crossed over to the other side; the water was very clear, so that I could see the bottom, which was covered with pebbles. I came back and crossed a lake which was in the same country, and also very beautiful, and came back. I awoke in rapture which gave me joy for several days.

We have been having severe trouble financially, lately, but I will send the means for *Herald* and *Hope* as soon as possible. We would be glad to have an Elder come here. Different denominations have been holding meetings here all winter, and have been fighting among themselves all the time. I do think there are honest ones here. Your sister in Christ,

JENNIE KRAHL.

PRAIRIE CITY, Grant Co., Oregon,
March 22d, 1881.

President Joseph Smith, Plano, Illinois:—I have just returned from Canyon City, where I delivered ten lectures to good audiences. We made many friends among the most influential men of the county. Among our constant hearers and sympathizers, were Judge Hazeltine, County Judge of Grant County, Oregon; Myaor McGone, Judge Dustin, Judge Olmstead, Sheriff Lockwood, and many of the leading business men of the City proved themselves friends to free speech. The Court House was lighted, warmed, and filled for us every night. They cancelled our hotel bill, and in many other ways kindly entreated us.

We had to leave off too soon, on account of neuralgia and sore throat; but we are under promise to renew our efforts at that place as soon as health permits, which we hope will be in a week or two at most.

Dear Bro., you will send these tracts without delay, for I have got things to a white heat, and I can almost say that God has given us this City (Canyon City), for the wind is in our favor, and our sails are full. The Methodist Minister is enraged at our success, and last Sunday night he insulted his congregation so, that scores of men and women got up and left the house. He hurled his poison at them as they were going out; but the noise of the departing was so great that, I think, few of them heard him. I must say it was the boldest and most uncalled for insult I ever heard offered from the pulpit.

As ever, your brother in gospel bonds,

J. C. CLAPP.

BINGHAMPTON, Wisconsin,
March 20th, 1881.

Bro. Joseph Smith:—I do not mean to have any unnecessary expenses keep me from taking the *Herald*, for it furnishes me with spiritual food that I would not like to do without. I received a letter from my mother at Lamoni, stating that Sister J. Black lives with your family; if so, give my love to her. We have no meetings now, there are only two families left; Bro. J. Wait and myself. Your sister in the new and everlasting covenant.

CYNTHIA WATSON

BUTTSVILLE, Grundy Co., Mo.,
March 28th, 1881.

Bro. Joseph:—I arrived in this county the 16th inst., began preaching that night and kept it up for thirteen meetings in succession, and although the roads were bad and nights dark, the congregations held good and the interest fine. At times the school-house would not hold the people, and last night many had to stay out of doors, and could only look in at the windows. I baptized three yesterday—two elderly men and one lady. One of the men is a brother-in-law to Brn. I. N. and Alfred White, of Iowa. Three more gave in their names and say they will be baptized in April. Quite a number have said, "we are almost persuaded." I think much good will be done here by wise movements of all concerned. Brn. J. M. Terry and Flanders are well spoken of here as ministers, and have left a good influ-

ence. Bro. J. H. Merriam is with me, aiding me. I will return here in about three weeks, if all is right. Just north of here the people are building a people's church, and will have it done in about a month, and they have invited me to come and preach to them. Surely the Lord is redeeming Zion. Praise his name. As ever, in hope,
W. T. BOZARTH.

IONE, Amador Co., California,
March 13th, 1881.

Bro. Joseph:—I see in the *Herald* for March 1st, 1881, a letter signed "T. W. S." He speaks my mind; there is not, nor can there be any way devised by man or men that will answer instead of the law. I can not see how one who is in debt, or one who has not got anything, can pay "tithes;" but he who has, can. Abraham paid a tenth of all he possessed, and so I believe. Some months ago, my wife and I agreed that every week we earned fifty cents or more, we would lay away fifty cents for the work of the Lord, as a free-will offering; so on each Sunday we put by fifty cents till we get about five dollars, then we send it to the Bishop's Agent. I never have been blessed so much in my life financially as I have this Summer and Winter; and we intend soon to put in action the "law of tithing," as we comprehend it, and I know God will bless us in it. For my part I can not see where Bro. A., in your "Sum in Moral Arithmetic," sinned; but it appears to me that Bros. E. and D. sinned in the names they called Bro. A. I have always felt like Bro. E., when he said to his wife, "Bro. A. very kindly lent me the money." I would like to hear your own answer to the question, who sinned and what its nature was. Your brother,
WM. N. DAWSON.

ELVASTON, Hancock Co., Ill.,
March 27th, 1881.

Bro. Joseph:—We have had no preaching for nearly nine months. Are very few in number and scattered. I trust that God will open up our way to get near a branch, where we can be instructed and can worship him. I believe this is the gospel of Jesus Christ. I am striving to do the best I can in my weakness; and I want you to pray for me, that I may prove faithful to the end. I remain your sister in Christ,
EMILY WELLS.

ALLISTON, Ontario,
March 23d, 1881.

Mr. Joseph Smith:—Dear brother in Christ: I write to say that I have just returned home for a short time after being in the field of labor. I baptized three more, and had circumstances permitted, there are eight or ten others who would have been baptized. Also made another opening where I had free hall, good liberty, and as a general thing very good audiences; some boys, however disturbed the listeners, by getting to the rear of the hall and lying down on the floor out of sight, kept up an incessant loud talk, smoking, and loud remarks in retort to parts of my discourses. I left the stand on one occasion and visited the rear of the hall, and by a little physical ability assisted two young men to their feet; one I led to the front seat in full gaze of the house, and the other eluded me by dodging out of the door; while among a lot of juveniles there was a general scamper; they crawled under the seats till they reached the body of the hall, and popped up here and there, and kept splendid order afterwards, as well as the remainder of the evenings that I was with them.

On account of hard frost, &c., the Saints here are not yet able to begin the work on the church, although a good deal of the rough material is on the ground. Since the last writing other brethren have subscribed as follows:—Bro. Edward McMulklin \$10, Joel Mooney \$20, Sirius Mooney \$10, Sr. Jane Mooney \$5.

Left the Saints in Egremont rejoicing, and would be with them and elsewhere more, but for want of means at home. I have more invitations to come here, come everywhere, than I could fill in one year, yet I can not go as far or as oft as I would; but as our God is a just God, he will not ask me nor others to do more than we can reasonably, if we do what we are able. Pray

for me and our cause here. I am the only one of all the Canadian Elders in the field, and I do not run about among the old branches, finding fault, or creating sympathy for self to obtain money, but a good part of my time out is spent in new fields where no one has ever been. If this remark does not reflect on others, then let them not fit it to themselves. I make no charges, but remain steadfast in defense of honor and truth.
JAMES A. MCINTOSH.

BEVIER, Mo., March 22d, 1881.

Bro. J. Smith:—I am happy to say that through the labors of Brn. John Lake and Alex. H. Smith, and their wise counsel, the Saints are beginning to see more alike, and a greater unity prevails. We are being blessed and encouraged in our meetings by the voice of the Spirit. Bro. George Hicklin has made his home in Bevier, and is working faithfully for the cause, trying to restore peace in our midst, and spreading the glad news at every opportunity. I desire to do likewise, to improve the talent that has been given me, that I may be accounted worthy to enter that rest prepared for the faithful. Our cross has been heavy since we have been here, but I hope our crown will be bright beyond, where the secrets of all are known. Your brother and sister in the everlasting covenant,
FRANK and L. E. MUSSELL.

SEDGWICK, Me., March 30th, 1881.

Bro. Joseph:—The Brooksville, Maine, branch is composed of about thirty-nine members, seven or eight scattering, the rest of the branch living within three or four miles of the meeting place. We have meetings every Sunday, weather permitting, and partake of Sacrament the first Sunday in every month. There is a regular attendance of about fourteen or fifteen, and three or four more occasionally. A few of our friends also meet with us; we meet at the house of Priest L. C. Gray, who presides over the branch, and are blessed with the Spirit, and feel determined to press on to the end, God helping us. The branch is in rather a divided state, Bro. Gray being the only officer who meets with us. Our district president, Bro. J. Billings, meets with us occasionally. The Western Maine District is in rather a bad condition, and is composed of five branches, our branch being the only one that holds regular meetings. We have not had a Conference for over six months, and none is appointed, and I am afraid will not be until some Elder is sent from the West. The cause of this, Brother Joseph, as I believe, is the lack of duty in branch and district officials, and the primary cause in them in not keeping the word of wisdom. It is in small things we should serve the Master as well as big ones.

O, Saints of Maine, shall we be weighed in the balance and found wanting? Shall the Master come and find us sleeping? The time is not far distant when "he that is filthy shall be filthy still;" and Oh, remember, and strengthen the things that remain.
W. G. PERT.

Conference Minutes.

PITTSBURG DISTRICT.

Conference was held at Pittsburg, Pa., March 12th and 13th, 1881. J. Brown, presiding; G. W. Henderson, secretary; W. R. Warnock, assistant. Branch Reports.—Pittsburg 100; baptized 2, expelled 1 Expended for branch \$27.99. Expended for Sunday School \$3.00; balance \$4.59. Elders' Fund remitted District Treasurer, \$64.85. Mansfield 12. Elders' fund, expended \$1.85; balance \$1.50. Belmont, O., 26. Branch fund, received \$3.73; balance \$1.12. Church Hill 17. Branch fund, received \$4.30; balance \$1.80. Elders' fund, remitted District Treasurer \$3.55. Lampsville 18. Branch fund, expended for branch \$2.12, balance 56c. Fairview 16. Sugar Creek 36; received by vote 2, baptized 2. West Wheeling not reported. Elders F. Ebeling, E. Thomas, S. S. Givens, J.

P. Knox, Jacob Reese and J. Parsons reported. Treasurer's report: balance last report \$10.83, received since \$71.90, total \$82.73, balance 11.43. F. Criley, District Treasurer.

Afternoon Session.—J. Parsons was continued on his mission in the northern part of the district. Resolved that this conference request the General or Semi-Annual Conference to be held at Kirtland, O.

At his earnest request, the resignation of G. W. Henderson as assistant secretary, was accepted. Preaching in the evening by J. P. Knox. Adjourned to meet at Pittsburg, Pa., June 12th, 1881.

WYOMING VALLEY DISTRICT.

The above conference convened at Hyde Park, Pa., February 26th and 27th, 1881. Hiram Robinson was chosen to preside; W. Harris, secretary. Branch Reports.—Danville 19. Plymouth 22. J. Edmunds, H. S. Gill, L. B. Thomas, H. Robinson, W. W. Jones; Priest, Wm. Harris, reported in person, W. Crum by proxy, J. Baldwin by letter.

The committee in the cases of Sr. Jenkins and Bro. Jenkins, Jun, recommend that the Hyde Park Branch be requested to restore them to full fellowship.

W. W. Jones, Bishop's Agent, reported balance in hand \$9.10.

H. Robinson was appointed as representative to General Conference.

On Sunday morning some valuable instructions were given to the Saints by H. Robinson and J. Edmunds, and in the afternoon by H. Robinson. A Welsh discourse by L. B. Thomas, in the evening. Adjourned to Plymouth, Pa., May 28th, 1881.

NORTHERN NEBRASKA DISTRICT.

A conference was held in Omaha, Nebraska, March 26th and 27th, 1881. In the absence of the district president, J. Caffall was chosen president *pro tem.*; H. Nielson, clerk.

Branch Reports: Pleasant Grove 32; 3 baptized, 2 received by letter. Lake Shore 26; 1 received by letter, 2 expelled, 4 removed by letter. Omaha branches, no change. Platte Valley and Douglas branches not reported.

Reports: N. Brown, R. C. Elvin and E. Rannie by letter. J. Caffall, O. Mattsen and E. T. Edwards verbally.

The committee on the case of J. P. Thygesen and J. Christensen reported reconciliation. R. C. Elvin and E. T. Edwards, committee.

Resolved that we invite J. Caffall to devote as much of his time to preach in this district as possible; and that we pledge ourselves to support him to the best of our abilities.

Resolved that all Elders and Priests whose labors are not wanted in branches, labor elsewhere as much as they can.

Nelson Brown was sustained as president of the district for the coming three months.

Resolved that we approve of the labors of J. Caffall in this district, and that we request General Conference to reappoint him to this field of labor. And that he be authorized to represent this district in General Conference, in person or by letter.

Contribution for the ministry \$8.50
Preaching during conference by J. H. Hansen and J. Caffall.
Adjourned to meet at Platte Valley, June 25th, 1881.

OREGON AND WASHINGTON DISTRICT.

The above conference convened at Ran School House, Grant Co., Oregon, March 5th, 1881. Joseph C. Clapp in the chair; John Buckingham, clerk.

John Buckingham, president of Prairie Branch, reported the number of members in the branch to be 15, including 2 Elders; had preached in different school houses in the county, as opportunity offered, and endeavored to scatter the seeds of truth; had blessed some children, and had administered in several cases of sickness with good effect, and felt desirous to prosecute the work to the best of his ability, as opportunity offered.

Elder Norton Fields said he had not done much,

but felt well towards the work, and would try and do his duty.

No report from Coos county nor Myrtle Creek Branches; but a very earnest appeal was read from Elder John H. Lee, Bishop's Agent at Myrtle Creek, urging the Saints to use all diligence to support the Mission.

The chair appointed J. Buckingham and N. Fields a committee to enquire into the case of Bro. Daniel Morris; report of which committee was received, and the committee discharged.

A resolution was passed, withdrawing the hand of fellowship from Bro. Daniel Morris. The president said he very much regretted the necessity of this action, having known his parents for years to be earnest and honest Saints.

Preaching on Sunday morning by J. C. Clapp, and in the evening Elder Buckingham delivered an address to the Saints, and administered the sacrament for their edification.

Conference adjourned to meet at the call of the president.

DES MOINES DISTRICT.

The above conference assembled in the Saints' Hall, Newton, Jasper county, Iowa, on the 12th, and 13th of March, 1881.

On motion, John H. Lake presided *pro tem.* D. C. White, clerk *pro tem.*

Branch Reports.—Sheridan 50; baptized 1, received 1. Newton 53; died 1. Des Moines 39; baptized 2, died 1. Independence and Pleasantville branches, no report. Des Moines Valley 51. Elders J. X. Davis, J. S. Roth, N. Stamm. Priests Goreham, D. C. White, and Batty reported. Teachers, F. W. Barbee and Shelhart reported.

F. W. Barbee, treasurer of the Elder's Fund, reported on hand \$19.20.

John H. Lake preached in the evening. Sustained: I. N. White, district president; J. Sayer, clerk; A. White & Bro., Book Agents; J. X. Davis, Bishop's Agent.

I. N. White to represent the Des Moines District to the General Conference, by letter or in person. Preaching in the evening by J. H. Lake.

Morning.—Elders M. M. Eastman, T. E. Lloyd, R. Young, and Priest G. M. Jamieson reported. Preaching by John H. Lake.

F. W. Barbee was sustained as treasurer of the Elders' fund.

Sister Ida Weeks reported to the conference that she had received as Zion's Hope Fund \$4.80 the last quarter.

J. X. Davis, Bishop's agent, reports, on hand last report \$47.70; paid to Bishop \$47.70. Received from Newton Branch \$17.00, from Pleasantville Branch \$55.00, from Sheridan Branch \$28.00. On hand, total amount, \$100.00.

In the evening J. H. Lake preached to a full house, with the best of liberty.

Adjourned to meet at Newton, Jasper county, Iowa, on the 11th day of June, 1881, at 3 p.m.

FAR WEST DISTRICT.

Conference was held at Delana Branch, Missouri, March 13th and 14th, 1881. J. T. Kinnaman in the chair; J. M. Terry, secretary, assisted by J. Burlington.

Branch Reports.—Delana 52. Far West 64, removed 2. German Stewartville 36; baptized 2, received by letter 1. Starfield 36. St. Joseph 85; removed by letter 3, received by letter 7. Pleasant Grove 26. Stewartville 102; baptized 4, received by letter 2, removed by letter 1, died 1. Breckenridge 17.

Elders' Reports.—Wm. Lewis, M. F. Bevins, D. E. Powell, J. Burlington, A. J. Seeley, W. T. Bozarth, J. D. Flanders, J. T. Kinnaman, J. M. Terry, A. H. Smith. Priests: E. S. Casto, J. H. Meriam, F. Uphuff, M. M. Ballinger. Teacher: M. F. Beebe. Deacon: Simmons. Reported by letter: Elders T. Hinderks, J. McIntyre, P. C. Smith, F. C. Graham, S. Butler, R. A. Marchant, and Priest C. T. Orr.

7 p. m.—J. M. Terry, A. J. Seeley and W. T. Bozarth were appointed a committee to investigate the reports concerning certain brethren, whose names by motion are withheld for the present, and reported that the reports were of such a character as to guarantee the preferring of charges and ap-

pointment of courts. Brethren S. Butler, W. Lewis and J. M. Terry were appointed as one court, and J. M. Terry, J. D. Flanders and W. Summerfield, as another, to report at next conference.

A. H. Smith was chosen as a delegate to represent the district at the April Conference. J. T. Kinnaman was sustained as district president, W. Lewis as vice president, J. M. Terry as secretary and J. D. Flanders as Bishop's Agent. The Bishop's Agent reported.

W. Lewis preached a good, plain gospel sermon on Sunday morning. Preaching in the evening by W. T. Bozarth.

Adjourned to meet at Stewartville, Mo., June 11th and 12th, 1881.

TEXAS CENTRAL DISTRICT.

Conference convened with the Texas Central Branch, in Robertson county, Texas, March 12th, 1881. Upon motion Heman C. Smith was chosen temporary chairman and Sr. R. S. McMains secretary. Remarks were then offered by Brn. Smith, Thompson, Grim, Belcher, White, Sherrill and Sr. McMains.

Moved and adopted that we proceed to organize a district to be bounded as follows: on the north by the thirty-second parallel of north latitude, on the east by the Sabine river, on the south by the Gulf of Mexico, and on the west by the Colorado river and eighteen degrees west longitude.

Resolved that Bro. H. L. Thompson be chosen to preside over the district, and that it be known as the Texas Central District; also, that Sr. R. S. McMains be chosen secretary.

Resolved that Bro. W. W. Belcher act as vice president of the district.

A report was then read from Bro. Elias Land.

Branch Report.—Elmwood Branch 17, including two Elders, one Priest, a Teacher and Deacon. Texas Central 15, including one Elder and a Priest. No report from the Cheeseland Branch.

Resolved that we petition to General Conference to continue Bro. Heman C. Smith in this mission, and also that Bro. W. T. Bozarth be sent to this mission.

Preaching in the evening by Bro. Thompson, assisted by Bro. Sherrill.

Prayer and testimony meeting on Sunday morning in charge of Bro. Belcher, followed by an instructive discourse by Bro. H. C. Smith, to an attentive audience.

The sacrament was administered in the afternoon, after which six children were blessed.

Preaching in the evening by Bro. H. C. Smith of about two hours' duration. A feeling of deep solemnity seemed to pervade every soul, and a spirit of unity and peace was so plainly felt and manifested that the sublimest awe seemed to touch every sympathizing heart.

Resolved that Bro. W. W. Belcher be recommended to the Bishop for appointment as his agent.

Adjourned to meet with the Texas Central Branch, July 9th and 10th, 1881.

KEWANEE DISTRICT.

The above conference convened at Peoria, Ill., March 12th, 1881. J. A. Robinson, presiding; J. Chisnall, clerk. Owing to the severity of the weather the district was but poorly represented, to the regret of the Peoria Saints, who had made liberal preparations for a good delegation.

Branch Reports.—Kewanee 93; decrease since last report 7. Peoria 30; increase 2. Canton 39.

Business of a routine character was transacted, and the following Elders reported in person: J. A. Robinson, H. C. Bronson, M. T. Short, W. T. Seward, J. D. Jones, J. Chisnall, R. Benjamin, H. Bronson, Bishop Rogers and Pres. Joseph Smith; Priests: J. Berner and R. Riggs. Elders T. F. Stafford and D. S. Holmes reported interesting labors by letter, and were continued in their fields of labor.

By resolution Bro. R. Riggs was enrolled a member of the Peoria Branch.

Elder Short assisted by Elder Jones preached in the evening.

On Sabbath morning the Saints convened at the house of Bro. R. Riggs, for sacrament and fellowship meeting, where a goodly outpouring of the Spirit was felt by all present.

Resolved, that a two days' meeting be held at Henderson Grove, the second Saturday and Sunday in June.

The Saints having rented one of the largest halls in the city, and extensively advertised the appearance of Pres. Joseph Smith to preach, it was but natural that the general interest of conference should center in the Sabbath preaching services, which proved to be very interesting, and must have been very encouraging to the Peoria Saints, as very large congregations came together, while at the close of each service many strangers sought an introduction to Pres. Smith, expressing satisfaction at his preaching. The energy of the Peoria Saints for the spread of the work is commendable, their hospitality praise worthy, and made up largely for the disagreeable character of the weather.

Adjourned to meet at Millersburgh, Ill., the first Saturday and Sunday in June, [4th and 5th] 1881.

POTTAWATTAMIE DISTRICT.

The above conference was held at Council Bluffs, Iowa, February 26th and 27th, 1881. H. N. Hansen, president; F. Hansen, clerk.

Reports of Branches.—Crescent City 57. Council Bluffs 131; baptized 2, received by letter 1, died 1.

Spiritual condition of branches was reported as follows: North Star by H. Hansen, Council Bluffs by C. A. Beebe, Wheeler's Grove by E. C. Briggs, Crescent City by H. N. Hansen.

J. H. Hansen, D. K. Dodson, E. C. Briggs, J. Caffall and H. N. Hansen reported.

Report of Andrew Hall, Bishop's Agent: On hand and received as tithing and offering \$45.78; paid district clerk 80 cents, to J. Caffall \$45, due agent 2 cents.

Report of North Star Branch: Received from members and friends \$18.05, and paid the same to R. M. Elvin.

Resolved that all money coming into the Bishop's Agent's hands as freewill offerings shall be used in the district so far as it is needed.

We, your committee, appointed to advise with the Council Bluffs Branch, beg leave to report that we met with the said branch on the evening of December 5th, 1880, and aided the Saints in bettering their organization. The Presiding Elder and Priest were duly released, and Elder C. A. Beebe was duly elected president. We humbly trust that God will accept and bless our efforts to the establishing the Saints firm in the faith. H. N. Hansen, J. H. Hansen, R. M. Elvin, committee.

The following resolutions passed:

That those Elders and Priests desiring to preach shall be under the supervision of the president of the district.

That we request the General Conference that convenes next April, to adjourn to meet in the vicinity of Council Bluffs next Fall.

That the spiritual condition of this district be reported to the General Conference by letter.

That J. H. Hansen be our representative to the General Conference.

H. N. Hansen was appointed president for the next three months.

Preaching during conference by E. C. Briggs and J. H. Hansen.

Adjourned to meet at Crescent City, on the last Saturday of May [28th], 1881, at half-past ten in the morning.

BUSINESS NOTICE.

All persons sending moneys for Herald and Hope subscription are notified that no changes have been made on the address labels of this issue. Credits for all renewals of subscription forwarded during the present month will appear on labels of May 1st issue.

Conference did not adjourn until the 16th, and the next day being Sunday, we could not go to press till the 18th and 19th, hence the lateness of this HERALD; but we will endeavor to have the next issue on time, which will contain the General Conference minutes.

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.

SYKE.—In the Sheridan Branch, Iowa, November 24th, 1880, to Bro. and Sr. Syke, a son. MILLER.—March 12th, 1881, to Bro. Jerry and Sr. Lizzie Miller, a son. REAMS.—March 15th, 1881, to Bro. James and Sr. Lucy Reams, a son. ROHR.—March 18th 1881, to Bro. John S. and Sr. Susan Roth, a son. The brother writes: "God has been with us here."

CRAWLEY.—January 15th, 1881, to Bro. and Sr. D. S. Crawley, of Cherokee, Kansas, a daughter.

MARRIED.

WALP—PARKER.—At Streator, Illinois, at the residence of Bro. Thomas Parry, by Elder John S. Patterson, March 24th, 1881, Bro. Wilber M. Walp and Eva E. Parker, all of Streator. Elder Patterson authorizes us to state that it was a jolly happening.

DIED.

CHEERRY.—At Malta, Illinois, March 10th, 1881, of fever, Mary Maud, daughter of Bro. and Sr. W. E. Cherry; aged 7 years, 6 months and 6 days. She was sick forty-six hours. Prayer at the house by Mr. Cartwright, of the M. E. Church.

JAMES.—At Braidwood, Illinois, February 9th, 1881, of pulmonary consumption, Bro. William James, aged 21 years, 10 months, and 11 days. He was a believer of the latter day work, and made peace with God last April. He was not strong, and last June went to Newton, Iowa, for his health; but did not get better, and came home last Thanksgiving day. Funeral services were conducted by Elder John Keir. His friends mourn him sincerely.

LAREW.—At her residence in Buffalo Prairie, Mercer county, Illinois, at 4 p. m., March 21st, 1881, of cancer, Sr. Melissa Jane, wife of Bro. Isaac B. Larew; aged 40 years 11 months and 24 days. Deceased became identified with the Reorganized Church, March 11th, 1863, and received many strong testimonies to the truth of the latter day work; and though in her sickness racked with pain, she still had full confidence in the gospel, and was ready to go to rest. She leaves her husband, five children, and a large number of relatives and friends to mourn her loss. Funeral services conducted by Elders M. T. Short.

HENDRICKS.—At her home, near Ashland, Nebraska, March 21st, 1881, after three months illness, of quick consumption, Sr. Mary, wife of Bro. George B. Hendricks. Her age was 44 years, 2 months, 20 days. She was born in Caldwell county, Missouri. She was baptized January 26th, 1879, by Elder James Caffall. Funeral discourse by Elder J. Armstrong. Sister Mary leaves a husband and five sons and mother, brothers and sisters to mourn her loss.

NOTICES.

The conference for the Alabama and Florida District will be held at the Lone Star Branch, in Butler county, Alabama, July 9th, 1881. This is made necessary because the session at Flat Rock Branch was prevented by stormy weather and almost impassible roads. By order of President G. R. SCOGIN. W. D. CLARK, Clerk of District.

To the Elders and Saints in Southern Nebraska District: At the request of some, and for what appears to be good cause, the time for next session, therefore, will be May 8th, instead of May 15th. LEVI ANTHONY, President. ROBT. M. ELVIN, Secretary.

George B. Fanning, a tea dealer, died at his house in Brooklyn recently, from poisoning occasioned by impregnating his system with the particles of lead used in wrapping tea, while chewing and testing tea in inordinate quantities, and which became oxidized by the action of water.

So far from being able to answer for my sins, I can not answer for my righteousness.—BARNARD.

A MEXICAN POMPEII.

The City of Mexico correspondent of the New York World writes as follows, under date of September 4th, of the finding of a buried Aztec city:

"At length Messrs. Lorillard and Charney has discovered what he very properly terms, 'the Indian or Mexican Pompeii,' a city buried for at least 1,000 years.

"In my last I mentioned the discovery of a villa near Tulla. That house has now been partly uncovered, and found to contain twenty-five rooms, fifteen staircases, and twelve corridors. Attached to it are two cisterns with clay pipes, which were used to convey water to the different apartments. Some of the household utensils are of coarse clay, a few porcelain, and one article of glass. Remember, Tullan, the capital of the Toltec Empire, covered not only the site of the present town of Tulla, but the spot where Mr. Charney discovered the villa; and now he is unearthing near the former building a large palace. Perhaps during these excavations he may find historical data that will clear up the mystery with regard to the origin of the inhabitants of the Western Continent.

"On the 28th ult. Mr. Charney announced to Le Trait de Union of this city merely the discovery of a palace, but made no allusion to any architectural peculiarities. We have, however, heard that the ruins recently unearthed are more distinctly Asiatic in style than any Toltec remains now known.

"Mr. Charney also had the good fortune to find the bones of some gigantic animals. These remains are now en route to this capital."

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, Editor.

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, Editor.

REDUCTION IN PRICE.

Holy Scriptures: Inspired Translation by Joseph Smith the Prophet. Sheep, or Library binding \$1 50 Imitation Morocco, gilt edges \$2 00 Morocco, full gilt finished and gilt edges \$2 50 New Testament, inspired edition \$75c

Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith. In Cloth, full gilt finished, very handsome \$2 00 Postage extra, 20 cents.

This book contains 827 pages, set in large and clear type, and printed on good paper. It is B. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete History of the Church up to 1880. Three very fine new steel engravings and fac simile of autographs of Joseph the Prophet and Emma, and of Joseph Smith, have been added to the book at great cost, and greatly enhances its value. Brethren, this is a book that will sell among your neighbors and friends of the Church, and to all who desire to keep themselves informed in matters of history, and is the cheapest book published by the Church.

Book of Mormon: Roan, sprinkled edges \$1 25 Imitation Morocco, gilt edges \$1 50 Turkey Morocco, marbled edges \$1 75

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Complete set of Tracts, 270 pages, bound in limp cloth turned in 75c
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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. 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.

15 April 81.

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. \$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.

1881 J. M. K. 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.

Vol. 28.—Whole No. 454.

Plano, Illinois, May 1, 1881.

No. 9.

GENERAL CONFERENCE MINUTES. APRIL 6TH TO 17TH, 1881.

The forty-third Annual Conference of the Church of Jesus Christ, being also the twenty-ninth of the Reorganization, convened at Plano, Illinois, April 6th, 1881; Joseph Smith, President; Henry A. Stebbins, Secretary; John Scott, Assistant Secretary.

The first session convened at 10 a. m., on the 6th, and the hymn "Redeemer of Israel," was sung and prayer was offered by Bishop I. L. Rogers. Announcements were made of the order of meetings during the session, after which the President addressed the assembly.

Others were invited to speak, if they wished, but none responded, and, after singing, "Lord, at this closing hour," an adjournment was had.

At 1:30 p. m. the first business session was held, and after singing, President J. Smith offered prayer.

The Secretary then read the following reports of the ministry:

Thomas Taylor, in charge of the European Mission, writes from Birmingham, England:

In presenting to you my report, I feel thankful to say that the work of the Lord in England is still onward. It is moving steadily but slowly along. Some have been added to our number through the past year, but not so many as we could have wished. I believe that the brethren in every branch are doing the best they can according to their surroundings to spread the truth.

At most we can not do much, nevertheless when we look back on the work in this country ten years ago, and look at it as it now stands, we see a vast difference in it, and our hope is good for the future.

My health for some months past has been anything but good, and is still very poor, yet I am willing to labor as God gives me strength for the furtherance of his cause. And whenever the Church is in a position to send some one who can devote his whole time to the cause, I shall hail my release with pleasure. I pray that the spirit of peace and humility may be with you in your deliberations, and that much good may be done.

P. N. Brix, just returned from the charge of the Danish Mission, reports:

One branch of about twenty members exists in Denmark. There are some nearly ready to be baptised, but I did not encourage them very much, as I was discouraged myself. I was there five years, the last four of which I was alone. I have appealed to the Church for some one or more to be sent to help me. I have appealed also for help to get out a hymn book, but have received no help. We had a hall there, open for any one who might be sent there, but I don't think the mission will be a success without the printed word in the Scandinavian or Danish language. I think I can do more by the help of the printed word, than if I had four Elders to help me without it. I am in the hands of the Lord, and at the disposal of his

people in Conference assembled. I baptised one in July, 1880.

W. W. Blair, in charge of the Rocky Mountain Mission, writes from Utah:

I respectfully report to your honorable body, that this Rocky Mountain Mission, comprising Idaho, Montana, Wyoming, Eastern Nevada and Utah, is still making progress, and that very decidedly, in all the elements of righteous strength and permanent success.

Our numbers are steadily, though not rapidly increasing. The mission is gaining friends and influence for good, at an encouraging rate. We are constantly opening up new and flattering fields for missionary work. The Saints are more restful and contented, and have less desire to remove to the east than formerly. The ministry are united and labor with zeal and wisdom, with but few exceptions.

The Saints in this mission are contributing liberally to the general Church treasury, also to the aid of the traveling ministry, in money and clothing, and in other ways for the good of the Church, and had the moneys sent from this mission to the general Church treasury been used directly in this mission, in connection with what has been given in the mission, directly and indirectly, for its support, then the mission for the past sixteen months would have been nearly or quite self-sustaining. We mention this that it may be seen that the mission is no longer an expense, financially, to the Church treasury, without compensation. It is hoped the mission may do equally well, if not better, for the future.

The general prospect for missionary work in all this field is good. We have far more openings and calls for preaching and lecturing than we have any means of supply, at present. The masses evince more desire to investigate, though the majority of the Utah rulers spare no effort but violence to hinder our reaching the people. There is a gradual letting up by the Utah priesthood, in their oppressive methods of government. President John Taylor is already a vast improvement upon the late President Brigham Young, in doctrine, principle, example, and Church management; and still there is room and demand for much greater improvement.

Now, Brighamite capitalists are engaging largely in mining, merchandizing, railway building, and manufacturing, while many of the same class are engaging freely in agricultural pursuits, and all with the manifest intention of abiding permanently.

The Catholic and Protestant Churches are actively engaged in building religious edifices, and establishing schools all through this mission, and notably in Utah. The schools are generally well patronized; but in Utah the non-Mormon Churches are attended but by few Mormons. When Utah Mormons turn away from Brighamism, they usually go to Infidelity, Spiritualism, or to the Reorganized Church.

The Reorganized Church needs an efficient corps of zealous, intelligent, wise, and spiritual missionaries in all this mission, especially in Utah; those who could and would remain in the work from one to three or more years. Spasmodic efforts do near as much harm as good to the mission, and we respectfully request, that in all future appointments to this mission, this matter

be considered, thus saving patience, time, and money.

The mission needs from three to five Scandinavian Elders, to labor among those of their own tongue. We should also have, if practicable, two or more Welsh missionaries as soon as they can be provided. We need a score or more of English speaking Elders—those who are capable of combating not only Brighamism, but Infidelity and Spiritualism, and who have not been through the Endowment House in Utah. We have an intelligent and efficient young Danish Elder, A. T. Christensen, engaged actively and successfully in Utah and San Pete Valleys. He has been assisted by Elders Malmstrom, Stevenson, and Burt. He should be sustained in the missionary field. Elders Wm. Gibson and John Grimmett have assisted no little, and they need to be continued, to labor as they can.

A chapel is needed at Lehi, and the Saints and friends in that vicinity have taken steps to erect one at an early day. A chapel is very much needed in this city. If we had one we could in a short time more than double our membership in the city. We would soon have a flourishing Sunday School, a thing very much needed; we would have an influence and power for good that we, without a chapel, can not have; we could save in rent and incidental expenses for halls, the interest, at eight or ten per cent., on \$2,000, or more, yearly; and this, with what would arise from increased membership, would go not a little ways toward sustaining and building up this mission. Besides, it would furnish a mission house for Conferences and councils, a thing very much needed. We now have a lot, with excellent stone foundation, all paid for, centrally located, which has already cost near \$1,000. We have on hand, in cash, near \$35; and there is due to the chapel fund, in this city, not far from \$50 more; and besides this, it is probable there is a small amount in the general Church treasury, subject to call, belonging to the Salt Lake City chapel fund. We think the Saints and friends in this mission will aid us in the erection of the chapel, especially as it is soon to be deeded to Bishop I. L. Rogers, for the Church; this Salt Lake City Branch to have its use for religious purposes and schools.

The size of the lot is 30x60 feet, and the size of foundation 29x50 feet. This size we think too small, and would be glad to add ten or fifteen feet to the length, as our congregations are likely to be larger than could be accommodated in a smaller house. To enlarge it we suggest the purchase of the balance of the lot, which was originally five by ten rods. There is a five-room cottage, built of adobies, on the rear of the lot, which rents for from \$12 to \$16 per month. The balance of the lot, and cottage, is for sale, and, owing to mortgage, may be bought for near \$1,200. In view of the fact that we have \$1,000 already invested, which is suffering deterioration in material; and in view of the further fact that this mission and this branch greatly need the chapel; and, further, that the balance of the lot (with cottage), if bought for \$1,200, or near it, would pay in rent eight to ten per cent. on purchase, besides affording us ten or fifteen feet more for enlargement of chapel; and further, that the property is likely to increase rapidly in value. In view of all these facts we ask that the Church assist in the speedy erection of the chapel, and, if they can think advisable, purchase the balance of the lot, and its appurtenances. And in order to render the need-

ed and above-mentioned aid, we suggest that real estate and stock in the Order of Enoch, belonging to the Church, might be disposed of and funds so arising be devoted to the aforementioned purchase, and chapel building. It is probable that the lot in this city would increase in value as rapidly as property in either the real estate belonging to the Church, or in the Order of Enoch. This would, in effect, be but a transfer of Church property from where it is not now productive, to where it would be productive and is greatly needed.

We also ask that the Chapel Building Committee, consisting of W. W. Blair, chairman and trustee, Bishop I. L. Rogers, trustee, Robert Warnock, treasurer, Delos F. Nicholson, secretary, be authorized by your honorable body, to call upon the membership of the Church for needed aid in erecting and furnishing said chapel; and, if practicable, to purchase said balance of lot, and its appurtenances, and they be authorized to do this through *Herald*, *Hope* and *Advocate*.

It will cost to finish and furnish the chapel, on present foundation, from \$1,500 to \$1,800, and if enlarged fifteen feet in length, it will cost from \$300 to \$500 more, depending upon the material of which it shall be built. If built of lumber, it will cost the least, but if of brick and adobie, which will be safer and more enduring, costing much less for insurance and repairs, it will cost the larger amount, and this in the end would be best. The house might also be used for day-school purposes until we could build for that a separate building. The school is needed, and would pay, as there are no free schools here. Now is the time to move in these matters.

Upon a full survey of the needs of the work in this mission, and the great changes likely to occur in the religious, social, and political affairs of Utah and its adjacent territories, I have thought best to remain in the mission for six to twelve months longer, and thoroughly prosecute the work. If another shall be sent to take charge of the mission, it will meet with my consent and co-operation, if I am continued and sustained, I shall expect needed encouragement and aid.

The Reorganization has long suffered from the errors and evils of Utah Mormonism. Now is the time to cast off, publicly, the odium, and fasten it where it belongs, and also help the captives to civil, social, and religious liberty under the pure gospel of Christ. Work done now, rightly and thoroughly, will tell well for all time to come.

We would be glad to have Elders R. J. Anthony, C. Derry, and J. Luff returned to this mission, soon. It is essential that one reach this city as soon after the Spring Conference as practicable, to take charge of the work in and about this city, as I expect to travel in the various parts of the mission after May 1st, to work up its interests in various places.

Josiah Ells, of the Twelve, (present) from writes Jackson county, Ohio :

As required by all who constitute the authorities who compose the body, I herewith present my report. In consequence of infirmity incident to declining years, I have nothing special to relate.

As directed by your last annual assembly, in company with Bro. L. R. Devore, I visited D. L. Shinn, at Clarksburg, West Virginia. The result of our visit was at the time detailed by L. R. Devore in the *Herald*. We understand the good work then began is still going on. I continue to hold meetings once or twice in a week wherever I may at the time sojourn. My ability to either travel or preach has become in a measure limited. Yet I am favored at times with liberty in declaring the counsel of heaven. I realize that in the efforts my own mind continues in a better condition than an entire cessation from the duties of the ministry would afford. Therefore I purpose to continue to declare the word of life as ability and opportunity may afford. In traveling by rail I experience no difficulty, but the jarring over the rough roads in these States is to me severe. I am no longer capable of much travel or fatigue, but thankful to know it is only required of a man according to that which he hath. I expect whatever may be required at my hand the way will be opened as hitherto, and strength given to its performance. I pray that the Spirit of counsel and wisdom may preside in your assembly.

J. R. Lambert, of the Twelve, (present), writes from Dow City, Iowa :

Since the last Semi-Annual Conference, I have spent two and one half months in my field of labor, bestowing labor at different localities in six counties in Iowa, as stated in my published letter in *Herald*. Since my return home I have done some preaching at this place, and held three meetings at Galland's Grove. In Northern Iowa and Minnesota there are some good opportunities for preaching; but in some places where the work has been established, the present prospect is not so good. I regret that I have not been able to be more constantly engaged in the work; but a combination of causes (almost any one of which would be sufficient) has kept me from the field. I shall not be able to take the field for two or three months, at least, possibly not then. I will not trouble you with a long list of apologies, but ask you to believe that, were it practicable, I would be glad to take the field at once. May the Lord bless you in all your deliberations, is the prayer of your co-worker for Christ.

T. W. Smith, of the Twelve, (present), reports :

Since my report last Fall to the Semi-Annual Conference, I have labored in Boston, Providence, Douglass, Plainville and Dennisport, branches of the Massachusetts District, and organized a branch at Brocton in the same district. I have preached at Cumberland Hill and Diamond Hill, points near the Plainville branch. I baptized two at Fall River. My efforts were directed mainly in the strengthening of the faith of the Saints in law and order, and doctrine of the Church, to increase their regard for, and confidence in the books, recognized as authoritative by the Church in matters of faith and order. I found in many parts quite a lack of understanding of the position of the Church upon different points, and as far as I could tell myself what that position is, I endeavored to explain it. I left the Massachusetts District on the 20th of December, and having a few hours to spare in New York, I called on Bro. Squires, president of the Brooklyn Branch, of the Philadelphia District, who believed that I could do good by a couple of weeks' labor there, but appointments ahead interfered. I called then at Hornerstown Branch of the same district, and preached twice, and was earnestly entreated to stay longer, but I was under obligation to move on, so to reach Pittsburg, and give them a long expected visit, and a month's labor at least. I spent a few days in Philadelphia, giving one Sunday there, with good liberty, and to the apparent enjoyment of the Saints. I was generously aided in a pecuniary sense by a number of the Saints there. Bro. Jos. A. Stewart labors assiduously for the work there, but like most others who are zealous in the work, is not properly appreciated. I left on the 29th of December for Pittsburg, where I labored from January 2d, till the third Sunday in February.

I can truly say that I enjoyed myself greatly among the Saints there, for they are an earnest, faithful, and spiritually minded people. It is a pleasure to preach where one can be appreciated, and helped in every way, as was the case in Pittsburg. I found earnest, intelligent, zealous, and noble-minded Saints; yes, numbers of them in the branches in the other districts. In fact I was kindly treated, and my labors seemed to be appreciated in all places where I had labored, at least no one found fault to me, personally; no matter what a few may have said or done in my absence, or when I could not defend myself. After laboring and baptizing two, and being blessed in my preaching in Pittsburg, greatly, I came on to Chicago, by invitation of Bro. Joseph, and at the earnest request of Bro. Forscutt. The latter brother after faithful and effectual labor, both intellectual and physical, left Chicago for St. Joseph, Missouri, on the 1st of March, the claims of his family, and pressing temporal cares beside, demanded the sacrifice, and reluctantly, on his part, and with regret on the part of the Saints, and many friends of the work, he left the work in my care. I have labored here every Sunday since the last Sunday in February, excepting one Sunday when we were favored with the edifying preaching of Bro. Joseph Luff. In visiting the

sick, in and out of town, taking care of the hall, and attending to different matters connected with the mission, I have been busy. I hope no other missionary will be required to do the labor that Bro. Forscutt for months, and I for a few weeks, have found it necessary to do. Under present circumstances, this is in some respects a hard field, yet it ought to be continued, and some one who can interest the various minds who come out to hear, and meet the different forms of opposition that the cause has felt and will meet here, ought to be sent here. The Saints here need the watch-care of faithful men, and the place should continue to be occupied as a mission field. A hall may be, and I believe can be found where the Church would have no other care than to occupy it, and pay the rent. Having intended for a year, to return home if possible, to see our little homestead which needs our care, I think it best that I be released from the present field, or at least be permitted to return home for the Summer, and then as there seems to be a general desire among the Saints in Pittsburg, and branches further east, for our labors, to be again sent to that field.

P.S.—Last Sunday we were favored in Chicago with good discourses from Brn. Weston, Bond, Short and Glover.

J. H. Lake, of the Twelve, (present), reports :

Since the Fall Conference I have not labored as much as I desired, from the fact that I have been afflicted. Since February 19th I have held a series of meetings at Shelby, Shelby county, Iowa, and at Newton, Jasper county, Iowa, and at Lucas, Iowa. Have baptized five, blessed six children; and have counselled the Saints to have unity and patience. I still desire to labor for the spread of truth, and the establishing of peace on earth and good will to all men. Hope to be remembered by the Saints in their faith and prayers, that I may enjoy the Spirit of the Lord to enable me to do the Master's will, so long as it shall be his will for me to remain in this mission. And then I may be prepared to enter upon a more grand mission on the other shore.

W. H. Kelley, of the Twelve, (present) reports :

The mission embracing the States of Michigan, Indiana and Ohio, and also Canada, in which I was assigned to labor, taken as a whole, is gaining. In many places the work is in an excellent condition; in others, not so good. The last named condition arises from the want of efficient laborers to be more constantly with the brethren in order to encourage them and stimulate an interest in the work. But four laborers have been constantly engaged in this vast area of country, during the last year. Some increase has been made, numerically. The calls for preaching are numerous and increasing, both in the States and Canadas. Canada is an excellent field of labor, and needs one of our wisest men there constantly; and as many more as can be sent. They are a distinct nationality from the people of the States, and this feeling of national pride, or variety, has been excited by unscrupulous ones, sometimes to the injury of men sent from the States. Fortunately, these number but few, and are growing beautifully less. The major part of the brethren there are in accord in faith and spirit with the body of the Church. Again, Canada will better sustain a ministry with her constantly, than to be there only occasionally. Michigan and Indiana have no laborers to spare; Ohio has none; and Canada should have two at least: but they need to go to stay longer than six or eight months. The severe weather has militated against our labors considerably this winter, and prevented us reaching many points that we otherwise would.

The brethren laboring in this mission will doubtless report their labors, and I omit their names in this report.

During the winter, at the request of friends, I made a trip to New York state, and succeeded in creating an interest in West Vienna, Oneida county, which will result in good to the cause. The people there desire to learn more of the faith. On my return trip I stopped at Palmyra—visited the hill Cumorah, and interviewed some of the old

neighbors of the Smith family, Harris and Cowdery, and became confirmed in the opinion that the stories put in circulation reflecting upon the moral character and honorable standing of those men were the inventions of unscrupulous demagogues and hypocrites, because of their religious opinions.

There is nothing discouraging in the prospective outlook of the work in this mission; but every thing is decidedly encouraging. More laborers are needed, and efficient ones. Send out the Twelve—every man of them; and as many more as possible. All who have been laboring faithfully are enabled to testify that God has stood by them, and verified his promise unto them; that they have been made strong in the hour when they least expected, when standing for the faith. Who could ask more?

Bro. Henry C. Smith, of Iowa, did some labor in Ohio, during the Winter, near Ceylon. A good report comes from there of his work. Call again Bro. Henry. We are still in the faith and confident that it will triumph; and hope to be found among the faithful ones in labor and devotion until victory is won.

M. H. Forscutt, of the High Priests, writes from St. Joseph, Missouri:

Prevented by circumstances from meeting with you, and too crowded by secular business to make out my report, I will now briefly state that under the advice of the First President, I have abandoned the itinerant ministry, and taken a situation with a mercantile house. Hereafter, providence permitting, I will write a report of my labors for the *Herald*. My financial report will be forwarded to Bishop Rogers as soon as completed.

Glaud Rodger, of the Seventy, writes from Gilroy, California:

As the General Conference is drawing near, I write to you about a matter that troubles me, as I wish in all things to be on the right side. At the Fall Conference it was hinted to me that I would likely be sent to Australia from the Spring Conference. I have thought much about it. And receiving a letter from Sydney lately, I was told one in high standing had sent word that I was in California on my way to that far land. This has given me many serious thoughts, and although I have ever felt willing to do the Lord's will and do what I can for the cause, I do not think it wisdom, at least it does not appear clear to me at present for me to undertake such a mission. Yet I feel interested in the welfare of the work among that people, and keep building them up by letters, and hope sincerely that the mission may prosper. My reasons for not wishing to be sent, are: first, I think there are younger men far more able every way than myself, who can go, and I believe may do much good. Again, I fear such a mission would seriously interfere with my family matters at home. I sincerely hope you will give this matter a consideration before the sitting of the council at Conference, and if worthy I hope to have the will of the Lord on the subject. Having proven his divine hand guiding my wandering life in the past, I fear not to trust him still, and go at his bidding, or remain in my present field. I have written to Bro. Gillen of a number of good Saints that he has not visited yet about two hundred and fifty miles from Sydney. More good can be done there in country towns than in cities.

The Winter here has been very wet, very bad getting around, and my health rather poor at times. I have not done the good I wish, but think things are on the mend among the Saints. I intend to get to Los Angeles before the conference of the southern district. Judging from what I see and hear and looking at the extent of this mission, it seems to me that one of the Twelve is needed here, one that is a good judge in law and gospel; Bro. Caffall is such a man if I am not mistaken. But this is not for me, but a matter of conference consideration. May the good Lord direct.

J. C. Clapp, of the Seventy, in charge of the Oregon Mission, writes from Prairie City, Oregon:

I have been trying to get a report of this mission to lay before your honorable body, but I find

it impossible to do so. After writing to different parts of the mission and publishing a notice in the *Herald*, requesting the Saints, especially the Elders, to report to our conference, there was no one abroad reported but J. H. Lee, Bishop's Agent for this mission. There is no active branch in this mission but the Prairie City Branch. Two others exist in name, but are inoperative. The Sweet Home Branch is disorganized. There are nine Elders in the mission, none of them active but J. H. Lee and John Buckingham. They are never idle, but their labors are necessarily local. Elder Buell is well stricken in years and in ill health, and therefore can not preach, but is an exemplary Saint. This is a difficult mission to labor in. The Saints are so scattered, and no two branches within one hundred miles of each other, and they are separated by high ranges of mountains. Traveling is, therefore, attended with considerable expense, and as the expense is borne by very few of the Saints, it comes hard on them.

We left our home at Myrtle Creek about the first of April and went to Looking Glass, where I baptized two on the 18th. From there I went to Linn county. Preached in Sweet Home and near Brownsville. On the 24th of May I baptized three, and again, the 30th, one. July 8th, two. Went into Marion county and preached several times there. About the middle of July we steered our course for this valley, where we arrived in two weeks, and found rest and comfort with Father Buckingham and his excellent family. In November, Bro. Buckingham and I took a trip into Washington Territory and Idaho, and opened a way for the gospel in that country. At Colfax, W. T., I accidentally ruined my best horse and had to leave him. My excellent friend, Bro. Joseph Howard, furnished me an animal to come home with, and to add another link to the chain of my misfortune, she died soon after our arrival at home, although she was in fine order.

My labors may be summed up as follows: Traveled about fifteen hundred miles, preached as often as circumstances permitted, baptized nine, blessed twelve children, held two public discussions and presided over one conference. I am still desirous of doing my duty to the best of my ability, and only ask that the Spirit of the Lord may direct you in making a disposition of me and my labors, but will add that if I were to consult my own feelings, I would ask to be liberated from this mission, especially from the presidency of it.

E. C. Brand, of the Seventy, writes from Glendale, Montana:

Being sustained in the Rocky Mountain Mission last Fall, I left my home on the 24th of September, and since that time have traveled 2,658 miles, preached 59 times, baptized 3, collected for Church periodicals \$54.35, blessed 11 children. Preaching as follows. In Iowa, Magnolia 3, Shelby 3, Homestead 3; in Nebraska, Omaha 2, Elkhorn 1, Platte Valley 2; Utah, Salt Lake City 3, Kaysville 3, Ogden 2, Slatersville 4, Ogden Valley 1, North Morgan 2, South Morgan 1, East Porterville 3, Wanship 2, Park City 2, Union Fort 1, Hooperville 5; Montana, Lower Willow Creek 8, Reese Creek 5, Bozeman 3, Boulder 5, Twin Bridges 2, Glendale 1. Have suffered with ill health and severity of the Winter, but have done the best I could under the circumstances. The calls for preaching are more than can be filled. The branches in Montana are in a flourishing condition. There are many members isolated and scattered that are holding on and maintaining their integrity. My desires are for your prayers and the prosperity of the work.

R. J. Anthony, of the Seventy, recently returned from the Rocky Mountain Mission, writes from Tabor, Iowa:

Since your last session I have labored in Lehi City, Fairfield or Camp Floyd, Pleasant Grove, Provo, Springville, Nephi, and Ephraim, and some in Salt Lake City, in Utah, and Albion, in Idaho. Prospects seem brighter to me than before in Utah; to my mind there is a decided improvement. I have organized one branch at Lehi, assisted by Bro. G. E. Deuel, and with Bro. Blair held one public discussion. Baptized 16, preached and administered the ordinances of the gospel to the best

of my ability, and to the blessing of some at least. I feel encouraged in regard to the mission. Several others have been baptised in the places where I have labored, and there is considerable interest manifest in all or most of the places I have mentioned, and quite a number are believing. As a general rule they move cautiously and slow, but surely we are gaining friends for the Reorganized Church; its power and influence is being felt, and many are feeling hopeful and taking courage. My mind is that the mission must be sustained, and now is the time to prosecute it with energy. Other religious bodies are pressing their missions in all parts of Utah. Can the Reorganized Church stand and look on, while others are manfully fighting to rescue the erring ones there? We think not. The Church has received a terrible wound in the apostasy; the Reorganized Church alone can heal the wound. Others, while battling for what they call the right, would strike to kill: we must labor to save. Let the Church give the mission a hearty support, and God will bless the effort and crown the labors with success. If you think best for me to continue my labors in that field, I will return as soon as practicable. May peace and love abide, and wisdom direct your deliberations.

John Thomas, of the Seventy, writes from Buchanan, Henry county, Tennessee:

As Bro. Foss and myself were appointed to the South-Eastern Mission, I herewith submit my report. I left home about the middle of October last, preaching my way through to St. Louis; landed there November 1st. There I met with Bro. Foss; he advised me to come on to Kentucky and Tennessee, which I did. Found plenty of work to do; went to preaching; preached day and night for two weeks. Then Bro. Foss arrived; four gave in their names for baptism before he arrived; I put off baptism until he came, because I had an evidence that he would be here in a few days so I will not mention anything that transpired while he was here, for he will be present, except he was well liked and did much good in the cause.

I distributed many tracts and pamphlets, which have done much good in opening the people's eyes and showing them what the pure gospel is. I have opened a new place for preaching at the Sulphur Well Academy in this county; good congregations and good attention, and many good warm friends. Preached three discourses; the weather being bad, I left there for the present; warm invitations to return again. I have blessed five children since Bro. Foss left, administered to few sick with good results; will preach to-morrow to the Eagle Creek Branch, then will go next week to the Foundry, where there are a few Saints; will preach for them one week. The people here are good, kindhearted, like the most of God's people poor in this world's goods, though rich in faith. I received a card from Bro. F. Scarcliff, of Florida, requesting me to come down there; he stated there were more calls for preaching than they could fill. I wrote to him that I could not leave this part of the mission until after the Spring Conference, not knowing what it would do, whether I would be sustained or not. I am willing to labor in this field of labor until next Fall, if my family can be furnished with the means which they will need; I have written to Bro. Rogers about it, if they can not be furnished I wish to be released.

Praying that God will be with you in all your deliberations to take measures to put all the ministry in the field for the spread of the gospel, that he may open the hearts of the people to put means in the hands of the Bishop to sustain the families of the Elders while they are battling with the powers of darkness, and the advancement of the cause of Christ.

I would recommend George Montague for the South-Eastern Mission, if his family can be sustained. If one of the railroad kings of St. Louis can be convinced of the importance of the latter day work so as to give an elder a half fare ticket, and he himself not professing Christianity and never saw an elder before, and hoping at the same time that God will bless you on your mission, the Saints should take notice as the apostles said on their return, I have lacked nothing.

Heman C. Smith, of the Seventy, in charge of the South-Eastern Mission, writes from Oenaville, Texas:

Never in my life have I had so strong a desire to attend a Conference as I have to be with you in the annual assembly of 1881; but, seeing no prospect, I pen you these lines by way of report. After my appointment and prior to reaching my field of labor, I did some preaching at Galland's Grove and Salem, Iowa; Valley, Clear Creek, Elmwood, and Nebraska City, Nebraska; Rockport, Missouri; and Good Intent, Fanning, Neta-waka, Blue Rapids, Goshen, Abilene, and South Logan, Kansas.

I entered the mission December 15th, 1880, and immediately entered upon my duties, and have endeavored to do as much labor as I possibly could, considering the bad weather and other militating circumstances. I have been assisted in my labors by Brn. S. P. Sherrill and H. L. Thompson. Have preached in Robertson, Bell, Burlison, Bexar, and Bandera Counties; in each place I trust have done some good. I have visited all the branches in Texas, except Stockdale and those in Red River County. I did not find the work in as prosperous a condition as I would have been glad to have done; yet I think the prospect is good for a good work to be done in the future, if it is properly prosecuted by wise and efficient men. We have numerous calls for preaching, and many good openings must be neglected unless we can get an increase of laborers. Bro. W. T. Bozarth informs me that he will be ready for the field in the Spring, and expresses a preference for this field. I hope you will see the necessity of sending him. He is well liked wherever he labored, and the Saints would hail his advent among them with joy; besides, he is well adapted to the mission. At a Conference held at Hearne, March 12th and 13th, it was unanimously resolved to petition the Conference for Bro. Bozarth to be sent. If the Church can care for his family, I think he can be supported here. Bro. Ralph Jenkins also expresses his willingness to come in June. If inconsistent with the action of last Conference to send him, I hope you will at least give him permission to come if he can so arrange. He could do much good, and is well thought of.

We have had some trouble, and two have been expelled from the Church. There may yet be some cause for trouble in the future; but I hope it will not be of a serious character. I have baptized five. I learn that five have been baptized in Red River County, and five expelled. I have been greatly blessed of the Holy Spirit in my labors, and have been well provided for financially; for all of which I praise the Lord. I expect to remain here for a year more if I am sustained by the Conference; but am willing to be removed if considered wisdom. Praying for success of Conference and the work generally, I am your co-worker for Christ.

G. S. Hyde, of the Seventy, writes from Nebraska, as follows:

Since the Semi-Annual Conference held at Council Bluffs, I have labored as circumstances would permit in the regions assigned me by your honorable body. Have made some new openings, where I trust the good seed has been sown. My efforts have been mostly in Harrison county, Iowa, and Madison and Antelope counties, Nebraska. I have been blessed with a good degree of the Spirit, while essaying to point out the "narrow way;" and as I believe Jesus Christ to have been an exemplary minister of the gospel, and "the light of the world," I have sought to enlighten the public by a rehearsal of the doctrines taught by him, and have urged the necessity of following his example in order to obtain eternal life, and be partakers of his glory. As I gain experience in this noble work, I love it more and more, and if God will accept the sacrifice, I desire to devote my energies, my life, my all, to the advancement of his cause. There is much need of labor in North-Western Nebraska. The country is settling up very fast with people from the Eastern States and the old countries; and as the gospel must be preached to "every creature" these must hear its warning sound. In regard to my dispo-

sition to labor, I will say that if I may be sustained, I am willing to labor here, or wherever Conference may direct.

B. V. Springer, of the Seventy, writes from Wirt, Indiana:

As a missionary I am expected to report my labors for the six months last past. I regret to be compelled to say that I have accomplished but little in the mission, and yet I feel that I have done all that I could do under the circumstances. It has been the worst winter and spring thus far for labor that I ever experienced. I labored on my way to Indiana, in Hancock, Fulton, and Peoria counties, Illinois, and since I arrived in this State, have labored to the best of my ability in Boone and Jefferson counties. Have had good congregations of interested listeners; can not report having baptized a great number; have organized one branch. The outlook is encouraging, and but for the unwise course pursued by some officious officials, the work could be considered in fair spiritual condition. If ever the time comes that men will learn their duties and perform them, we should be able to rejoice at the fruit of our labors. I still feel that a good work will be done in this mission, if men are sent here who will not, for lack of wisdom or otherwise, operate against it. Ere this is read in Conference, the Lord willing, I shall be operating in a new field, in Switzerland County. If I am continued I can only promise to do the best I can to truly and faithfully represent the faith, doctrine, and morals of the Saints, by precept and example. I am heart and soul in the work that I love dearer than life. May the Spirit of the Master prevail in all your deliberations to the honor and glory of God.

J. S. Patterson, of the Seventy, (present), reports:

The following is a synopsis of my labors and experience in the ministry for the six months now ending, Northern Illinois being my field of labor. So far as the unusually severe Winter would permit, my labors have been continuous. I have labored with a goodly degree of pleasure, and considerable liberty, in quite a number of places, among which are the following: Truro, Knox county, Sandwich, Plano, Chicago, Braidwood. Sreator and Mission; at the last named place held continuous meetings for two weeks, which were well attended, and a good interest manifested, and if I may judge by the hospitality, and liberality of the people, both members, and non members, the word spoken must have had the right ring. I had designed, and made arrangements to preach at several new places—Boreas, with his surly blast, put an effectual veto, for the time being, on all my good intentions in this direction. At some places I have been snowed out, at others snowed in, another proof that the best laid schemes of mice and men, gang aft, a'glee; yet notwithstanding these hindrances, I have felt well, and have had frequent evidences that prejudice is giving away, and the people are more willing to hear, and judge this marvelous work. As proof of this I may mention that at Braidwood and Sreator, I was granted the use of public halls free of charge, with the assurance that they were at our disposal any Sunday when not otherwise engaged. Some have expressed their intention of casting in their lot with us, as soon as the weather becomes less inclement.

It also gives me pleasure to state that the Master's promised aid has been freely given, in the administration of the holy ordinances of his house, for which let his name be glorified. I have experienced many kindnesses at the hands of the Saints, and friends of the cause, during my labor, for which I feel grateful. In some localities I have found that lack of wisdom, and wrong doing, are producing their obnoxious fruits, to the injury of individuals, and the cause in general; we trust that such may see their folly and repent.

I am still willing to labor for the cause, as health and circumstances may permit.

J. C. Foss, of the Seventy, (present), reports:

Since last Conference I have labored for the best good of the cause. As I expected my family

to move West last Fall, I did not arrive at my field of appointment as soon as I should, had I known that my family could not move. However, I preached at St. Joseph, Stewartsville, Cameron, Pleasant Grove, Starfield, Cheltenham, Independence, Burbin, Mosselle and St. Louis, Missouri; Wyandotte, Kansas; Belleville, Caseyville and Alma, Illinois; thence to Farmington, Kentucky; Foundry; and Eagle Creek, Tennessee; Amanda, Ohio; Canaan and Union, Indiana. I baptized one at St. Joseph, two at Stewartsville, Missouri; one at Farmington, Kentucky; eight at Eagle Creek, Tennessee; two at Amanda, Ohio—total fourteen. Blessed six children, preached ninety sermons, reorganized one branch. I must say, in all my travels I found a warm-hearted people. And as the Lord has said, "the same that receives you, will feed you, and clothe you, and give you money." Indeed I found his word to be true. I have lacked nothing, to which I extend my thanks to Saints and friends. I am quite sure that a great and mighty work can be done by a faithful Elder in Kentucky and Tennessee. I left Bro. John Thomas in Tennessee, at Eagle Creek. He is a good brother, and a worker, and if he can be sustained in the field he may do a large amount of good.

Columbus Scott, of the Seventy, (present), reports:

Since the session of Conference of September 12-19, 1880, I have labored continuously in the mission assigned me, confining my labors, however, to Michigan State. Have preached to quite an extent in new places, especially in Genesee and Lapeer Counties, Michigan. Have been favored with large audiences and interested hearers in the main. My reception has been favorable both by the Saints as well as those not of the faith, and have been blessed with liberty to sow the seed of the Kingdom liberally. Found more calls for the preaching of the word of life than could be responded to. As to the condition and the demands of the mission, I presume you will hear from the president and other laborers in the mission, and on this point will not amplify. Have baptized six, and confirmed four; blessed some children, administered to some sick with blessings attending. I still desire to labor in the glorious work if found worthy, to the honor of God and the salvation of souls.

G. T. Griffiths, of the Seventy, (present), reports:

I have labored incessantly in the ministry in the mission assigned by the session of April 6th, 1880,—the mission comprising Ohio, Indiana, Michigan, and Canada. Have labored principally in Canada; have also labored some in Michigan and Indiana. Have opened up quite a number of new places. Prejudice seems to be giving way in most places that I have visited and preached. The calls for preaching are more than I could respond to. Have been kindly received and provided for by the brethren and friends where I have traveled. Have been greatly blessed in the administration of the word and ordinances of the gospel of Christ. The mission is an extended one, and laborers are greatly needed to further prosecute the work in progress, and so great good would surely be accomplished. Some grave difficulties exist in Canada that must be settled, otherwise the cause will suffer. These difficulties are due mainly by the wrong doing of some of the officers. The Saints generally in Canada, however, are worthy of all commendation. Have baptized in all since coming into the mission thirty-eight persons, and confirmed forty, blessed thirty children, organized one branch, ordained one priest and one deacon. Have administered to the sick with good results generally.

A report from C. N. Brown, of the Seventy, addressed to his quorum was read and handed to his quorum.

The following letters from those not of the Twelve or Seventy, but continued in their missions by the last Conference, were read:

F. P. Scarcliff, of the Elders, writes from Brewton, Alabama:

Since your last annual Conference I have preached 121 times, and baptized fifteen. The condition of the work here (Alabama and Florida), is not very good in the branches; spiritual life, wise zeal, and energy are greatly needed in some localities; with a steady effort and a pull all together, a good work could be done in the mission. The upright walk and conversation of many noble brethren, is telling for good; they are redeeming Zion in the proper way. The demand for preaching outside of the branches is great. I am satisfied that with proper missionary efforts, local and general, a good work can be done in the South, and if the Church can sustain two or more men in this part of the mission, they will find work to do. They should be men who are willing to make sacrifices, and of gentle and loving dispositions. The people here may be led, you can not drive them, unless it should be—out of the Church. I desire to labor where God and his Church shall direct.

G. H. Graves, of the Priests, writes from Alabama, as published on page 106 of *Herald*.

Reports were also received from Brn. C. G. Laphear, A. J. Cato, Joseph Luff, O. E. Cleveland and Priest G. F. Weston, who are

not under General Conference appointment, but who show that they have been laboring in the cause, most of them in the active field.

BISHOP'S REPORT.

The Bishop's Report and Annual Summary of Bishop's Agents' accounts were presented and read:

Statement of money received and paid out for the Church by Bishop I. L. Rogers, during the year ending March 31st, 1881:

CHURCH CR.	
By balance April 1st, 1880.....	\$1,232 74
By receipts of tithes and offerings as published quarterly in the <i>Herald</i>	5,920 60
Total credits.....	\$7,153 34

CHURCH DR.	
To paid the ministry, the poor, and for other Church purposes, as published quarterly in the <i>Herald</i>	5,306 23
Balance due Church, April 1st, 1881....	1,847 11
Total.....	\$7,153 34

Thirty-four of the forty-two Bishop's Agents in the Church have made their annual reports for the past year. These reports being copied by my secretary, cover thirty pages of large bill-paper, presented herewith in full for your inspection and to be published in the *HERALD*, as provided for by previous resolution of Conference. The totals of these reports are given in the enclosed "Annual Summary of Agents' reports," and are also placed upon my day-book and ledger, where the accounts of each Agent are posted and balanced, showing the amount due from or to them, as the case may be. As the Summary exhibits, eight Agents have not reported, or at least not in the manner demanded by the General Conference. If the districts not represented financially have done anything the past year, it would be well for them to look to their Agent's work, and know why they have not reported. Although some reports came late, yet most of them were correct in making their balances, footings and giving totals. More prompt reports after March 1st would greatly assist towards our making copies of them and preparing the Annual Summary and my annual report for the General Conference.

ANNUAL SUMMARY OF THE REPORTS OF BISHOP'S AGENTS

For the Year Ending February 28th, 1881.

NAME OF DISTRICTS.	AGENTS' NAMES.	Ledger Page.	Last Balance.	Receipts	Total.	Due Ag't Last Report.	Expenditures.	Total.	Balance Due Church.	Balance Due Agent.
English Mission.....	Thomas Taylor.....	72	\$ 256	\$182 34	\$184 90	\$.....	\$168 08	\$168 08	\$ 16 82	\$.....
Welsh Mission.....	Thos. E. Jenkins.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Canada, Kent and Elgin....	James Robb.....	20	16 50	28 67	45 17	.....	10 50	10 50	34 67	.....
Canada, London.....	Samuel Browne....	76	8 50	85 87	94 37	.....	83 50	83 50	10 87	.....
Alabama.....	Franklin Vickery..	56	2 00	43 80	45 80	.....	16 25	16 25	29 55	.....
California, Northern.....	John Roberts.....	24	126 08	139 50	265 58	.....	149 00	149 00	116 58	.....
California, Southern.....	Richard Allen, Sen.	29	.....	89 70	89 70	.....	55 15	55 15	34 55	.....
Colorado.....	John Ellis.....	32	55 95	47 00	102 95	.....	92 95	92 95	10 00	.....
Florida.....	Benj. L. West.....	67	.....	.....	.....	.....	.....	.....	.....	.....
Idaho, Malad.....	John Lewis.....	77	.....	.....	.....	.....	.....	.....	.....	.....
Illinois, Kewanee.....	R. J. Benjamin.....	45	4 73	131 25	135 98	.....	143 25	143 25	.....	7 27
Illinois, South-Eastern.....	Benj. Jones.....	40	.....	.....	.....	.....	.....	.....	.....	.....
Illinois and Iowa, Nauvoo and String Prairie.....	A. W. Head.....	21	6 42	195 57	201 99	.....	199 29	199 29	2 70	.....
Indiana, Southern.....	W. H. Chappelow....	46	4 40	8 50	12 90	.....	12 90	12 90	.....	.....
Iowa, Decatur.....	David Dancer.....	30	.....	147 30	147 30	165 37	71 94	237 31	.....	90 01
Iowa, Des Moines.....	John X. Davis.....	48	75	.....	75	.....	.....	.....	75	.....
Iowa, Eastern.....	M. G. Maudsley....	49	1 50	.....	1 50	.....	.....	.....	1 50	.....
Iowa, Fremont.....	Wm. Leeka.....	26	.....	505 67	505 67	203 62	302 05	505 67	.....	.....
Iowa, Galland's Grove.....	John Pett.....	25	6 62	486 20	492 82	.....	478 75	478 75	14 07	.....
Iowa, Pottawattamie.....	Andrew Hall.....	27	2 60	177 40	180 00	.....	168 02	168 02	11 98	.....
Kansas, Spring River.....	Isaac R. Ross.....	23	111 10	90 65	201 75	.....	126 85	126 85	74 90	.....
Kansas, North-Western.....	Mahlon Smith.....	68	2 77	24 00	26 77	.....	24 77	24 77	2 00	.....
Maine, Eastern.....	N. W. Crowley.....	78	.....	.....	.....	.....	.....	.....	.....	.....
Massachusetts.....	John Smith.....	41	15	102 25	102 40	.....	84 00	84 00	18 40	.....
Michigan.....	G. A. Blakeslee....	52	.....	301 30	301 30	.....	253 82	253 82	47 48	.....
Minnesota.....	J. R. Anderson.....	44	8 90	.....	8 90	.....	.....	.....	8 90	.....
Missouri, Central.....	E. W. Cato, Sen....	31	5 70	1 75	7 45	.....	7 45	7 45	.....	.....
Missouri, Far West.....	J. D. Flanders.....	38	.....	90 80	90 80	.....	90 80	90 80	.....	.....
Missouri, Independence.....	J. J. Kaster.....	70	1 75	20 00	21 75	.....	30 80	30 80	.....	9 05
Missouri, Nodaway.....	A. N. Bjerregaard..	66	.....	83 25	83 25	.....	83 25	83 25	.....	.....
Missouri, North-Eastern.....	R. Thrutcheley....	71	3 30	46 85	50 15	.....	34 85	34 85	15 30	.....
Missouri, St. Louis.....	R. D. Cottam.....	50	38 95	114 60	153 55	.....	132 50	132 50	21 05	.....
Montana.....	Lewis Gaulter.....	79	.....	582 11	582 11	.....	578 11	578 11	4 00	.....
Nebraska, Central.....	Charles Brindley....	39	.....	49 25	49 25	6 95	41 50	48 45	80	.....
Nebraska, Northern.....	Hans Nielsen.....	37	.....	157 07	157 07	4 85	142 22	147 07	10 00	.....
Nebraska, Southern.....	J. W. Waldsmith....	74	2 40	217 78	220 18	.....	220 18	220 18	.....	.....
Nevada.....	Thos. R. Hawkins....	28	7 75	46 00	53 75	.....	15 00	15 00	38 75	.....
Ohio, South-Eastern.....	Thos. Matthews....	73	1 09	19 63	20 72	.....	20 72	20 72	.....	.....
Oregon.....	John H. Lee.....	47	20 55	150 65	171 20	.....	243 37	243 37	.....	72 17
Pennsylvania, Wyoming Val.	Wm. W. Jones.....	69	12 09	34 86	46 95	.....	47 45	47 45	.....	50
Utah, Salt Lake.....	Thos. N. Hudson....	75	.....	.....	.....	.....	.....	.....	.....	.....
Wisconsin, Western.....	Carl W. Lange.....	57	.....	53 25	53 25	.....	49 25	49 25	4 00	.....
			\$455 11	4454 82	4909 93	380 79	4178 52	4559 31	529 62	179 00

As will be seen there was received by the Agents during the past year, the sum of \$4,454.82, and they paid out \$4,178.53, and there is in the hands of various Agents the sum total of \$529.62 and there is due to other Agents a total of \$179, leaving a net balance in hand of \$350.63 on March 1st. This added to \$1,847.11 in my hands, makes a total of \$2,197.73 at the command of the Church.

The Bishopric take pleasure in presenting the above fair exhibit of Church finances. It shows the past year to have been the best one since the

Church was reorganized, and surely it gives promise of still better ones hereafter, as we trust will come, till every man called of God and sent, shall be able to go into the field and the families of all be provided for comfortably and well.

Few financial reports of the ministry are sent me, and no reports of Church property have been received. Respectfully submitted,

ISRAEL L. ROGERS,
Presiding Bishop.

By motion, the report was referred to a

committee, and the chair appointed Brn. M. T. Short, D. S. Crawley and F. M. Sheehy.

MUSIC EDITOR'S REPORT.

The following report was received from Bro. M. H. Forscutt:

The music for new tune book is in *statu quo*. When the Church is ready to publish, I trust the work done will aid so far as to make possible its speedy publication.

Bro. J. H. Hansen called attention to the improper wording of the report, the word "Musical" instead of "Music Editor," and on motion of Brn. Hanson and W. H. Kelley it was ordered that the report be spread upon the minutes under the title of Music Editor's Report.

BOARD OF PUBLICATION REPORT.

The Report of the Board of Publication was read.

Report of the Board of Publication to the Annual Conference of 1881.

The Board of Publication respectfully submit the following as their report of the business done in the last seven months:

Books: An edition of one thousand copies of the "Life of Joseph the Prophet and History of the Reorganization," which was in the binder's hands at last report, has been placed on sale. This book has met with ready sale; nearly eight hundred copies having been disposed of since the Fall Conference. An edition of five hundred copies of the Saints' Harp, which was also in process of binding at last report, has been completed, and two-thirds of them sold.

The Board have had printed and bound twelve Records, for the use of the different quorums of the Church.

Five hundred copies of the Book of Mormon have been printed and bound; two hundred and fifty copies of the Book of Covenants have been printed and placed in binder's hands, together with two hundred copies of bound tracts. In addition to the foregoing books, there have been printed 20,000 tracts of various kinds, including two new ones, No. 29, "A Vision," and No. 30, "The Origin of the Book of Mormon." One thousand copies of a book of poems, making one hundred and forty-one pages, have been set up and printed for an outside party, the composition and press work having been done between the regular issues of the *Herald*.

HERALD. While the list of *Herald* subscribers does not show any marked increase in numbers, a decided improvement is shown in the prompt payment of subscriptions, the number of delinquents being steadily on the decrease.

HOPE. The *Hope* shows a slight increase in the number of subscribers.

The closing of the books of the Board on March 16th, shows a net gain on the business for the past seven months, of \$2,532.19.

By reference to copy of balance sheet herewith submitted, it will be seen that \$1,797.04 of the indebtedness as shown by the report to last Conference has been paid off. Of the cash reported on hand, nearly \$600 represent donations by various brethren and sisters to the press fund.

The Board take pleasure in reporting a constantly increasing demand for the publications of the Church, the sales of books during the past seven months having been more than double that of the corresponding period of last year.

For the Board of Publication.

LAWRENCE CONOVER, *Secretary.*

Financial Report of the Board of Publication from August 16th, 1880, to March 16th, 1881:

On hand at last report.....	\$ 42 98
Receipts from mail.....	8,394 64
" " job work.....	264 04
" " deposits.....	312 26
" " petty sales.....	36 23
" " sales of coal.....	39 63
Total.....	\$9,089 78

EXPENDITURES.

Wages Herald Office employees.....	\$2,640 04
Paid out on deposits.....	1,198 92
Wood and coal.....	115 73
Freight on coal (three cars).....	104 30
Freight and expressage on books and stock.....	86 01
Mailing expenses.....	414 44
Railroad fares.....	33 38
Taxes.....	46 03
Money returned.....	5 50
Incidental expenses.....	26 44
Bills payable.....	500 00
Jansen, McClurg & Co., books, etc.....	84 97
Shmedewend and Lee, repairs of plates...	1 64

Hall & Sons, balance on steel plates.....	\$ 156 75
Marder, Luse & Co., type and ink.....	37 60
A. J. Cox & Co., binding.....	994 76
Bradner, Smith & Co., paper.....	966 07
David H. Smith, sales of Hesperis.....	44 07
Chas. Nicholson, for books.....	16 00
Chicago Tribune.....	5 00
Bingham's Sons, roller composition.....	18 90
G. A. Blakeslee, balance of account.....	226 33
Desk for Secretary.....	30 34

Total expenditures.....	\$7,753 22
Cash on hand March 16th, 1881.....	1,336 56
Total.....	\$9,089 78

STATEMENT OF RESOURCES AND LIABILITIES.

March 16th, 1881.

RESOURCES.

Inventory, March 16th, 1881.....	\$15,358 63
Cash on hand.....	1,336 56
Accounts receivable.....	1,042 67
Bills receivable.....	322 00
Interest due on bills receivable.....	128 14
Total.....	\$18,188 00

LIABILITIES.

Accounts payable.....	\$1,059 48
Bills payable.....	3,790 00
Balance net capital.....	\$13,338 52
September 16th, 1880, net capital.....	10,806 33
Gain in seven months.....	\$2,532 19

LAWRENCE CONOVER, *Secretary.*

On motion, it was ordered referred to a committee; and Brn. W. H. Kelley, J. M. Harvey and R. M. Elvin were chosen as said committee.

CHURCH RECORDER'S REPORT.

The report of Henry A. Stebbins, as Church Recorder, was read:

I herewith present to the General Conference and to the Church at large, my Annual Report as General Church Recorder, having closed the books on March 22d, finishing all work that came in up to that date. The record of one new branch, the reports of a few others and some replies to calls for corrections came afterwards, but I found no time to enter them on the records, being too much occupied till late hours, in making out the following statement of the year's changes and the present condition by States and Districts, (which I give for the consideration of all whom these facts may concern), and with compiling the combined list of branch s and their present membership, to which also attention is called and aid asked of presidents and clerks that a vigorous effort may be made to have full corrections sent me, where any are necessary.

The list shows (when compared with the last annual report) the net gain or loss of each branch of the Church, so far as I have been able to gather from reports, or by persistent appeals to the proper officers. But the past year has not been one of such marked activity in reporting to either the district conferences or to the Church Recorder as would be pleasant to report to you, or for me to see the effects of upon the Church Records as an advance towards the perfection of order that I hope yet to see in these things. However, I have as in previous years corresponded with all the branches that my limited time permitted, making every possible effort to obtain correct records of names, with items and dates, in many instances successfully so, (for which I thank the helpers), but from others receiving no response whatever. Also from some branches neither quarterly or annual reports have been received by me, either directly or by way of the district conferences, and the branches of several whole districts have been unreported, the clerks of conferences neither forwarding to me the reports received by them, nor making and sending a transcript of names and items of loss and gain. I say this, not by way of complaint, but to call attention to the remissness, and to ask presidents and clerks of missions, districts and branches to see to these things more closely, and not think that this duty so enjoined

in the law of God, is one of little or no importance.

As regards missions and the branches in them, I have to report that nothing has been received by me during the year past from either Australia, Denmark, England, Scotland and Switzerland, and none from Wales with the single exception of the Llanelly Branch, whose secretary, Bro. Thomas Williams, is a model of order and regularity, making out a report on the 31st of December each year, giving all losses and gains, with complete items of births and baptism, confirmation, ordination, and dates of removal, expulsion and death; after which, to prove the correctness of his report, he gives a full list of the members remaining at the close of the year. Would there were more like him! On account of the above lack of reports the branches in the above missions are credited with the same numbers they were last year, though probably great changes have taken place, in Australia especially, as I am informed. Until the changes are reported and entered on my record, I am forced to give numbers as the record shows.

From Canada I have received either reports or replies or both, from Bayham, Buckhorn, Carlingford, London, St. Thomas, Osborne, Wellington, and Zone branches, though from some not lately, and probably all the records do not agree. Botany, East Dover, Norton Creek, Olive and Puce River, Toronto and Wilkesport have not been heard from, some of them not for two or three years. I report the fragments of the Buxton and Lindsley that the numbers may not be lost in the aggregate membership. The record of one new branch (Egremont) has been received and recorded.

From Alabama I have had reports from the Butler, Flat Rock and Lone Star branches, also records of two new branches, Kempville and Macedonia.

Not one of the branches in Florida have reported, and so the list remains unchanged.

From California very little has been received. One new branch (Uniontown) has been recorded. I have also heard from Laguna, Newport, Sacramento, Santa Maria and Santa Rosa, out of the twenty or more branches in that State. Two branches (marked with a star) have been disorganized, but I give the numbers remaining, for reasons stated before.

The two branches in Connecticut remain the same, no reports having been received.

In Colorado the Rocky Mountain Branch has been revived and reported. The list shows the number still remaining in the old Denver list.

In Idaho I have had corrections from Soda Springs, but not from Malad, and no record of Elkhorn, organized in 1879 and reported to their conferences.

Of the Illinois branches reported, those in the Northern District are perfect. A branch has been organized in the City of Chicago, but no report of it has been received by me. Were it on record there would be a net gain for Illinois instead of a loss, as is now the case. The branches in the Pittsfield District are also about perfect on the record, all except the North Bend. Of the Kewanee District I think that the Buffalo Prairie, Kewanee, Peoria and Millersburg branches are correct, or nearly so, but the Bryant, Canton, Henderson Grove, Princeville, St. Davids, and Truro have not reported during the past year, and some or all must be very imperfect on the record. From the list the branch officers can see the contrast and are requested to aid me with corrections, either directly or through Bro. Chisnall, the district clerk. The Nauvoo and String Prairie branches in Illinois are about perfect, I think. Those in the Southern Illinois District are very imperfect. Deer Creek and Dry Fork only have reported. A new branch (Alma) in Marion county has been recorded. It is doubtful about any of the branches except this last being correct upon the record. But the records of the branches in the St. Louis District are the least perfect of any. Alma, Belleville and Caseyville have sent responses to my inquiries, but none of them are correct on the record. No regular quarterly reports sent to the conferences of that district have ever reached me, either of the Illinois or Missouri branches.

Clear Lake is the only branch in Indiana that has reported. All the others in the list have failed

to do so, that is of the whole Southern District.

Of the district clerks in Iowa, I have a very good account to give, nearly all having forwarded in good time the reports received at their conferences, and but few of the branch clerks have been remiss in duty. The Boomer, Boonsboro, Davenport, Fontanelle, Inland, Lemars, Nephi, Pleasant Grove, Six Mile Grove, Unionburg, Union Hill and Vincennes, being the only ones out of fifty-nine that have not reported at some time during the year, though not all are perfect on the record. Greenville, Union, and Union Grove are new branches recorded the past year. Vincennes has been disorganized recently.

Kansas has two new branches, Goshen and Prairie Home, both in the North-west District. The branches of that district have been well reported except Nobletown and Solomon Valley. Only one (Soranton) of the seven branches in the Central Kansas District has reported, and only Columbus and Pleasant View of the Spring River District in Kansas and Center Creek in Missouri, have reported. The Wyandotte Branch of the Independence District has not been reported.

The one branch in Kentucky has been corrected. Five out of thirteen branches in Maine have been heard from. Mason's Bay, May, Olive, Seaside in the Eastern, and Green's Landing in the Western District. Nothing heard from others.

I have received reports and corrections from all the branches in Massachusetts, though all may not be perfect.

In Michigan one new branch (Hersey) has been organized and recorded. About one-half the other branches heard from. Those not reported are Bridghampton, Forester, Galien, Maple Valley, St. Clair, and St. Johns, and some heard from are imperfect in the Church Record.

The Grand Prairie, Hope of Zion and Oak Lake Branches, in Minnesota, have failed to report.

In Missouri the Breckenridge and Hope Branches have been organized and recorded, but I have received nothing from Belton, Bevier, Brown Creek, Cheltenham, Clear Creek, Galesburg, Gravois, Hayden, Hannibal, Hazel Dell, Holden, Independence, Joplin. Kansas City, Knoxville, St. Louis, Salt River, Valley and Whearso. The St. Louis branches have been entirely unreported except Moselle, whose record is perfect to date. District and branch clerks will please take notice of the change of revised records.

No changes reported from the two branches in Mississippi.

In Montana the Gallatin and Willow branches have reported, but not the Butte Branch.

In Nebraska the branches in the Northern District have been pretty well reported and responses made to my letters. One new branch (the Lake Shore) organized and recorded. The Southern District well reported except Moroni and Plattsmouth. No reports received from Columbus, Cedar Creek or Deer Creek in the Central District.

The Nevada branches have all been reported by the district secretary. One new branch (Elko) recorded.

The Hornerstown Branch, New Jersey, has reported, the only one in the State.

The Brooklyn Branch, New York, has reported, but not the one at Savannah.

In Ohio one new branch (Liberty) organized. The members of the Minersville Branch have all joined the Syracuse Branch. Amanda and Lebanon have reported, but neither Belmont, Church Hill, Jackson, Kirtland, Lampsville, Monroe or West Wheeling. Most of these are of the Pittsburgh District, from whose conference no branch reports ever return.

None of the four branches in Oregon have reported during the year.

In Pennsylvania the branches in the Philadelphia and Wyoming Valley Districts have been well reported, but not those in the Pittsburgh District.

The Rhode Island branches are correct, so far as I know.

The Eagle Creek Branch in Tennessee has been kindly corrected by Bro. J. C. Foss.

In Texas the Cheesland and Oak Island branches have reported, but not the Bandera, Red River, Shawnee and Stockdale. Lone Star is reported as disorganized. A new branch (the Central) has

been organized and recorded. The record of another, called the Elmwood Branch, was received too late for recording before making out my report.

The branches in Utah have been poorly reported, nothing having been received from Beaver, Ephraim, Heber City, Kaysville, Plain City, Providence, Salt Lake City, Union Fort or Washship. Pleasant Grove has been disorganized and three new branches (Lehi, Provo and Springville) organized. Copies of those records have been furnished me by Brn. Anthony and Luff.

Fairview and Sugar Creek, in Virginia, not reported.

A branch has been organized at Clarksburg, West Virginia, and recorded.

In Wisconsin, the Freedom, Webster and Wheatville branches have reported, but none received from Binghamton, Burlington, Janesville, Sandusky or Willow, the past year.

By States there have been the following gains, or losses, so far as the records have been corrected:

No changes, losses or gains, have been reported from Australia, Denmark, England, Scotland or Switzerland, as stated above. In Wales there has been a net gain of 7 members; in Canada a gain of 27; in Alabama 4; from Florida no reports; in California a gain of 28 in branches and of 27 by insertion in the list of two fragments of branches; in Connecticut no change; in Colorado a gain of 9 by inserting the remnant of the Denver Branch, for reasons given; in Idaho a gain of 10; in Illinois a loss of 11; in Indiana a gain of 5; in Iowa of 173; in Kansas of 87; in Kentucky a loss of 1; in Maine a gain of 2; in Massachusetts of 63; in Michigan of 23; in Minnesota a loss of 12; in Mississippi no changes reported; in Missouri a gain of 67; in Montana of 13; in Nebraska of 24; in Nevada a loss of 2; in New Jersey no change; in New York a loss of 3; in Ohio a gain of 22; in Oregon no changes reported; in Pennsylvania a gain of 9 in branches and of 3 by remnant of South Bethlehem; in Rhode Island a gain of 34, and of 12 by fragment of Simmonsville Branch; in Texas of 16; in Tennessee of 9; in Utah a gain of 44; in Virginia no changes reported; in West Virginia a gain of 9; in Wisconsin of 6 in branches and of 9 by counting a fragment of a branch.

The above shows a gain of 742 and a loss of 29, leaving a net gain of 713 over last annual report.

The gain would have been much greater: 1st, had full reports been received; 2d, had not the practice prevailed of dropping members for absence from the branch (which, however, has been much less the past year than the previous one), and, 3d, did not so many members fail to present their letters of removal on arriving in the vicinity of another branch, which very many do there, by practically removing their names from the Church Record.

In conclusion, I invite aid from all order-loving ones to perfect this work.

The following is the list of branches and their members. Those marked with a star have been disorganized:

AUSTRALIA.		Ogmore	37
Bungay	23	Ystradgynlais ..	13
Bungwall	15	CANADA.	
Hunter River	29	Bayham	26
Port Stephens	19	Botany	19
Sydney	20	Buckhara	58
DENMARK.		*Buxton	5
North Star	2	Carlingford	23
ENGLAND.		East Dover	13
Birmingham	81	Egremont, (New) ..	29
Clay Cross	29	London	109
Farnworth	35	*Lindsley	19
Hanley	38	Norton Creek	19
London, No. 1	70	Olive	29
London, No. 2	24	Puce River	12
Manchester	54	St. Thomas	18
Sheffield	11	Toronto	20
Stafford	7	Usborne	21
Walsall (no record)	7	Wellington	13
SCOTLAND.		Wilkesport	22
Peniston	15	Zone	35
SWITZERLAND.		ALABAMA.	
Zurich	16	Brewer's Creek	9
WALES.		Butler	36
Aberaman	26	Flat Rock	22
Beaufort	14	Kempville, (New) ..	10
Carnarvon	6	Lone Star	76
Hayod (no record)	4	Macedonia, (New) ..	12
Llanelly	66	Pleasant Hill	41
Llanismalmet	25	FLORIDA.	
Merthyr	13	Coldwater	51
New Tredegar	27	Eureka	35
		Gainesville	13
		Hinote	11

Mount Olivet	41
Perseverance	64
Santa Rosa	24
Unity	15

CALIFORNIA.	
Alameda Creek	60
Brighton	9
Davisville	20
*Healdsburg	18
Humboldt	17
Jefferson	21
Laguna	15
Lodi	19
Long Valley	27
Newport	150
Nortonville	15
Oakland	45
*Pine Mountain	9
Sacramento	64
San Benito	19
San Bernardino	227
San Francisco	31
Santa Maria	18
Santa Rosa	69
Steckton	41
Uniontown, (New) ..	19
Visalia	14
Watsonville	60

CONNECTICUT.	
Brookline	7
Fair Haven	8
COLORADO.	
*Denver	10
Rocky Mountain	23

IDAHO.	
Malad	41
Elkhorn (no record)	.....
Soda Springs	18

ILLINOIS.	
Alma (Schuyler Co.) ..	19
Alma (St. Clair Co.) ..	31
Alma (Marion Co.) (New)	15
Alton	28
Amboy	40
*Batavia	14
Belleville	62
*Boone County	8
Braidwood	79
Brush Creek	72
Bryant	14
Buffalo Prairie	87
Canton	60
Caseyville	43
Chicago (no record)	.....
Deer Creek	22
Dry Fork	20
Elm River	15
Elvaston	23
*Fox River	32
Henderson Grove	34
Kewanee	94
Leland	7
Marengo	16
Millersburg	46
Mission	110
New Canton	9
North Bend	27
Pecatonia	8
Peoria	28
Pilot Grove	31
Piper City	19
Pittsfield	43
Plano	188
Princeville	14
Rock Creek	56
Sandwich	69
St. Davids	10
Streator	49
Springerton	53
Truro	13
Tunnel Hill	77
*Wabash	18

INDIANA.	
Clear Lake	53
Eden	32
Low Gap	18
Mount Pleasant	22
New Trenton	14
Olive	29
Pleasant Ridge	37
Union	25
Yellow River	10

IOWA.	
Boomer	15
Boonesboro	21
Boyer Valley	46
Buffalo	46
Burlington	68
Butternut Grove	34
Camp Creek	17
Chariton	29
Coalville	19
Council Bluffs	129
Crescent City	55
Davenport	37
Davis City	59
Des Moines	38
Des Moines Valley ..	51
Elm Creek	22
Evening Star	31
Farm Creek	36
Farmington	59
Fontanelle	7
Franklin	7
*Fremont	12
Galland's Grove	228
Glenwood	21

KANSAS.	
Armstrong	23
Atchison	33
*Black Wolf Creek ..	8
Blue Rapids	58
Centralia	19
Columb	33
Elmira	21
Fanning	28
Gaylord	40
Good Intent	22
Goshen, New	23
White Cloud	25
Indian Creek	20
Jacksonville	8
Leavenworth	15
Mound Valley	30
Netawaka	13
Nobletown	23
Pleasant Ridge	8
Pleasant View	90
Prairie Home, (New) ..	11
Seranton	23
Solomon Valley	13
South Logan	20
Wyandotte	22

KENTUCKY.	
Farmington	28

MAINE.	
Bear Isle	12
Brooksville	37
Deer Isle	27
Green's Landing	38
Kennebec	40
Mason's Bay	36
May	35
Olive	46
Pleasant River	21
Pleasant View	25
Rockland	13
Seaside	23
Union	13

MASSACHUSETTS.	
Boston	45
Brocton (no record)	.....
Douglas	21
Dennisport	85
Fairville	112
Plainville	46
NEW BEDFORD (no record)	

MICHIGAN.	
Bridgeton	18
Coldwater	53
Forester	20
Galien	41
Genesee	12
Hersey, (New)	39
Hopkins	21
Lawrence	54
Lebanon	23
Maple Valley	30
Mill Creek	12
Reese	19
Sherman	31
St. Clair	10
St. Johns	20
Union	31

MINNESOTA.	
Grand Prairie	16
Hope of Zion	18
Lake Crystal	9
Little Cannon	12
Oak Lake	26

MISSISSIPPI.	
Bluff Creek	12
Three Rivers	33

MISSOURI.	
Allenville	39

THURSDAY, APRIL 7TH.

At 9 a.m. the Saints assembled for prayer, and chose Bro. R. M. Elvin to have charge. A good season was enjoyed.

At 10 30 a.m. Bro. Hiram Robinson addressed the congregation, assisted by Bro. John Beaird.

At 1:30 p.m., in the temporary absence of the President, Bro. A. H. Smith called the assembly to order, and hymn, "Come let us anew" was sung, and prayer was offered by Phineas Cadwell. "Nearer my God to thee," was sung, and the minutes of yesterday's session were read.

MINISTRY REPORTS (Continued.)

Bro. James Caffall, of the Twelve (present), reports:

Except as per invitation, preaching a few times in Iowa, immediately after the adjournment of the Fall Conference, and holding a few meetings in Nebraska in the early part of March, my time since last report has been spent in North Western and Central Districts, Kansas. The severity of the weather prevented traveling and preaching so extensively as I had intended. There are many places for the introduction of the word. Elder G. Shute has charge of the North Western District, is an able defender of the faith; he is being supported by Brn. Kent, Bennet, Harder, and others, who are competent and, so far as circumstances admit, are holding up the gospel banner; but the work has been retarded in the district through inability to keep the district president in the field. At the instance of local authority I spent some time in branches in the above district. The cause has some worthy members in Kansas, and some need of a better and more thorough understanding of, and an increase of holy boldness to maintain and enforce the Church discipline; that with proper and persistent labor, there may be some more gathered into the fold from the different settlements and cities of Kansas, I think is probable; but nothing that came under my notice which portends a city or county being born in a day. I visited but two branches in the Central District, Scranton and Centralia. Bro. D. Williams is in charge. So far as I could learn, there is much need of and some openings for labor in this district. Some of the brethren, especially in the North Western District, are financially embarrassed, through a failure of crops, in consequence of which, the printed word is not so well sustained as they desire.

Bro. A. H. Smith, of the Twelve (present), reports:

As in duty bound I offer these few words of report of the charge given me (i.e.) the Missouri Mission. The circumstances of removing my family, and the snow blockade considered, my labors have been circumscribed. Yet I have worked in St. Joseph, Stewartsville, Pleasant Grove, Bevier, Cameron or near there, attending the district conference of Far West, North Eastern Missouri and St. Louis. Performing the usual duties of an ambassador for Christ, in all things striving to serve him acceptably. The promises for the prosperity of the work, for the coming year open up grandly, and if I am continued in my present field. I hope to take advantage of them. The present condition of the mission is excellent, so far as I am able to judge. There are, as must be expected, some things disagreeable in the mission, but improvement has been and is being made. Have never been more blessed in preaching the word.

Bro. M. T. Short, of the Seventy (present), reports:

I have labored in numerous places in the mission assigned, and in States that I have passed through. Weather was the principal hindering cause, while a slothful indifference on the part of some sections was alarming and very painful to behold. About six weeks of constant preaching in Kansas was devoid of apparent good. My labors in Joplin and vicinity, my recent home, were crowned with five adult converts while others were

favorably impressed. I also baptized two more at Peoria recently, the fruits of others' labors. I love to tell the thrilling story.

Bro. I. N. Roberts, of the Seventy, writes from White Cloud, Kansas, as follows:

Since last report have done but little, owing to bad weather. I am this far on my way to my home in Missouri. My faith is firm and on the increase. May God bless you all and direct your council by his Spirit, is the prayer of your brother in Christ.

Bro. J. H. Hansen, of the Seventy (present), reports:

After Fall Conference I preached a number of times in Kentucky and Tennessee. In Tennessee five gave their names to be baptized soon. Two of them, I learn, were baptized by Elder Foss, the rest are still waiting, as far as I know. I then came north. Stopped a few times on the way, and preached a few times at Streator and once at Plano. During the winter I have preached as much as I well could. I baptized one in Peoria, the fruit of the labors of others. I have thought much in regard to the Scandinavian Mission, and ask that it be well considered. I am willing to go there if it, is best, but hope that no appointment will be made, except on well matured plans.

CHURCH SECRETARY'S REPORT.

Bro. Henry A. Stebbins, as Church Secretary, presented the following report:

DISTRICTS AND MISSIONS.

I have copied and placed in alphabetical order by States and Districts, reports received from presidents, clerks, or delegates, or conjointly by them, in statistics and accounts of spiritual condition, labor performed during the past year, future prospects, etc. Numbers have not reported, and it would be very satisfactory if each district would send to the Church Secretary, early in the year, and not later than March 1st, a perfect statistical report of numbers, losses, gains, etc., with such items about the situation and progress of the work as the president, clerk, or appointed delegates may be able or authorized to give.

English Mission: Thomas Taylor, president, and C. H. Caton, Secretary of the above mission, report a total of 428 members in England and Scotland, namely, at Birmingham 89, Clay Cross 34, Farnworth 25, Hanley 37, London No. 1, 63, London No. 2, 33, Manchester 55, Sheffield 25, Stafford 7, Walsall 18. These figures show quite a difference from those on the Church Record, because reports have not been received by the Church Recorder. I hope that reports will be sent me that will remedy this. The brethren also report 15 in Penston Branch, Scotland. There are also members living at the following places: Plymouth 13, Portsmouth 7, Nottingham 3, Mansfield 2, Leeds 1, Glasgow 1, Scotland 1. There is shown to have been 36 baptized, 5 received by letter; total gain 41; 10 died, 7 emigrated, 16 expelled; total loss 33; net gain 8. Bro. C. H. Caton reports that, on the whole, the condition of the mission is very fair. The increase has been small for the year past, but they are fighting on in sure and certain hope that we shall triumph. The Birmingham District is presided over by Bro. John Seville, and is in very fair order. The Manchester District, presided over by Bro. Joseph Dewsnup, is reported as being in excellent condition. The London District, presided over by Bro. C. D. Norton, is also in good condition. Bro. Caton feels that Bro. Taylor should be sustained as president of the mission, unless the General Conference choose to send some one to preside there, such an one will receive a hearty welcome, and they will spare no effort to aid and provide for them.

Welsh Mission: Bro. J. R. Gibbs in charge, reports that the work there is not in a very prosperous state at present, but a revival is hoped for; and he knows of no obstacle in the way of its taking place. They have stood for the truth against darkness and error, and the Lord has comforted them. Bro. Gibbs has visited the branches, and he intends hereafter to still prosecute the work in the mission according as he may be able.

Canada, Kent and Elgin District: 7 branches, 202 members, besides 13 scattering ones. Since last re-

Alma	26	NEW YORK.	Brooklyn	13
Belton	10		Savannah	13
Bevier	91	OHIO.	Amanda	29
*Bigelow	8		Belmont	21
Boone Creek.....	20		Church Hill.....	17
Brackenridge, (New).....	17		Jackson	10
Carrollton	39		Kirtland	19
Center Creek.....	16		Lampsville	19
Center Prairie.....	13		Lebanon	29
Cheltenham.....	30		Monroe	15
Clear Fork	15		Syracuse	57
Coon Creek.....	9		West Wheeling	28
Delana	52		Liberty, (New)	9
Far West	66		OREGON.	
Galesburg	40		Coos County.....	12
Grand River.....	51		Myrtle Creek.....	13
Gravois	51		Prairie City.....	10
Guilford	17		Sweet Home.....	56
Hayden	6		PENNSYLVANIA.	
Hannibal	21		Danville	19
Hazel Dell	20		Hyde Park	21
Holden	7		Mansfield	14
Hope, (New)	19		Pittsburgh	76
Independence.....	129		Philadelphia.....	49
Joplin	13		Plymouth	22
*Kansas City.....	17		*South Bethlehem	3
Knoxville	6		RHODE ISLAND.	
Lone Rock	22		Pawtucket	10
Moselle	8		Providence	148
Oregon	26		*Simmonsville	12
Platte	54		TEXAS.	
Pleasant Grove	26		Bandera	27
Renick	18		Central, (New)	15
Ross Grove	51		Cheeseland	16
Salt River	21		*Lone Star	9
Starfield	95		Oak Island	17
Stewartsville, English.....	99		Red River	24
Stewartsville, German.....	81		Shawnee	8
St. Joseph	89		Stockdale	24
St. Louis	253		TENNESSEE.	
Valley	45		Eagle Creek.....	28
Waconda	47		UTAH.	
Wheatso	10		Beaver	14
MONTANA.			Ephraim	42
Butte	9		Heber City	23
Gallatin	41		Kaysville	8
Willow	19		Lehi, (New)	20
NEBRASKA.			Plain City (no record)	17
*Bell Creek.....	17		Providence	17
Blue River	39		Provo, (New).....	18
Cedar Creek.....	16		Salt Lake City	165
Clear Creek.....	11		Springville, (New).....	20
Clear Water (no record)			Union Fort.....	46
Columbus	39		Wanship	29
DeSoto	22		VIRGINIA.	
Deer Creek	16		Fairview	20
Douglas	82		Sugar Creek.....	33
*Elkhorn	11		WEST VIRGINIA.	
*Florence	25		Clarksburgh, (New)	9
Lake Shore, (New)	28		WISCONSIN.	
Moroni	19		Binghamton	42
Nebraska City.....	104		Burlington	32
Omaha, English	64		*Darlington	9
Omaha, Scandinavian.....	81		Freedom	32
Palmyra	40		Janesville	32
Plattsmouth.....	14		Sandusky (no record)	27
Platte River.....	33		Webster	17
Platte Valley	33		Wheatville	26
Pleasant Grove	27		Willow	28
NEVADA.				
Carson	35			
Dayton	10			
Elko, (New)	9			
Franktown	12			
Mottsville	48			
NEW JERSEY.				
Hornerstown.....	19			

The above list shows 396 branches and fragments of branches, the net aggregate of names being 13,695. There has been an actual gain of 713 over last year, as shown already. The gain a year ago was not correctly footed up and should have been 584 greater than was given, or 1,235 instead of 651 at that time. The net gain shown by the record has been the least during the past year of any for some time, being not quite five and one-half per cent. Much of this is due to the causes already named.

Hoping that these statistics and this resume of the situation will be satisfactory, I am respectfully yours,
HENRY A. STEBBINS.

Appointments for preaching in the evening and for prayer meeting and preaching tomorrow morning were made and Conference adjourned with singing and with benediction pronounced by Bro. J. H. Lake.

At 7:30 p.m. Bro. B. M. Elvin occupied the stand, and was assisted by Bro. M. T. Short. The discourse was upon the return of the prodigal son, and it was attentively listened to by a large audience.

port, 9 baptized, 1 received, 5 removed, and 1 expelled; 4 net gain. No report of spiritual condition of the work received.

Alabama District: 5 branches, 196 members, including 7 Elders, 7 Priests, 5 Teachers, 3 Deacons. During the year 7 have been added by baptism, and 1 by letter. One new branch of 14 members has been reported, making a total of 22 increase; 6 have taken letters, 15 been expelled and 4 have died, total loss 25, net loss 3 members. There are 10 members not enumerated in branches. It is considered that as a whole, the district is retrograding, through lukewarmness, and very little work is being done by the local ministry. Some of the branches meet regularly, and seem to be doing well, but others meet seldom. G. R. Scogin, president; W. D. Clark, clerk.

California, Northern District: Bro. John Carmichael, president, reports that the branches are improving, and that a better feeling exists now than did some time ago, while the prospects are good for additions to the Church, though the people of California do not seem to care much for religious matters. Bro. Carmichael says that he is doing all he can, and that he intends to continue in the same way.

California, Southern District: Bro. J. F. Burton, president, reports 4 branches and 325 members in the district, and about 30 members not in branches. Since last September 12 persons have been baptized. The district is in a fair condition as to the branches, and the prospects are good outside of them. Also the Saints are again becoming established and gaining strength and wisdom, and they hope to profit by the experiences of the past. Personally Bro. Burton has devoted all his time to the ministry, and he expects to continue doing so.

Illinois, Kewanee District: Bro. J. A. Robinson, president, John Chisnall, clerk. The former reports that in some portions of the district the work is onward, but in general the condition is not very flattering. What preaching has been done has had a good effect, though few have been baptized. He considers that failure to settle some existing difficulties is one great cause of this. Some do not feel like settling unless they are justified and their brethren are condemned, and in the meantime men and women are perishing for the bread of life. But, pleasing to note, some who have been silent for years are now actively engaged in preaching the word. This they are thankful for, and hope and expect also that all will be arranged ere long for everything to move well and flourish.

Illinois and Iowa, Nauvoo and Spring Prairie District: 8 branches, 3 in Illinois and 5 in Iowa; 336 members, including 1 Apostle, 3 High Priests, 2 of the Seventy, 18 Elders, 5 Priests, 10 Teachers, 7 Deacons. During the year there was a gain of 17 by baptism, 12 by letter and vote; loss, 16 by removal, 4 by expulsion and 6 by death; total gain 29, loss 26, net gain 3. J. F. McDowell, president; H. N. Snively, clerk. The Vincennes Branch is reported as disorganized, and the members not united with other branches. Bro. Snively expresses that he wishes to see a better condition of order and regularity in reporting and in keeping records.

Illinois, Northern District: The Secretary, Bro. Lawrence Conover, reports that the district contains 13 branches, with an aggregate membership of 709, including 3 of First Presidency, 1 Apostle, 3 High Priests, the Presiding Bishop, 17 Elders, 11 Priests, 5 Teachers, 4 Deacons. During the year 28 have been added by baptism, and 6 received by letter and vote; 12 have removed, 1 has been expelled, and 4 have died. Increase 34, decrease 17, net gain 17. A branch has been organized at Chicago by the able efforts of Bro. M. H. Forscutt, but no record received by the district clerk. The work in the district is reported to be steadily gaining, that is in the branches where life seems yet to remain. The condition of the others is not known, except as far as the absence of reports betoken a lack of life. The Chicago Branch has gained rapidly and now numbers about sixty members.

Bro. Forscutt has laid the foundation of a great work there, and Bro. T. W. Smith has assisted in carrying on the work in that city. Bro. J. S. Patterson, of Kewanee, has preached twenty-eight discourses in various parts of the district, and local brethren have labored well so far as heard from. Since the arrival of Bro. T. W. Smith, Bro. Forscutt has done considerable labor in parts of the district. M. H. Forscutt, president; L. Conover, clerk.

Illinois, South Eastern District: 7 branches, 268 members, including 1 High Priest, 15 Elders, 4 Priests,

12 Teachers, 3 Deacons. Isaac M. Smith, president; Isaac A. Morris, clerk.

Indiana, Southern District: It contains 6 organized and 2 disorganized branches, also 19 scattering members, making a total of 215, including 10 Elders, 10 Priests, 1 Teacher, and 3 Deacons. There has been a decrease of 12 during the year. Harbert Scott, president; Wm. W. Carmichael, clerk.

Iowa, Decatur District: 9 branches, 633 members, including 1 Apostle, 6 High Priests, 7 of the Seventy, 46 Elders, 17 Priests, 15 Teachers, 7 Deacons. One other branch (the Union Hill) has not been heard from, except that their record has been lost and they are virtually disorganized. No report of loss and gain, or of the spiritual condition is given. O. B. Thomas, clerk, reports above items.

Iowa, Des Moines District: 6 branches, 270 members, including 19 Elders, 9 Priests, 7 Teachers, and 3 Deacons. During the year 53 have been baptized, and 14 received, total gain 67; 9 have removed by letter, 3 been expelled, and 6 have died, loss 18, net gain 51 members. I. N. White, president; John Sayer, clerk. They report the work as being in good progress in the district, and an increasing desire among the laborers to be diligent in the work. Also the branches are waking up about finances. At their last Conference the receipts for the quarter were reported by the Agent as amounting to over one hundred dollars, more than double that of any previous quarter. The Pleasantville Branch, not a dozen members, gave over fifty dollars. The territory open for preaching is widening, and more laborers are needed. Bro. R. Etzenhouser, sent by the Annual Conference of 1880, came into that district and has done much good. Brn. N. Stamm, D. C. White, and others have rendered good assistance in the work.

Iowa, Gallands Grove District: J. W. Chatburn is president and John Pett, clerk. The latter reports 12 branches, with an aggregate membership of 622, besides about 36 scattering members. Of officials there are 1 Apostle, 3 High Priests, 4 of the Seventy, 50 Elders, 17 Priests, 13 Teachers, 9 Deacons. During the year 43 have been baptized, 19 have been received, 35 have taken letters, 6 expelled, and 7 died; total gain 62, loss 48, net gain 14. Bro. Chatburn reports that the spiritual condition of the district is as good as could be expected, considering the many disadvantages at present existing with them. First, their territory is too large, covering ten or twelve counties, and in the northern part the brethren are far apart from each other. Second, some branches in the north-eastern part have few members and these are in the main sisters, so that difficulty is had in getting brethren enough, and those capable of performing the work incumbent on branch officers. This lack causes weakness and disunion. Third, the past winter has been so severe as to prevent much traveling, and therefore little preaching has been done, especially in new fields, but what has been done has had a good effect. Though few were out at their last Conference, (because of the storm), yet they had a three days session, and a very good time, and steps were taken that will doubtless bring about a better state of progress and efficiency. They planned to provide ministerial help for those living away from the branches, and authorized the district president to divide the district into four parts, and to appoint Elders to their charge to visit the branches and to assist their officers, and to preach the word to and instruct the branches, but to do nothing officially at difficulties unless by instruction of the district president, and at all times they are to be in regular correspondence with him, and in case of need to call him to the field of action. It is believed that this method will give added vigor to the work and increase the life of the branches. They hope also by wise management to overcome the evils caused by some things done heretofore. Many good and honest souls are doing all they can to forward the work, whom may the Lord bless. It is expected that the coming year will be fruitful for good throughout the district, locally and generally.

Iowa, Little Sioux District: 8 branches, 528 members, including 8 High Priests, (1 a Bishop), 5 of the Seventy, 41 Elders, 13 Priests, 11 Teachers, and 6 Deacons. A gain of 22 by baptism, and of 39 by letter and vote is reported, also a loss of 51 by letter, and 1 by expulsion, and 1 by death. Total gain 61, loss 53, net gain 8. J. C. Crabb, president; W. C. Cadwell, clerk. The district is stated by Bro. Cadwell as being in a fairly prosperous condition. The Six Mile Grove Branch is the only one that has not reported at their Conferences during the year. Union

Grove has been reorganized; Maple Landing was organized last May, and disorganized in August. A branch is stated to have been organized at Sioux City, but no official report of it has been received by the district officers. A good number of Elders and some of the lesser priesthood are engaged in effectual local preaching. The District Conference has called Bro. Charles Derry to special mission work in the district, and substantial provision has been made for the wants of his family. Bro. Derry has been almost constantly in the field since, and good results are anticipated. Most of the branches are enjoying the gifts of the Spirit, and some of the manifestations of God's power and blessing have been very great. During the year some difficulties have arisen and been settled, and but one case of a serious nature now exists. Some new openings for the work have been made, and prospects are cheering. There are expectations that one or two good branch organizations will be added to the district soon.

Iowa, Pottawattomie District: 6 branches, 351 members, besides about 40 scattering ones, who are not enrolled in the branches. The following officials are included: 1 Apostle, 3 of the Seventy, 28 Elders, 9 Priests, 9 Teachers, and 7 Deacons; 8 baptized, 5 received, 2 expelled, 4 died; gain 13, loss 6, net gain 7. Hans N. Hansen, president; Frederick Hansen, clerk. No report of the condition of the work sent.

Kansas, North Western District: Organized January 12th, 1878, with 3 branches, and a total membership of 74. Since then 108 have been added by baptism and 89 by letter, and there has been a loss of 7 died, 4 expelled, and 41 removed, leaving the present membership 230, of which 207 are in 8 organized branches, and 23 scattering. Of these, the officials are 1 High Priest, 1 Seventy, 21 Elders, 11 Priests, 5 Teachers, and 5 Deacons. The condition of the district will be reported by Bro. James Caffall. H. R. Harder, clerk.

Kansas, Spring River District: 8 branches, 229 members, including 1 Seventy, 15 Elders, 7 Priests, 9 Teachers, and 5 Deacons. There has been a gain of 11 by baptism during the year, and a loss of 1 by letter and 2 by death, leaving 8 as net gain. Other changes have doubtless occurred, but through the negligence of branches about reporting, the clerk can not give them. He has received but 8 reports, where he should have had about 30. J. A. Davis, clerk.

Massachusetts: 9 branches, 496 members, including 1 Seventy, 28 Elders, 18 Priests, 17 Teachers, 18 Deacons, and 14 scattering members. The district is doing all in its power to have these latter unite with the nearest branch to which they reside. Since Jan. 1st a branch has been organized at New Bedford, which makes a total of 10 branches, and over 500 members. The work is growing, and there is an earnest determination among the ministry to preach the gospel to the people. There is a movement in the district to put an Elder in the field as soon as the needed financial support can be obtained. John Smith, president; F. A. Potter, clerk.

Missouri, Independence District: There is a membership of about 180, with quite a number of Elders, but few active preachers. The people everywhere seem willing to hear us, and if the discipline of the Church be judiciously applied within its pale, our name as a people will rank well and be honored in nearly all that country. Internal difficulties are less frequent than formerly, and hope is entertained that they will soon cease forever. The present condition gives evidence of improvement in the main. Brn. Caffall, Short, Foss, and Lanphear have visited us. They gave good advice, which, if properly heeded will prove the salvation of the district and of many not in the Church. There are calls sufficient to keep several Elders constantly busy. Joseph Luff, as delegate, furnishes the above report.

Missouri, North Eastern District: 4 branches, 182 members, including 2 of the Seventy, 16 Elders, 6 Priests, 7 Teachers, 3 Deacons; George Hicklin, president; J. T. Williams, clerk. The spiritual condition is pretty fair, with the exception of one branch which lacks in necessary officers. Steps will be taken to set this in order; therefore they hope ere long to see everything moving right.

Missouri, St. Louis District: 10 branches, 516 members, including 2 High Priests, 33 Elders, 17 Priests, 9 Teachers, 11 Deacons. During the last year 9 have been baptized and 8 received; total increase 17. 38 have removed by letter and 14 have been expelled, 7 died; total decrease 59. Net loss 42. The condition of the work is moderately fair, compared with what it was for a few years previous. Local Elders have

labored according to their circumstances, but the district president is about the only Elder who has traveled in it. A. W. Reese, president; J. E. Betts, clerk.

Nebraska, Northern District: Reported by James Caffall. Many in the district are working with a will for its well being and with a seeming determination to overcome all hindrances. It is an extensive field, having ample room for a dozen good ministers were they available. Especially is there needed a strange Danish Elder who could spend his time in traveling and preaching. There are competent Danish Elders in the district, but the saying is in force that a prophet is not without honor save in his own country, and home talent is not honored. This is true in many other districts. Could a due appreciation of local talent be had, with a proper effort to use the same, very much good might be done in branches and districts, that is not done. There has seemingly been two things in the way of such result. One has been sheer negligence; another, a claim for honor because of priesthood without the necessary labor and perseverance to merit such honor. Another reason is that Elders by virtue of their office assume a right to dictate and control branch matters irrespective of the rights of others. When Elders learn that, aside from any special appointment, their duties are to preach as circumstances shall admit, subject to district authority, and that in branch matters they are but on an equality with others, one cause that is helping to create disorder will be removed. Because of the bad condition of the roads there were but few in attendance at their last conference, held March 26th and 27th, but the session was marked with good order and peace. Bro. Caffall looks for good in the district.

Nebraska, Southern District: 7 branches, 302 members, including 18 Elders, 12 Priests, 8 Teachers and 8 deacons. During the year 19 have been baptized and 7 received; total increase 26. Ten have removed and 4 have died; total decrease 14. Net gain 12 members. The condition of the work is encouraging, though there has been little labor by the local officers. Of the traveling ministry some labor has been done by Elders Forscutt, Caffall, Brand, Short, Heman C. Smith, A. J. Cato, Jas. Perkins, R. C. Elvin, Levi Anthony and R. M. Elvin.

Nevada District: Abednego Johns, president, has had charge of that district most of the time since the Church was reorganized in Nevada, which was in 1864. A better feeling exists than at some times in the past. Attentive congregations are had wherever meetings are held. The county paper, published at Genoa, publishes through its columns the difference between the true Latter Day Saints and the Utah faith.

Pennsylvania, Philadelphia District: As acting secretary Bro. Joseph A. Stewart reports that the Philadelphia Branch has 49 members, the Hornerstown Branch (N. J.) 19 members. Brooklyn (N. Y.) he has no late report or corrections from, so as to know its numbers. My report as Recorder shows there are 13 members. Aggregate of district 81 members. Spiritual condition reported by Bro. Hiram Robinson just returned from Pennsylvania, who says that the cause is progressing in that district and all that is needed is more and faithful laborers.

Pennsylvania, Wyoming Valley District: 3 branches, 68 members, including 9 Elders, 5 Priests, 3 Teachers and 1 Deacon. During the year 16 have been baptized, 3 received, 3 expelled and 1 died. Increase 19, decrease 4, leaving 16 as net gain. John Edmunds is president and Wm. Harris clerk of the district. They report that the ill health of Bro. Edmunds has prevented his doing much in the district, but Bro. Hiram Robinson has preached more or less in seven counties in the district, and if he had been better sustained he would have done still more than he did. Bro. Robinson present from that region represents that the majority of the Saints are striving to advance the work, and that good fields are open there.

Texas, Central District: This district was organized March 12th, 1881. It is composed of three branches, namely, Elmwood, Texas Central, and Cheeseland, containing a total of 75 members, including 6 Elders, 3 Priests, 2 Teachers and 1 Deacon. The district boundaries are as follows: on the north the 32d parallel, on the east the Sabine River, on the south the Gulf of Mexico, on the west the Colorado River and the 98th degree of longitude. The district requests this Conference to ratify the said organization. It also petitions that Bro. Heman C. Smith be continued on the South-western Mission and that Bro. W. T. Bozarth be associated with him. H. L. Thompson, president, R. S. McMains, clerk.

Wisconsin, Western District: 4 branches, about 100 members, including 1 High Priest, 3 of the Seventy, 10 Elders, 2 Priests, 2 Teachers, 1 Deacon. During the year 8 have been baptized, 2 have been expelled, and 3 have died, leaving a net gain of 3 members. Frank Hackett, president; W. S. McDowell, clerk. The district is not represented as in a very good condition. In two of the branches regular meetings are held and they are blessed with God's Spirit. The other two branches are in a disorganized condition because of some having moved away and others are aged and infirm. Bro. Hackett desires that some one be sent from the General Conference to labor in that region.

The above is respectfully submitted,
HENRY A. STEBBINS, *Church Secretary.*

The President stated that no new business should be presented after to-morrow noon, but all resolutions must be handed in prior to that time.

Bro. Kelley asked to be released from the committee on the Board of Publication report, because of his duties with his quorum, but, after discussion over a motion that he be released, the request was denied, as it was thought that he could arrange to meet with both, to some extent.

President Smith stated that he had the report of a committee to present, of which he was chairman, and therefore he called Bro. P. Cadwell to preside during the discussion. He then read the following

REPORT OF COMMITTEE ON REPRESENTATION.

To the Conference in Session Assembled: Your Committee on Representation, beg leave and report:

Whereas, The method and fact of Church representation in General Conferences, as at present practiced, seem not to be within the Law, and are made inadequate to secure the common consent contemplated in that law. Therefore,

Resolved, That a more clearly defined method of representation should be adopted, and that to secure that system your committee recommended the adoption of the following rules on Representation:

1. That the General officers of the Church known as The Presidency, The Twelve, The High Council, The Seventy and The Bishopric (proper), are *Ex officio* members of Conference, and entitled to a voice and vote as representatives of the Spiritual Authorities of the Church at large.

2. That High Priests, Elders and Priests actively engaged in the Ministry and under Missionary appointment of General Conference, or the General Authorities of the Church, and not laboring in and by the authority of organized districts, are hereby declared to be entitled to voice and vote in General Conferences when present.

3. That organized districts be authorized to appoint from their members, at their last quarterly session of District Conference next preceding the session of the Annual and Semi Annual General Conferences, delegates to said Annual and Semi Annual Sessions, who shall be entitled to represent said districts, which delegates so appointed shall be declared members of said General Conferences entitled to voice and vote.

Provided: That the choice and appointment by said districts shall be made by a majority of those present and voting, in regular or called session of District Conference, of the holding of which due notice shall have been given, as to time and place within the district, to each and every branch composing said district; together with a statement of any important business or action that is to be presented to, or likely to be had by said general session, affecting said district, and to which their consent or denial is desired, that instructions to said delegates may be given as to their action.

And provided further: That the only qualifications to eligibility to the office of delegate from District to General Conference shall be membership and good standing.

Provided further: That not less than one, nor more than five delegates may be sent from any

one district; but that said delegate, or delegates, shall be entitled to voice and vote in such General Conferences to which they may be appointed, upon a presentation of a certificate from the Clerk of District Conference to the said General Conferences, upon their organization at the times specified for their assembling.

And provided further: that said delegate or delegates shall be entitled to cast one vote for each branch of six members; and one vote for each twenty members in excess of six, that there may be in the branches of their said districts, in all cases where such a vote may be necessary, or desired, to secure the common consent designed in the law; but that in the common routine of business said delegates may vote as units, each in his own right, and in cases of division, the majority of the delegation from a district shall cast the whole vote of said district.

4. That each branch of six or more members, not included in an organized district, be authorized to appoint one delegate to the General Conferences, who may or may not be a member of said branch, but who shall be a member of the Church and in good standing, whose qualifications to eligibility shall be the same as those required in districts, and who shall represent said branch and be entitled to voice and vote in said Conferences to which he may be appointed; and who shall be entitled to cast one vote for the six members required to appoint, and one for each twenty members in excess of six composing said branch.

Provided further: that two or more branches in near proximity to each other, not in organized district, may unite in choosing a delegate, who shall cast their vote, one vote for six members of each branch, and one vote for each twenty members in excess of the number six, multiplied by the number of branches represented; the manner of casting their votes in cases of importance and common routine of business to be as provided in cases of districts.

Provided further, that due general notice to the members of branches of the time and place of meeting for the choosing of said delegate be properly given, as required in cases of districts; Certificate of appointment of Branch delegate to be signed by the President or clerk of Branch, and to be presented as provided in cases of districts.

5. That in all questions of grave importance, affecting the polity and faith of the Church; districts and branches may instruct delegates to cast a majority and a minority vote, for and against; but in no case shall the number of the votes cast by said delegates so instructed, exceed the number to which the district appointing him or them shall be entitled as herein before provided, and in cases of a tie in districts or branches on questions presented to them, certified to said delegates, the votes of said districts or branches shall be cast in equal numbers by the delegates.

6. In all questions of debate, incidental motions, and routine business, Representatives, *Ex officio*, and Delegates, appointed, shall speak and vote as units and in their own separate and personal right.

JOSEPH SMITH, *Chairman.*

Brn. J. M. Harvey and T. W. Chatburn moved the following:

Resolved, that the report be received and deferred for definite action to the Semi-Annual Conference held in the Fall of 1881, and there be made the special order for the third day of the session, at 2 p.m.

A petition from the Little Sioux District that definite action be deferred till the Fall Conference was read by the Secretary, and subsequently on call, he read the preambles and resolutions adopted one year ago by virtue of which the committee was appointed, consisting of Brn. Joseph Smith, J. R. Lambert, M. H. Forscutt, H. A. Stebbins and E. L. Kelley, the last two of whom are present and concur in the above report, the other two being absent.

Bro. Harvey thought that we ought to go slow. He would first like to see the report printed, and to have time to consider it at his

leisure, and so that the Church all over the land could do the same, before deciding upon this proposed new departure from old ways.

An amendment was moved that the words, "and the committee be discharged," be inserted after the word "received," in the foregoing motion.

The amendment was favored by Bro. Short. Then a substitute was moved by Brn. T. W. Smith and W. H. Kelley that the report be received and the committee be discharged. This substitute was favored, as some discussion was desired to be had upon it here, even if it was finally deferred till the Fall Conference for further consideration. The subject was spoken on or questions asked by Brn. Kelley, Lake, Caffall, Harvey, A. H. Smith, A. W. Glover, J. H. Hansen, F. M. Sheehy, W. H. Curwen and E. H. Gurley, after which the substitute was adopted.

Then the following was moved by Brn. Harvey and T. W. Chatburn.

Resolved, that the report be referred to the Conference to be convened in the Fall of 1881, and be made the special order for the third day, at 2 p. m.

Something was said upon this by Brn. W. H. and E. L. Kelley, E. H. Gurley and J. M. Harvey and then a substitute was moved.

That the report of the committee be printed upon slips or sheets, and a copy be placed in the hands of each person present at the meeting tomorrow morning.

This prevailed, and the report was delivered to the Board of Publication for the printing thereof.

The following presented to the Conference by delegate J. H. Hansen from the Pottawattamie District, the same having been adopted by the late conference of that district, was taken up and moved, reading

Resolved, that all moneys coming into the Bishop's Agents' hands as free-will offerings shall be used in the district so far as they are needed. Signed by F. Hansen, secretary of the Pottawattamie District.

Bro. J. H. Hansen gave the views held by the Bishop's Agent in the above district on the subject, namely that funds coming into his hands are subject only to the use of those of the ministry who are appointed by the General Conference, because of the resolutions adopted by the General Conference last Fall concerning the use of Church funds in sending forth the ministry.

Questions were asked of Bishop Rogers as to the nature of his instructions to his Agents since the rulings of last Fall Conference above referred to and he gave replies as to his understanding of the scope of those resolutions.

Bro. W. H. Kelley thought this Conference was attempting to do a work that has already been disposed of. Bro. Lake had no objections to this body instructing the Bishop but was opposed to our instructing his Agents.

The following was moved:

Resolved, that the resolutions of last Fall respecting finances shall not be so construed as to preclude the right of Bishop's Agents to use free-will offerings coming into their hands for local purposes.

Brn. Hansen, Short and Luff spoke upon the subject, and then it was moved that the matter be indefinitely postponed, which prevailed.

After singing "This God is the God we adore," and the benediction being pronounced,

an adjournment was had till the evening.

At 7:30 p. m. there was preaching, as previously announced, by Bro. E. H. Gurley, assisted by Bro. R. Etzenhouser.

FRIDAY, APRIL 8TH.

At 9 a. m. the usual prayer meeting was held, Brn. G. E. Deuel and G. F. Weston being placed in charge. A still better meeting was held than on the previous morning.

At 10:30 a. m. there was preaching by A. W. Glover, of Providence, Rhode Island, assisted by Bro. J. C. Foss.

At 1:30 p. m. the hymn "Awake, Saints, Awake," was sung, and prayer was offered by Bro. W. H. Kelley, after which the minutes of yesterday were read.

Bro. A. H. Smith stated that Bro. J. W. Briggs, president of the Twelve, had written that, on account of ill health, and for other reasons, he was prevented from attending this Conference, also that Bro. E. C. Briggs reports to the quorum that he will be ready to take the field as soon as he obtains or receives means to release him.

It was moved that the report of the Committee on Representation be taken up and acted upon by sections, and upon the request of the President that a chairman be chosen in his place during the discussion of this subject, Bro. P. Cadwell was selected and took the chair.

It was then moved that the preamble be adopted.

Brn. T. W. Chatburn, Caffall and Crabb asked questions. Bro. W. H. Kelley spoke in favor of affirming the section. Bro. Harvey opposed it, and, as support to his views, read from the Book of Mormon, page 202, par. 4. Bro. Lake favored its adoption, and read sec. 17, Doctrine and Covenants. Bro. Joseph Smith spoke of the position occupied by him as the one chosen *perforce* a year ago to be the chairman of the committee then provided for, to arrange and report a system of representation. He also stated that he was friendly to the adoption of the clause now under consideration. Bro. E. H. Gurley said that he was in sympathy with the idea that something is necessary to secure a more perfect representation, yet he might differ from some as to the manner of securing it. He also read from sec. 17, Doctrine and Covenants, and said that he believed that the laity present at General Conferences shall also have a voice and vote. Bro. Crabb reviewed what had been said by previous speakers, and deprecated the idea of delegate representation becoming a rule in the Church. Bro. R. M. Elvin reviewed the last speaker's positions and statements, and urged the passage of the clause under consideration. Bro. Lambert admitted that it was difficult to introduce a new departure, yet it might be proper to take such. He was in favor of the clause now being considered. Bro. Crabb corrected the previous speakers to some of his statements, and explained himself. Bro. E. L. Kelley reviewed the arguments of those who are opposed to the clause. He cited that the Little Sioux District has here three delegates to represent them, and one or two other districts have representatives here, but the great majority of those present are here of their own volition. Both of these methods can not be

correct, some having representatives and some not. Which one is correct, for the best good, and according to law?

Brn. Joseph Smith and Harvey moved that the further consideration of this clause be deferred till the Fall Conference of 1881.

Brn. W. H. Kelley and Short opposed deferring. Bro. Lake favored deferring this clause, but wished to have some of the other clauses considered at this session. Bro. E. H. Gurley favored postponing the final decision on this clause, and said he was opposed to the spirit of it.

Bro. E. L. Kelley opposed deferring. There is full as good a representation of the Church at this session as can be in the west next Fall. Bro. A. H. Smith opposed deferring, believing that if we can not decide on the clause that is the real basis of all the rest we can not consistently examine what follows. Other speakers considered that it would not interfere with the examination of the rest to defer this clause. Bro. J. Smith gave his reasons for moving to defer. Bro. J. Beard made a suggestion and Brn. Crabb and Elvin asked questions.

Previous question was called and ordered, and the motion to defer was lost by vote of 14 for and 25 against deferring.

Brn. Patterson and Hansen moved to insert the word "fully" in third line of clause, making it read "seem not to be fully within the law." Brn. Short, J. Smith and Elvin opposed this amendment and Bro. Patterson gave his reasons for moving it.

The amendment was put to vote and lost.

Brn. Crabb and Beard moved to strike out the words "not within the law and are made," so as to make the affirmation in the clause to be simply that the present method of representation seems to be inadequate to secure the common consent contemplated in the law.

A motion to adjourn was made, but was not put till the report of the committee on the books and report of the Bishopric was read, as follows:

We, your committee appointed to audit the books and report of the Bishop for the year ending April 1st, 1881, respectfully submit that we find them correct; and, considering the amount of labor and the difficulty connected with such labor, they reflect much credit on those engaged therein. M. T. Short, F. M. Sheehy, D. S. Crawley, committee.

Announcements were made for meeting this evening and to-morrow, and the motion to adjourn prevailed.

At 7:30 p. m. Bro. E. L. Kelley occupied the stand, assisted by Bro. J. S. Patterson.

SATURDAY, APRIL 9TH.

At 9 a. m. a prayer meeting was held and Bro. J. C. Foss was placed in charge. The meeting continued till the noon adjournment, sufficient time not being had on previous forenoons for all to enjoy the occasion.

At 1:30 p. m., Bro. A. H. Smith called the assembly to order, and the hymn beginning "Almighty God, thy word is cast," was sung, and prayer was offered by Bro. J. S. Patterson, followed by the reading of yesterday's minutes.

Bro. P. Cadwell took the chair and the discussion was resumed upon the preamble of the Report on Representation, and the Secretary read the clause as sought to be amended by the motion of Brn. Crabb and Beard that was pending at adjournment yesterday.

Brn. Crabb and Hansen favored the amendment, and Brn. E. L. Kelley, J. Smith and Lake opposed it, when the previous question being called the amendment was put to vote and lost.

Brn. Hansen and Harvey moved that the further consideration of this clause be deferred till the Semi-Annual Conference, but it was ruled as being out of order, after the denial yesterday of a motion to defer. Then the question was called and the vote on the clause as submitted by the committee, without amendments, was taken, and it was affirmed by a large majority vote.

Clause Two was moved.

Brn. Elvin and Harvey moved that the consideration of this be deferred till the Semi-Annual Conference. The deferring was favored by Brn. Elvin and Pitt, and opposed by Brn. A. H. Smith and Lake, and, being put to vote, the motion to defer was lost. Brn. J. Smith and E. L. Kelley moved to amend by striking from the third line the word "system" and inserting in its place the word "method," which motion prevailed. The motion as amended was favored Brn. J. Smith, W. H. Kelley and D. S. Crawley, and opposed by Bro. Hansen, then the question being called the clause was affirmed by vote.

The Third Clause was moved.

Bro. A. H. Smith urged its adoption and could see no danger in doing so here. Bro. Crabb was opposed to it, and thought there was nothing in the books to warrant the idea of there being *ex officio* members of conference. The previous question being called, the clause was put upon its passage and prevailed.

The Fourth Clause was moved.

Bro. E. H. Gurley said that he should vote for the clause, although he did not think that the genius of it was correct. Bro. Harvey thought that we would create a privileged class by its adoption. Bro. E. L. Kelley considered that the Church is as fully represented at this Conference as it can be under the present method and that does not debar us from reaching a better system.

Brn. Crabb and Blakeslee moved to amend by striking the word "actively" from the first line. Bro. Crabb said on this point that a question might arise at conferences as to what it consists of to be actively engaged in the ministry. Brn. Pitt, Crawley and Baird opposed the amendment.

A motion to adjourn was made but failed to pass.

It was moved by Brn. Short and Griffiths to defer further consideration of this subject till Monday's business session, and an amendment to this was moved, that it be deferred till the Semi-Annual Conference. The question being called, the amendment was defeated. Then the question on the original motion was called, and the motion that the vote on it be now taken was affirmed; but, through misunderstanding, other motions were introduced and it was some time before the original motion to defer till Monday was put, and then it prevailed.

The Conference by vote requested Pres. J. Smith to preach on Sunday morning, and also that he appoint the other speakers. The Plano Saints tendered the sacramental emblems to be administered to the whole Conference on Sunday afternoon. After singing, the benediction was pronounced by W. H. Kelley.

In the evening a concert was given by the scholars of the Rising Star Sunday School for the purpose of helping to pay the expenses for fuel and lights during the Conference.

SUNDAY, APRIL 10TH.

At 9 a.m., the Saints gathered for prayer, and Bro. J. H. Lake and F. G. Pitt were placed in charge. An excellent time was had.

At 10:30 a.m., the hymn, "Awake, O ye people," was sung, and prayer was offered by Bro. James Caffall, followed by singing "Jesus, lover of my soul." Preaching by Bro. Joseph Smith.

At 3 p.m., a sacrament and testimony meeting was held, Brn. P. Cadwell and G. A. Blakeslee in charge. After singing, "How pleasant to behold and see," prayer was made by Bro. G. A. Blakeslee, and the hymn, "Till He come" was sung. Bro. Joseph Smith and H. A. Stebbins laid hands in confirmation upon the heads of Martha E. Kearney, Ethel G. Scott, Amelia J. Gunderson and Eliza R. Warby, the first three of whom had been baptized by Bro. Stebbins and the last one by Bro. Henry Warby. Then the emblems were blessed by Brn. Blakeslee and Cadwell, and given to the congregation by Brn. E. L. Kelley and R. Etzenhouser. The remainder of the session was occupied by the Saints in singing praises to God and in bearing testimony, during which some prophecies and words of comfort by the Spirit were spoken.

At 7:30 p.m., prayer was offered by Bro. Joseph Smith, and a discourse was preached by Bro. T. W. Smith.

MONDAY, APRIL 11TH.

At 9 a.m. a prayer meeting was held, Brn. John Baird and G. E. Deuel in charge.

At 10:30 a.m. Bro T. W. Chatburn preached, assisted by Bro. Joseph Luff.

At 1:30 p.m. sung "Come thou Fount of every blessing." Prayer by Bro. J. R. Lambert. The minutes of the sessions of the 9th and 10th were read.

A report from the Quorum of the Twelve was read, as follows:

We, the Quorum of the Twelve, in council, have thought proper to state to you that, as there appears to be an idea obtaining in the Church, that the members of this Quorum are unwilling to go abroad and preach the gospel outside of the United States; and that some are not willing to leave their families and take the field actively even in the States; we therefore state that we who are present, stand prepared, as heretofore, to labor wherever the Lord through his servant, the President of the Church, may direct; or in absence of a direct revelation, we shall endeavor to labor as heretofore. We are also prepared to transact any business, legitimately ours, that may come before us.

By a suspension of the rules, several cases of appeal, etc., were taken up, and the appointment of a committee to consider them was authorized by the body. President Smith deferred naming the committee at present.

The regular order of business was taken up and Bro. P. Cadwell took the chair.

The subject under consideration at the close of the business session on the 9th, was the striking out of the word "actively" from the fourth clause of the Report on Representation.

Brn. Hansen and E. H. Gurley moved as a substitute, the insertion of the words "all"

and "and," and the striking out of everything between the word "Elder," in the first line, and the word "are" in the fifth line, and the words "when present" from the seventh line of the clause, so that as amended it would read:

"That all High Priests and Elders are hereby declared to be entitled to voice and vote in General Conference."

Bro. Hansen favored the substitute, claiming that High Priests and Elders should not be excluded from voting because they were not under General Conference appointment, while Apostles and Seventies were permitted to vote regardless of such appointment. He desired that every active Elder should have the right to vote in Conference.

Bro. J. Smith asked the chair what would be the effect of such striking out, and the chair gave his views. Bro. Harvey thought that if the clause is not amended, it discriminates; as, for instance, a man may labor as actively under a District Conference appointment as he may under a General Conference appointment.

By action, suspending the rules, the following resolution, sent from the Little Sioux Conference, certified to by Bro. W. C. Cadwell, as clerk of that district, was read:

Whereas, the question of delegate representation is likely to be presented to the coming Annual Conference for definite action—

Resolved, that we, the Elders of the Little Sioux District, in Conference assembled, declare, that should the Conference decide to provide such delegate representation, that we favor having such delegates selected in the usual manner in representative bodies—by a direct voice, and from among the members of the whole body, and not by virtue of any official standing in the Church.

Bro. J. Smith explained the meaning of the clause, and defended it against the substitute. Bro. R. M. Elvin gave some figures, showing the impossibility of the *ex-officio* members outnumbering the delegates, as with the present membership of the Church about seven hundred votes can be arrayed against one hundred and one *ex-officio* members now existing in the Church. Bro. E. H. Gurley favored the substitute. Bro. E. L. Kelley reviewed the arguments of those who favored the substitute and spoke in favor of the clause as a whole, showing that it ought to be considered in its general character. Bro. Crabb moved an amendment to the substitute, by inserting after the word Elders the words "Priests, Teachers, Deacons and members, closing with, "are hereby declared," etc., but it was ruled out, as not offered till Bro. Kelley was on his feet, and the latter spoke against the amendment. Bro. Stebbins presented that the ministry sent by district conferences are of right amenable to and do business at the district conferences, and the same is the case with the General Conference, therefore the men sent by the General Conference are of right the members of that body, and not those who are made missionaries by the district conferences, until such shall be received and sent out by General Conference appointment, when they also become members of that body.

The question being called, the substitute was lost, and the question being called upon the amendment, it prevailed, and the motion to strike out the word "actively" prevailed, as also did the motion to adopt the clause as thus amended.

The next clause being called for, it was decided that it meant the whole of Rule 3, namely, five paragraphs.

Bro. Patterson asked for information as to the meaning of certain words, which was subsequently answered by Bro. J. Smith. Bro. W. H. Kelley thought the representation ought to be from the branches, not from the districts, and he saw that the giving of so many votes to the membership of the Church at large seemed to endanger the power of the *ex-officio* members, if there was really any danger anywhere. Bro. Lambert favored the adoption of this rule, because it so fully represents the membership of the Church. Brn. Pitt and Lake also advocated it. Bro. Crabb was in favor of striking out that which relates to district delegation and making a branch representation only. Bro. J. Smith corrected some misunderstanding had as to the number of delegates to be sent, showing that not more than five can be sent from a district, no matter how many votes are to be represented.

Brn. Crabb and Hansen moved to amend by inserting the word "six" in place of "twenty." Brn. E. L. Kelley and R. M. Elvin opposed the amendment, and Brn. Hansen and E. H. Gurley favored it. Then Brn. Kelley and Allen moved to substitute "thirty" for "six." This was followed by a motion to adjourn till to-morrow, which was defeated. Brn. Crabb, T. W. Chatburn, and E. L. Kelley opposed the amendment to the amendment, and Bro. Patterson favored it. Questions from Brn. Crabb and Hansen were answered by Bro. J. Smith. The question being called, the amendment to the amendment failed, by a vote of ten for and twenty-six against. Then the question on the amendment being called, it was also defeated, eleven for, and twenty-nine against. The question being called on the adoption of the five clauses under consideration, they were adopted by a vote of thirty-one for, and seven against.

Brn. R. M. Elvin, F. G. Pitt, and E. H. Gurley, were appointed as a committee in the cases and documents presented at the opening of the session, and a motion to adjourn prevailed.

At 7.30 p. m., after singing and usual opening exercises, John W. Scott, Harriet White Sophia Smart and Mary Northcutt were confirmed under the hands of Elders James Caffall, Joseph R. Lambert and Fred. G. Pitt. Bro. Pitt had baptized those four candidates during the forenoon. Preaching by Bro. Joseph Luff. He was assisted by Bro. R. S. Salyards.

TUESDAY, APRIL, 12TH.

At 9 a. m. the prayer meeting was in charge of Bro. Hiram Robinson and G. E. Deuel.

At 10.30 a. m. preaching by Bro. M. H. Bond, assisted by Bro. G. T. Griffiths.

At 1.30 p. m. sung "Redeemer of Israel," and prayer was offered by Bro. J. S. Patterson.

The minutes of yesterday were read.

A report from the High Priest's Quorum was received, also one from the committee on appeals and cases presented to them yesterday.

Pres. Smith announced that unless the report of the committee on Board of Publication books be handed in by to-morrow noon, he should ask for a rule.

Bro. P. Cadwell took the chair and read the fourth rule.

Its adoption was moved, and without discussion, the motion to adopt prevailed.

The fifth rule was moved, and was also adopted without objection.

The sixth rule was read and its adoption moved.

Brn. Harvey and T. W. Chatburn moved to amend, by adding the following:

And the above report, as amended, shall be submitted to the several branches of the Church at their respective places of meeting, due notice of which shall have been given by the several presidents thereof; and should the aforesaid report be affirmed, then to be in full force, otherwise null and void.

Bro. Harvey gave his reasons for moving this amendment, and Bro. E. L. Kelley thought it could not properly be attached to the original, but the subject matter ought to be made a separate clause. Bro. Hansen realized the same difficulty. Then, the question being called, the amendment was put to vote and negatived, and then Rule 6 was adopted as contained in the report of the committee.

Brn. J. Smith and E. L. Kelley moved the following:

Whereas, It is desirable that so far as is practicable under our present system and rule of representation to obtain the common consent of the Church upon the subject matter now pending; therefore,

Be it resolved, That the further consideration of the Report on Representation be deferred until the Semi-Annual session of Conference to be held at _____, and be made the special order for the third day of the session, (that day not being Sunday), at two o'clock in the afternoon.

Resolved Further, That the branches not in districts, and districts, be requested to take such steps as will secure the vote of the members of their respective districts and branches upon the adoption or rejection of the Rules contained in the Report, that they may properly become the method of the Church to govern in the representation. To do this, we recommend that the various districts, and branches not in districts, be requested to send one or more delegates to the said Semi-Annual Conference, instructed to cast the vote of said branches, and districts for or against the adoption of the Report.

Questions were asked by Brn. Hansen, Harvey, and Pitt; and Brn. Lambert, Chatburn, Joseph Smith, Hansen, Scott, M. T. Short, Harvey, W. H. Kelley, Elvin, Gurley, E. L. Kelley, and A. H. Smith spoke to the question; and then A. H. Smith and W. H. Kelley moved, as a substitute, "That we now adopt the report as a whole."

The question being called, the vote was taken, and the substitute was declared adopted. A request being made that the names of the voters be enrolled, it was done, with the following result:

AYES.		
James Caffall,	J. R. Lambert,	A. H. Smith,
W. H. Kelley,	I. L. Rogers,	G. A. Blakeslee,
J. S. Patterson,	M. T. Short,	J. C. Foss,
G. T. Griffiths,	Columbus Scott,	S. J. Stone,
M. H. Bond,	John Beard,	C. St. Clair,
Joseph Morrill,	J. P. Knox,	Joseph Luff,
C. W. Short,	F. M. Sheehy,	G. E. Deuel,
E. L. Kelley,	G. F. Weston,	R. Etzenhouser,
J. C. Jenson.—25.		
NAYS.		
Joseph Smith,	J. H. Lake,	T. W. Smith,
P. Cadwell,	J. M. Harvey,	T. W. Chatburn,
J. H. Hansen,	R. M. Elvin,	F. G. Pitt,
Hiram Robinson,	Frank Hackett,	J. L. Pride,
E. H. Gurley,	W. H. Curwen,	E. S. Allen,
W. R. Calhoun.—16.		

Brn. E. L. and W. H. Kelley moved the following:

That the foregoing rules on Representation may be altered and amended at any General Conference of the Church, and that all the provisions

of said Report on Representation may be altered or amended at the next Conference of the Church to be held at _____, on _____, which shall be composed of members as provided by the rules adopted for the purpose of obtaining the voice of the whole people of the Church.

Bro. Hansen questioned the right of this Conference doing any further business, or entertaining any, till the body is organized according to the rules adopted. The chair considered that the point was sustained. An appeal to the house was taken, the decision of the chair was overruled, and business was resumed.

Bro. Harvey said that this resolution seemed to him to be superfluous. Brn. J. Smith and Elvin moved to amend it as follows:

Provided, that at least two months' notice of the nature of such amendment or amendments shall be given in the *Herald*, before the date of the sitting of the session of Conference at which such amendment or amendments will be presented, giving manner and form in which such amendments are desired.

Bro. J. Smith gave his reasons for moving the amendment. Brn. Lake and E. L. Kelley favored it. Brn. Patterson and Short moved a further amendment, reading:

And that the Report on Representation shall become operative at the close of the present Conference.

Bro. Caffall opposed this amendment, and Bro. Patterson gave his reasons for moving it, when the question was called and the amendment to the amendment was negatived.

The amendment was then put upon its passage and affirmed, as also was the resolution, named Rule 7, as thus amended. A call for enrollment of names was made, resulting as follows:

AYES.		
Joseph Smith,	T. W. Smith,	A. H. Smith,
James Caffall,	J. R. Lambert,	J. H. Lake,
W. H. Kelley,	I. L. Rogers,	G. A. Blakeslee,
J. S. Patterson,	J. C. Foss,	J. H. Hansen,
G. T. Griffiths,	Columbus Scott,	Joseph Luff,
R. M. Elvin,	F. G. Pitt,	H. Robinson,
M. H. Bond,	John Beard,	C. W. Short,
J. P. Knox,	Joseph Morrill,	F. M. Sheehy,
Frank Hackett,	Clarence St. Clair,	E. L. Kelley,
E. H. Gurley,	G. F. Weston,	G. E. Deuel,
Henry Warby,	W. H. Curwen,	E. S. Allen,
W. R. Calhoun,	J. C. Jenson.—35.	
NAYS.		
P. Cadwell,	J. M. Harvey,	M. T. Short,
T. W. Chatburn,	J. L. Pride,	R. Etzenhouser.

Bro. Elvin and Scott moved:

That the vote of the delegate or delegates shall be upon the basis of the last statistical report made to the Church Recorder.

Brn. Gurley and Chatburn moved to amend as follows:

That the expenses of these delegates shall be paid out of the general Church treasury.

The question being called, this amendment was lost.

Bro. Elvin favored basing the representation upon the numbers shown by the Church Record for one reason, because it would have a tendency to make the branches and their clerks more prompt and thorough in attending to their duties of sending reports to the General Church Recorder, so that their records may be corrected. Bro. J. Smith thought the delegation ought to be made upon the membership at the time of voting. Bro. Elvin explained. Bro. E. L. Kelley opposed the resolution, but thought it would be a good one in its proper time. Bro. Lake thought it best not to adopt it now. Bro. Patterson thought that it would not work well, because of negligent and inefficient branch and district clerks. Brn. Short and Chatburn also

opposed, and the motion being put it was negatived.

Brn. Chatburn and Short moved that when this Conference adjourn, it do so to meet at Park's Mills, Iowa. Brn. Hansen and Patterson moved that it meet near Council Bluffs, Iowa. Brn. J. Smith and Blakeslee moved that it meet at Bond's Mills, Michigan. Brn. Gurley and T. W. Smith moved that it meet at Lamoni, Iowa. Bro. W. H. Kelley moved that it meet at Coldwater, Michigan. Bro. Blakeslee moved that it meet at Galien, Michigan. Bro. Luff moved that it meet at Independence, Missouri. Bro. A. H. Smith moved that it meet at St. Joseph, Missouri.

The vote being taken, resulted as follows: 1 vote for Park's Mills, 15 for Council Bluffs, 2 for Bond's Mills, 18 for Lamoni, 3 for Coldwater, 1 for Galien, 3 for Independence, 1 for St. Joseph.

The choice being now between Lamoni and Council Bluffs, remarks were made by several upon the suitability of these places, and the final vote being taken, the result was 24 votes for Council Bluffs and 15 for Lamoni. Appointments were made for preaching and prayer services this evening and to-morrow; "Am I a Soldier of the Cross" was sung, and the benediction pronounced.

At 7.30 p.m. Dalbert J. Fisher, Mary Ballinger and Emma J. Willis, who had been baptized during the day by Bro. C. StClair, were confirmed under the hands of Brn. Lake, Lambert and Patterson. This was followed by a sermon from Bro. C. W. Short, who was assisted in the services by Bro. C. Scott.

WEDNESDAY, APRIL 13TH.

At 9 a.m. the prayer meeting was placed in charge of Brn. J. C. Foss and John Beaird. Although the going home of many had lessened the congregations, a good meeting was enjoyed by those present.

At 10:30 a.m. Bro. J. M. Harvey preached. He was assisted by Bro. M. T. Short.

At 1:30 p.m., after singing "Come thou fount of every blessing," prayer was offered by Bro. P. Cadwell, and the minutes of yesterday's session were read.

The chair asked for a rule in regard to the report of the committee on Board of Publication books and report, not yet received. Bro. W. H. Kelley said that he thought that the committee could get through this evening; they wished a little further time to examine some things.

The report of the committee on certain cases presented to them on the 12th for examination was read, as follows:

We, your committee appointed to examine the case of A. B. Kuykendall and the case of Henry Koehloer, also appeal of North Kansas District, report as follows:

The papers concerning A. B. Kuykendall were examined, and we found them to be a rebuttal of an appeal, which appeal we do not find. Therefore we recommend that the papers be retained in the hands of the Church Secretary.

We find the case of Henry Koehloer to be simply a branch action and therefore recommend that it be referred to the president of the Philadelphia District.

On examination of the papers called an appeal of the North Kansas District, we find it to be an appeal of Charles Herzing from the action of the Central Kansas District, and recommend that the appeal be referred to a committee for investigation.

Committee:

R. M. ELVIN, F. G. PITT, E. H. GURLEY.

It was received and the committee was discharged.

The adoption of the first recommendation was moved, and the motion to adopt prevailed. The adoption of the second recommendation was moved, and prevailed.

The third recommendation was read and moved, followed by an amendment that the committee who may be appointed be instructed to investigate and report at the Semi-Annual Conference of 1881. The amendment prevailed, as also did the motion as amended.

The report as a whole as amended was adopted, and the president appointed Brn. Joseph Luff, J. M. Terry and John Burlington on the appeal of C. Herzing.

MINISTRY REPORTS.

Bro. Z. H. Gurley, of the Twelve, writes from Pleasanton, Decatur county, Iowa:

Since last September I have maintained appointments at Davis City and Pleasanton, Decatur county, Iowa, regularly, and somewhat in other localities as demanded. I am pleased to report that at Davis City where I have preached for years, that the interest is manifestly unabated, and prominent gentlemen of the village have urged and earnestly requested me to continue my labors there, and not to leave them. It seems strange, almost, that persons should be so interested in the work, yet yet not obey it. However the Lord giveth the increase in its season, and I believe in God's due time it will come. I blame no one in being slow to accept any religious creed of the day. We have, in my judgment, reached a period in the history of the world when it becomes every thinking mind to pause and consider carefully all creeds claiming to be the "word" "sent of God to Israel" by his Son Jesus Christ, being fully satisfied that every other "plant" "will be rooted up."

I am glad to report that the interest at Pleasanton is decidedly favorable to us, congregations large and attentive, three (heads of families) have given their names for baptism, two of whom are brother and sister Brattan, of Missouri. Others are earnestly enquiring the way, and really it seems strange that so many people are living in this region of country as I find who do not know what we believe; prejudice on the one hand and lack of opportunity on the other having prevented them. Openings for preaching are abundant here, and really it seems strange that good, able and energetic elders should be sent away off to different fields to battle and struggle, seeking a foothold, with but very little encouragement, while in our own land are open doors in abundance, and thousands perishing for the word of life. I feel to continue my labors here for the present and to pass eastward after a season.

I wish to make honorable mention of Elders Moffatt and Anderson who have kindly assisted me in my labors at Pleasanton, and Elders Bell and Abbott and other brethren at Davis City. May all needed wisdom be given you to aid in your deliberations.

Bro. J. W. Gillen, of the Seventy, in charge of the Australian Mission, writes:

I was laboring in Wallsend at the time of last report, and I continued my labors at that place until the latter part of the month of March. During this time I baptized two, and there appeared to be a prospect for more, and I fully expected that several would unite with the Church, but in this I was disappointed. At this time it was thought advisable, by several of the brethren, to make a stand in Sydney, and if possible make an opening there and establish a branch in that city, and it was believed that if this could be accomplished it would be productive of more good than the same amount of labor would be anywhere else, for, that from that place the news would go in every direction. My views of the matter were fully in accord with theirs, and as I expected assistance from the General Conference, I thought that the time had arrived for me to make a beginning in that city, and get it under way by the time assistance arrived. In accordance with this plan,

Bro. Ellis and myself sought out a suitable hall for the purpose, and advertised in two of the principal papers. We soon discovered that our advertisements were of comparatively little value, and that something more was necessary, to bring before the public the difference that existed between us and the people of Utah, and until this is plainly set forth, the people will not come out to listen, for they are well acquainted with Utah "Mormonism," both in its doctrines and practices, and they want no more of it. Now the problem for us to solve is this: How can we convince the people of this country of the difference that exists between us and the people of Utah, and establish the fact that we have no fellowship with their unfruitful works of darkness, if they will not come out to hear? To any mind there is only one way by which this can be done, and this is by outdoor preaching and a suitable distribution of printed matter, and at the same time continue our meetings in the Hall. By this means our doctrines can be brought prominently before the public, and our meetings obtain a wide spread advertisement, such as could not be obtained in any other way, for the public prints would very soon give us notice. But one can not do this alone. He must have help.

I continued my meetings in Sydney for three months, still confident that some one would come to my assistance, never entertaining the thought for one moment, that the Church would fail to keep the promise made to me at the time of my appointment to this mission, but I was disappointed, and for a time disheartened. I knew it was no use to continue my meetings any longer in Sydney, for the expense was heavy and but few attended. So I was unwillingly compelled to abandon the effort until the Church can consistently send some one to my assistance. From Sydney I went to Wallsend, and endeavored to complete the organization of the branch, and put them in position to deal with offending members, for up to this time I had not sufficient material to convene an Elders' court, for several of those who had been ordained to that office were living in open violation of the law, and I was utterly powerless to remedy the matter for nearly the space of one year, but the pruning has begun, and I am determined it shall continue, unless there is a reformation, and a determination to respect the laws of Him whom they profess to love. There are quite a number in this place who are favorable to the work, but are as yet standing aloof, for what reason I can not tell; but my opinion is that if there was more unity in the branch, and more love for one another, and less fault finding, the prospect for addition to our number would be much more favorable. I visited the Saints at Bungwall, and preached there a few times. There is no branch at that place, but Bro. J. Rodger keeps up a Sunday-school in his house. Most of the Saints are doing the best they can under the circumstances in which they are placed. In some of them there is room for improvement. I hope they will see the necessity, and act accordingly. There are but very few people living at this place, and consequently but little opportunity for doing good.

I also visited the few Saints that are living at North Foster, and preached a few times. There are only two families of Saints now, Bro. John Wright's and Bro. Bundy. At this place also there are but few people, in fact only those employed by Bro. Wright in his saw mill and a few others. I also visited the Manning River. There was formerly a branch there, but some have moved to the Nambucca, and some have left the Church, and there is only Bro. McLaughlin and his wife left. They are strong in the faith. I have also preached a number of times at North Willoughby. There are a few Saints living at that place. I have not visited the Saints at Nambucca, but intend to do so at an early day. Neither have I visited those at Victoria, although I wrote a letter to Bro. McIntosh that I would do so, but being alone here, I could not see my way clear to go, up to the present time, but I will go if possible before long. For some time past I have been holding out door meetings at Lambton. They are pretty well attended, and there has been excellent attention given to the preaching. I will continue for some time longer. Prejudice is being re-

moved, but whether any thing more than this will be accomplished, the future must determine.

You will see that comparatively little has been accomplished by me in this mission. Perhaps the fault is mine; but I am of the same opinion, only much more confirmed in it, that if this mission is continued it ought to be prosecuted vigorously. If so, a good work will be done. If not, it will be almost a total failure, and this I would be very sorry to see. In conclusion I can say truthfully that I will do all in my power, and to the best of my ability for the Australian Mission during my sojourn here.

Bro. Charles Wicks, of the Priests, late of the Texas Mission, writes:

After Bro. Bozarth's departure from Texas, on August 2d of last year, I went from Hearne, where I was then stopping to Burleson county, visiting the Saints and preaching in different places, opening new fields, and my efforts were not without good fruits. I visited Bro. Land, and preached in an adjoining town, gaining some warm and influential friends, and meeting some strenuous opposition. While in this region I was taken ill, as the result of constant labor and exposure, and for several days I was obliged to receive the attention and hospitality of Bro. Land and wife, who cared for me with all the kind solicitude of a father and mother. May the Lord reward them according to their excellent kindness to me—a homeless stranger.

When partially recovered I again started northward, stopping at a new town, and preaching in a school-house. The ladies of the place were apparently afraid of the demoralizing influence of a "Mormon," for none of them came to hear me; but a few of the sterner sex were in attendance. My bed that night was the "soft side of a bench" in the school-house—supperless at that. Next morning a cold rain set in, accompanied by a "Norther" and I was thoroughly drenched. That p.m. I found shelter with a poor widow (whose memory may heaven bless) who gave me food and rest until the next morning, when I took train for Corsicana, sick, weary and penniless. Here I remained six weeks at a hotel, unable to do any thing, waiting for money to take me home. It came at last; but not until I had been poisoned with aconite, by some of the liberal (?) minded sectarians of the place. Four days and nights I lay either totally insensible or raving in mad delirium. On the second night, when my heart had ceased to pulsate for more than an hour, they telegraphed to my younger brother of my condition, requesting him to come and care for me. He came immediately, being furnished with the necessary means from the private purse of my affianced wife.

Two days after his arrival, money came from the Bishop, to pay my board and bring me to St. Louis. Arriving there, the Saints of that place and West Bellville, Ill., kindly furnished me with means to bring me home to Plano, where I arrived on the 11th of November. I was then obliged to borrow money to bring my brother home from Texas. Nor was this all. It was over six weeks before I was sufficiently recovered to be able to do any thing to obtain a livelihood.

In January, I married the woman who has been so faithful to me through years of trial, and am now striving to obtain a home, and pay the debts incurred by my journey to the south. When I have accomplished this, and can leave my wife in comfortable circumstances, I shall be ready to devote my time to the ministry, wherever I may be called. My heart is in the work, and my most earnest desire is that Zion may soon arise in her majesty and beauty, and reign triumphantly over a redeemed earth.

For the information of those who have been wrongly informed, I will state that I was not away from Bro. Bozarth any more than necessary, and I was not ill until about six weeks after his departure from the state.

Bro. George H. Graves, of the Priests, just returned from the South-Eastern Mission, writes from Detroit, Michigan:

My wife has made up her mind that she will never go south with me on that mission; she

says she would not like that hot country. Since I left her she has had a great deal of trouble and sickness. I am here without labor or work, and what to do I don't know. I have not got home to her mother's in Canada, to see my little girl, but hope that I will soon. My wife says that she is tired roaming about the world without a home, and says that she wants some little place that she can call her own, without being with other people. What shall I do about the matter? Bro. Kelley told me to go and look after my wife, and then return to my mission. I know that there is a great work to do in the south; but the colored people there are so poor that they can not sustain a minister, as they are robbed so out of their labor; some of them can hardly get enough to eat. In the south there is plenty labor for a minister, but no work that I can do to help my family. If the Church will sustain me in my mission, I will go back and labor there. I want to do all that I can for the Lord.

The report of committee that audited the Bishop's books was here read and adopted and the committee was discharged. [The report will be found incorporated at the close of the minutes of the 8th, as then read.]

QUORUM OF TWELVE REPORT.

The following report from the Quorum of the Twelve was read:

We respectfully submit to your consideration and approval the following appointments:

OF THE TWELVE.

That J. W. Briggs and Z. H. Gurley labor as their circumstances will permit.

That Josiah Ells and E. C. Briggs be sustained in their present field.

That Wm. H. Kelley be continued in charge of his present field, and also in charge of Chicago Mission in connection with T. W. Smith.

That Alex. H. Smith, James Caffall and J. H. Lake be sustained in charge of their present fields.

That J. R. Lambert be sustained in charge of present field, if his health and that of his family permit.

OF THE SEVENTY.

Heman C. Smith continued in Texas Mission.

M. T. Short to labor in Northern Illinois.

Wm. T. Bozarth and G. T. Griffiths in Missouri, under A. H. Smith.

J. C. Clapp in Oregon Mission.

J. C. Foss appointed to labor in the Eastern Mission.

Glaud Rodger in California.

J. W. Gillen continued provisionally. While we willingly recommend and sustain Bro. J. W. Gillen in his present field, yet in consideration of the fact that no help has been sent him as promised by the Church, we think he is at liberty to use his discretion as to his continuance, and cheerfully sustain him as long as he may remain.

E. C. Brand, Columbus Scott, and J. S. Patterson in their present fields.

J. H. Hansen, Western Iowa.

T. E. Jenkins, Wales.

Geo. Montague to labor in South-Eastern Mission.

J. L. Bear continued in Switzerland.

B. V. Springer and Robert Davis in their present fields.

R. J. Anthony, Utah, if proper arrangements can be made with the Bishopric for sustenance of his family.

John Thomas in his present field.

J. F. McDowell referred to his Quorum for inquiry whether in his present state of health, he is in a condition to take a mission from Conference.

Resolved that we earnestly request and urge the Quorum of the Seventy to take immediate steps to prune their quorum of all men who are incapable of active labor, excepting such men who have been active and faithful, but are now incapacitated by age; as we are satisfied the time has come for increased activity in the Quorums of the Church, especially the Twelve and Seventy.

While we regard the Utah Mission as an important one, we regret to express our inability to send more men who are suitable for field to assist Bro. W. W. Blair in that mission.

In connection with the report of the Twelve, we

offer this, the resolution passed in the Quorum: Resolved that the Chicago Mission be sustained.

We recommend that the utmost care be used by all missionaries, laboring under appointment of General Conference, in the use of means placed in their hands for the benefit of the work; and we discourage and condemn the leaving of distant fields which have been occupied by them but for a little season, and the expenditure of time and means in going to and from Conference; unless special and important reasons justify such a course.

Whereas, a committee was appointed some years ago to prepare a History of Joseph Smith, and whereas we have not had a report from that committee for several Conferences; therefore, be it Resolved, that as a quorum we ask for a statement of the measure of progress the said committee have made in this work, and what the prospects are for any early completion of the same.

Whereas, some years ago Bro. J. W. Briggs was appointed to prepare a History of the Reorganization, and whereas we have had no report from him for years; therefore, be it Resolved, that he be requested to report at the Semi-Annual Conference to be held at Council Bluffs this Fall, the progress he has made in the work, and to state what the prospects are for an early completion of the same.

Resolved that Bro. Peter Brix be sustained in the Scandinavian Mission; and that we recommend him for further ordination to the Quorum of the Seventy; and that his ordination be provided for by the First Presidency as to time and place.

Resolved, that we as a quorum request the Conference assembled to direct the Board of Publication to issue at least 5,000 copies of the proceedings of the Bishopric and the Twelve in their conjoint council held in Plano, Ill., April, 1878, with amendments adopted by them at this session of Conference, and that a copy be sent to each subscriber of the *Herald* and *Advocate*, and that the presidents of branches, be supplied with sufficient number to furnish the head of each family, not subscriber, with a copy.

ADDITIONAL REPORT OF THE TWELVE.

That Thos. Taylor be sustained in charge of English Mission.

That as Bro. R. Etezenhouser is unprepared to take a mission outside of Des Moines District, therefore we recommend that he be referred to the above district for an appointment.

That M. M. Turpen be recommended to the Decatur District for appointment.

Recommend that Bro. Gordon E. Deuel be released from the Utah Mission.

The following resolution was adopted in conjoint council of the Twelve and the Bishopric:

Resolved, that we approve of the translation and publication of tracts and other printed matter in the Scandinavian and German languages, such translation etc., to be hereafter regulated by an understanding between the Bishopric and the Twelve.

Its adoption by the conference was moved, and it was spoken to by Brn. Harvey, Hansen and Pitt, and being put to vote, it was affirmed.

REPORT OF HIGH PRIEST'S QUORUM.

The following report of the High Priest's Quorum was read:

The members of the above quorum present at this Conference, convened at 9 a. m., April 11th, and there being no member of the presidency of the quorum present, Bro. P. Cadwell was chosen to preside. After singing "Let us not be weary comrades," prayer was offered by Bro. I. L. Rogers.

The Secretary read reports from Brn. Charles Derry, M. H. Forscutt, James Anderson, H. J. Hudson, R. C. Elvin, Thomas Carrico, S. S. Wilcox, George Derry, W. B. Smith, C. G. Lanphear, all bearing evidence of love for the cause, and that each had done more or less labor in the ministry, either under General or district conference appointment, or as able voluntarily.

Brn. J. C. Crabb, G. A. Blakeslee, I. L. Rogers, J. M. Harvey, S. Richardson, H. A. Stebbins and P. Cadwell, reported in person.

The decision of a Court of Elders in the case of a member of the quorum, as referred to it for examination, was considered, and Bro. H. A. Stebbins was appointed to visit the brother and labor with him, instructing him as to the law of the Church. Another matter also came up and was likewise referred to him to have some proper authority attend to it, and that a report thereof be sent to the meeting of the quorum next Fall.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, May 1, 1881.

EDITORIAL ITEMS.

THE church built by the Saints in Stockton, California, was burned October 17th, 1880. The Bible was stolen from the stand some time before the church was burned.

Bro. B. V. Springer wrote from Mount Sterling, Indiana, that he was preaching every night to large and attentive audiences. One, a noble young man had risen for baptism. He expected others.

Bro. Z. H. Gurley wrote that he was going east to St. Louis, and possibly further after a few weeks. There were plenty of openings in Harrison county, Missouri, which he proposed to fill.

Bro. Aaron Kirkendall reports two additions to the Church at Keystone, Ohio.

Bro. N. Stamm in a letter from Ford, Iowa, calls our attention to an error of ours in giving a statement respecting the Des Moines District, needing a good man to preside over it; what we should have stated was, that the "Des Moines Branch needed a spiritual man to preside over it." We cheerfully make the correction.

Letters from the following named brethren have been crowded out by Conference Minutes and other matters: H. O. Smith, Oakdale, Nebraska; G. S. Hyde, Antelope, Nebraska, J. A. Stewart, Philadelphia, Pennsylvania; J. D. Jones, Kewanee, Illinois; R. J. Anthony, Tabor, Iowa; Briggs Alden, Fontanelle, Iowa; J. D. Bennett, Cuba, Kansas; E. Penrod, Island Mountain, Nevada; Heman C. Smith, Nechesville, Texas.

Bro. Heman C. Smith, requests the Saints of the Texas Mission, to observe the 3d day of July next, as a day of fasting and prayer, for the good of that mission. Bro. Smith baptized two at Oak Island on February 28th, and on March 9th three, and on the 23d four more. He says: "The work as a whole in this mission, we think is gradually getting on firmer basis, yet there are many obstacles in the way that will be difficult to surmount.

Bro. Wm. Anderson of Oakland, California, sends us a Daily Evening Tribune containing a good notice of our conference services held at Oakland.

Bro. E. C. Brown sends us a Daily Telegraph, Dubuque, Iowa, in which the Prohibition idea was set forth in a district convention; in which a resolution asking the cooperation of the Church of Christ was asked, to secure the adoption of prohibition measures.

Elder J. J. Cranmer, of the Gospel Monitor, Hannibal, Missouri, is out in the Clipper Herald of the same place, in its issue for April 1st in a

challenge to defend Religion against certain attacks, lately made in Hannibal. Some one who signed his name "Enquirer" had profounded a number of questions in the Morning Journal; these had been answered by Rev. J. H. Harwood, in the Daily Courier; but he of the Monitor thought he could do the matter better justice and so challenged the question. So it goes.

Bro. Wm. Street wrote a card from Cheltenham, Missouri, April 1st. They had had a good meeting there. Brethren Thorp, Cottam and families being out to visit them.

EXTRACTS FROM LETTERS.

Bro. Bierline wrote from North Freedom, Wisconsin, April 6th, 1881:

I have received from Brother Bear, in Germany, a tract, headed the "Church of Christ in the times of the Apostles and the Churches of today; their rise, doctrine and authority." I felt glad when I saw it, as it is the first German defense of our common cause as it ought to be. It is well got up and sound in doctrine. The German tracts advertised for sale at Bro. Ad Richter's, Burlington, Iowa, I have not yet seen. I think he should be sustained if possible in his mission. The German brethren here intend to aid him by their means. We have already sent him some money. We feel desirous that the work may also commence more fully among the Germans.

Correspondence.

PLEASANTON, Iowa,

April 21st, 1881.

Bro. Joseph Smith:—I baptized three (heads of families) in Missouri yesterday. Bro. A. W. Moffat assisting. Many more are earnestly investigating the work in this vicinity, and I hope will yet unite with us. The opprobrium which the truth suffers because of various acts of those who have claimed to be Saints is much, and thinking people are slow to unite with us, for fear that there may be some hidden mystery yet with us which they would object to.

I have been, and am trying to present the gospel as taught by Christ and the Apostles, affirming that whatever exacted more or less than that was of evil, and reading the Epitome of our faith, have shown that the Church exacted nothing more. In this I have felt special power and blessing. I have also shown that this gospel did not in any case originate with man, but was the word which God had sent to the world by his Son. Men obtained a knowledge of it by asking, seeking for it, and then were made instruments to promulgate it to others; so whether they were the first, middle, or last in teaching, neither originated it; but simply partakers of it through the grace of God. We can bring to pass much good, by working in harmony with God's laws; but the theory is that whether we work or play, God's work goes on. The gospel proper is born of Him, not man, and his purposes therein will not be frustrated. Plenty of openings here to preach.

I go to Allendale Saturday next; have a call from there. Hope to visit St. Louis ere long.

Yours in bonds,

Z. H. GURLEY.

FALL RIVER, Massachusetts,
April 21st, 1881.

Bro. Joseph Smith:—Through the exertions of a brother, there has been an opening for preaching made about ten miles south, at Kirby's Corners, which I have endeavored to visit every other Sunday since last October, and to hold forth the principles of the gospel, to the best of my ability. None have as yet asked for baptism, though there are some that are very much interested. I have been carried to and from the place most of the time with Bro. Halstead's team, he having been associated with me at our last district Conference; and we, together with others of the brethren that have accompanied us, have always been kindly received, and well pro-

vided for, especially by Mr. Asral O. Tripp and family, and Mr. Allen and wife, for which they will receive their reward.

At a recent Sabbath School convention, held in North Westport, at which there was no less than six ministers of various denominations, (so I am informed), one of whom made a very violent speech, in which he pitched into the character of Joseph Smith, with all the characteristics of a "Rev;," and finally got the convention to pass the following, as printed with the minutes in the New Bedford Standard, March 25th, 1881, as follows: "The fact coming to the convention, that a chapel in town had been open for a meeting, led by a Latter Day Saint, a resolution was passed, denouncing the doctrine of the sect, and advising that churches and chapels be closed against them.

Bro. Smith, of New Bedford, came out in the issue of March 30th, and after quoting from the Constitutional Law of the State, asks if we are living in a free State, or is freedom only in name? And advises that the wings of the Eagle had better be clipped, if the liberty of the people is to depend upon the whim of a convention.

As usual, such a course has done us no harm, but good; they have not as yet succeeded in closing the chapel against us, nor do I believe they will; in fact, should they close the chapel, we have other places promised. I feel encouraged in the work; there is plenty of work for all to do; none need be idle; the harvest truly is great. I had the pleasure of meeting with the little flock in New Bedford, last Sunday, and speaking to them; the evidence was, that the Lord had planted his name in that place.

Your brother in bonds. JOHN GILBERT.

TCONDEROGA, New York,

April 21st, 1881.

Brother Joseph:—We are far away from any who are led to accept of the everlasting gospel in its fullness, and the only meeting we enjoy is in meeting the Herald, and those we hear from in its pages. It is meat and drink to us. Through all unworthiness, and weakness, and erring, yet we have continuous evidences of our heavenly Father's love, mercy and power, through our Lord and Savior Jesus Christ. The great work must and will go on; though the brittle tool needs frequent sharpening, yet the beautiful Zion will come forth, resplendent and glorious, to the joy of the faithful, the angelic host and the glory of the Great Architect, the only true and ever living God.

The wisdom of God is not at all times comprehended by man: every life has its personal relation to God, that no other human power can separate; and we know that if we are faithful and obedient, God will spare my beloved wife to be led down into the waters of baptism, at the hands of a true servant of the Most High. Lonely and sad to reflect and realize all her earthly life to pass, and not obtain an entrance full and free:

Her prayers with God prevails
When sickness oft assails,
Her faith is always strong,
With happy heart and song.

I would be thankful to hear from Bro. Taylor, formerly of the Brooklyn Branch, N. Y., to whom I am much indebted. We would also be glad to hear from Bro. Asa Copeland and Bro. John Stone, of the Philadelphia Branch, or to get their address.

Yours, strong in the faith, though not accepted with you in brotherhood, H. L. ROGERS.

1 May 81.

Look Here.—A mark opposite this notice will in form 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. \$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.

"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. 28.—Whole No. 455.

Plano, Illinois, May 15, 1881.

No. 10.

What Shall I Teach.

"Go YE into all the world, and preach the gospel to every creature," was a command of Jesus to those whom he had chosen and ordained, to go and bring forth fruit, and whose fruit was to remain. This fruit I understand to be the doctrine (the gospel) that they were commanded to teach. And to prevent any mistakes, the Holy Ghost was promised to them, as a safeguard, as may be found by reading John 16:13; which reads as follows: "Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."

When we read the foregoing, it is not hard for us to see the propriety of the command, to "teach the people to observe all things whatsoever" he had commanded them. And to them, (the apostles), he gives a command to tarry until they had received the endowment from on high, (the Holy Ghost). If this was all that had been written we would have some grounds for quibbling; but we turn to Rom. 15:4, and there we find that, "Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." Now, if the "things" "written aforetime" were for "our learning", we should take advantage of the offer, and try to learn; and this we can not do, unless we study them; and if they give an "uncertain sound," we could not understand, therefore could not learn. And Jesus prayed to his Father for them which should believe on him through their (the apostles') words.

In the first gospel sermon preached after the ascension of the Savior, we learn of Peter telling the people to "Repent, and be baptized in the name of Jesus Christ for the remission of sins," and on conditions of their obedience they were promised the Holy Ghost. This Holy Ghost he says was promised to them, and in the quotation from John 16th, Christ tells what the mission of the Spirit of truth is, and as it was promised to "all that are afar off," we think we have a right to claim that promise, when we enter "in at the straight gate," and begin our walk in the "narrow way."

In the 4th chapter of Ephesians we are told that Christ "led captivity captive and gave gifts unto men." And in 1 Cor. 12, from the first to the tenth verses inclusive, Paul teaches his brethren concerning the gifts of the Spirit and what they are; especially in the 7th to the 11th verses. The foregoing is a part of the "all things" that Christ commanded his

servants to teach the people to observe; i.e. to do them.

Now I have traveled some trying to spread the truth, and I meet with some things that puzzle me, and I will take the risk of giving a few. I go into one neighborhood, and some of the Saints avail themselves of the first opportunity to tell me that I must not teach any doctrine; for the people have heard so much doctrine they are tired of it. Then I turn to Mark 11:20, and I find that "all the people were astonished at his (Christ's) doctrine." The Savior taught doctrine, and if I must not teach it I don't know what to teach; for "therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection."—Heb. 6:1. It is not long until I am met by another; and he informs me that it would be best not to say anything about the signs; "For," says he, "if you do, they will ask you to show a sign." The Ethiopian Eunuch could not understand until he was taught, and how can the people nowadays, either believe in, or expect anything that they have not been taught. I have hardly got things fixed in my mind about the signs, until I am met by another, who confidentially informs me that I must not say anything about Joseph Smith. "If you do, the people will not come to hear, and it will be an injury to the cause." Then I begin to wonder, what shall I preach about; but I turn to Amos 3:7, and there I read "that the Lord will do nothing until he revealeth the secret unto his servant the Prophets." Taking this in connection with Rev. 14:6, and we find that there is to be (after John's time) a revelation of the gospel, to a prophet; and if God is not ashamed to send it to Joseph Smith, I should not be ashamed to tell that Joseph was a man of God.

There are others who spend a great deal of their time in telling what they don't believe, and trying to get others to believe as they do. To my mind this is a waste of time; for in the Bible and Book of Mormon we are taught that we shall receive "line upon line, precept upon precept, here a little and there a little." From the foregoing I understand that we are not to receive all at once, but as our minds are prepared, and as it becomes necessary that we should receive, there will be a growth in grace and in the knowledge of the truth. We might be profited by reading the sixth chapter of the testimony of St. John. In that chapter Christ taught his disciples that he was the bread that came down from heaven, and that except they eat of that bread, and drank of his blood, they had no life in them. This with other things that he taught them, they did not believe, and many walked no more

with him; and when he turned to his apostles and asked them if they would go away also, the answer was, "to whom shall we go, thou hast the words of eternal life." They acted the wise part and tarried with him, until they realized the promise, "He that will do the will of the Father shall know of the doctrine." The same promise was to those that turned away, and if they had not been so hasty in denying the things he had been teaching them, they too, might have had a knowledge of them, and have been greatly benefited by them.

Brethren, let us spend more time in telling the people what they ought to do to be saved, and less time in telling what we don't believe. "Don't believes" will not take us into the kingdom of God; while a firm belief in, and keeping the commandments of God will lead us (i.e. the Spirit of truth will) safely along the straight and narrow way, until we are landed in the haven of eternal rest.

AN ELDER.

Answer to Bro. John Macauley.

Editor Herald:—I see by *Herald*, January 15th, 1881, page 26, that a brother Macauley thinks some of us a trifle in error, when we say that John's baptism was for the remission of sins. With all due deference to our brother's opinion, we are not a little surprised to think that any Latter Day Saint, having had access to the standard works of the Church should think differently. We certainly think our brother in error in not believing John's baptism was for the remission of sins, and in this article shall labor—we hope in the spirit of love—to prove our position.

In the first place, we cite our brother to the well known account in Joseph's history of John the Baptist appearing to and ordaining Joseph and Oliver, and commanding them to baptize each other. Now, we ask the question, were Joseph and Oliver baptized for the remission of sins? We think there can be no dispute, but all Latter Day Saints will answer they were; for God, who commanded all to be thus baptized, would not make an exception in favor of these two brethren.

The fact that these brethren had to be subsequently ordained to the higher or Melchisedek Priesthood, shows that John only ordained them to the lesser or Aaronic Priesthood, which Priesthood John held upon the earth. Now the authority conferred upon the aforementioned brethren, by John, gave them authority to baptize for the remission of sins, and consequently, the same authority held by John while on the earth, gave him power to baptize for the remission of sins. We are cited to Hebrews 9:17, to prove that

John baptized unto repentance, and not for the remission of sins. We quote from Inspired Translation: "For a covenant is of force after the victim is dead; otherwise it is of no strength at all while the victim liveth." We always thought that those who baptized for the remission of sins, did so unto repentance; however, we are open to conviction, if sufficiently proven; but must beg to be excused changing our opinion until that is done. We have read carefully the text quoted, and can not see how our brother arrives at the conclusion he does from the language couched therein, unless that because Paul said that the covenant was not of force until after the victim's (Christ's) death, that the gospel covenant was of no avail until that circumstance transpired; and baptism for the remission of sins, being a plank of the gospel platform, therefore could not be preached until after our Savior's death. If this be our brother's application of the text, (and we confess that we can see none other), it proves too much. It involves not only John, but our Savior, and his disciples, sent out by him to preach the gospel. It not only involves these, but all the ancients, who profess to have had a dispensation of the gospel delivered unto them, from Adam's time down to our Savior's death; for if the position is correct, that the gospel was of no force until after that transaction, and that, as a consequence, baptism for the remission of sins could not be preached by one man, until that time; it follows, then, that it could not be by all. And this being the case, what a condition of things must have obtained; none could obtain a remission of their sins, consequently, when this life was ended, their spirits must go to the prison house, (for no unholy thing can enter the Paradise of God), and thus, Christ did not give himself a ransom for all, but only a part of the human family.

But we decline receiving the above application of the text in question, and will offer for the consideration of your readers our version of it. Paul could not teach, and be in harmony with his own writings, as well as other scriptures, that the gospel covenant was of no force whatever prior to the crucifixion of Christ. He taught the Galatian brethren that the gospel was preached to Abraham; he taught the Corinthian Church that all the fathers "were baptized unto (or by the authority of), Moses in the cloud and in the sea, and that they did all eat the same spiritual meat, and did all drink of the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was Christ." It is said that Christ was "the Lamb slain from the foundation of the world." Rev. 13:8. If the gospel was preached, it must be of force, otherwise God was trifling with the people. If Christ was the Lamb slain from the foundation of the world, it was for the purpose that all from the foundation of the world might have the benefit of the atonement to be made, through the offering of his life.

We understand that the scripture means, that he was slain prospectively, and, consequently, the Father accepted the security, or, in other words, that our Savior covenanted with the Father, to pay the debt in behalf of the human family, at a certain time. Let us illustrate by the homely simile of a promis-

sory note and legal tender. The promissory note is not the payment of a debt; it is only the promise to pay at a certain time, in lawful money, (gold or silver), and when the lawful coin is received, the debt can be truly said to be cancelled. The note, or promise to pay, is negotiable, and the object sought can be obtained by it, as well as though the holder had the gold or silver. Even so, we say, that the Savior promised, or covenanted with, the Father, to pay the debt, in behalf of the human family, at a certain time, by giving his life a ransom for all. The promise to pay was not the lawful money, but his death was. The promise to pay was negotiable with the Father, and secured to all, from Adam's time to our Savior's crucifixion, the same interest in the atoning blood of the Lamb, as to those who lived after the offering on Calvary had been made.

When the sacrifice was made, the debt was truly cancelled, and the testament was in force, beyond the possibility or shadow of a doubt, that the promise made would not be fulfilled; but that does not destroy the fact that the credit of the Savior was good with the Father prior to that occasion. This we believe was brother Paul's view of the matter. It may be asserted that John was laboring under the law, and not under the gospel economy. If those who believe this will turn with me to a Revelation on Priesthood, given in the presence of six Elders, as found in Book of Covenants, section 4, (Old Edition), they will find evidence, we think, to the contrary. Speaking of John, the revelation says, "whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while yet he was in his childhood, and was ordained by the angel of God at the time he was eight days old, unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people," &c. If John was ordained to overthrow the kingdom of the Jews, (it could not mean temporal kingdom, for John was himself killed by the king of that government), he could not be laboring to build up that kingdom; consequently could not be laboring under the law that the Jews professed to be.

If John was ordained under the hands of an angel it is proof positive that there was no power on earth acknowledged of God that could ordain him, and the act argues a new dispensation. I shall here introduce the testimony of the the angel Gabriel, who was sent to Zacharias, as recorded in the first chapter of Luke, to prove what John was sent to do. The angel said, among other things, that John was "to make ready a people prepared for the Lord." John tells, in Matt 3:38, [Ins. Trans.], how he made them ready as follows: "I indeed baptize you with water upon your repentance; * * * as, I said, I indeed baptize you before he cometh, that when he cometh he may baptize you with the Holy Ghost and with fire." Here we see the same thing was done by those whom John baptized, as was done by Joseph and Oliver. John had the lesser Priesthood, and could not administer for the baptism of the Holy Ghost, and therefore the candidates had to wait till he came who was clothed with authority and power to do so. Joseph and Oliver had power to baptize each other for the remission of sins, but had to wait till clothed

upon with the higher Priesthood before they could administer in the baptism of the Holy Ghost; and thus we see the lesser priesthood can, by preaching the word and by baptizing upon their repentance, make ready a people for the Lord, for it is the Lord at all times that gives the Holy Spirit (not man) in answer to the laying on of hands and prayer of his authorized ministry.

Perhaps it might be well enough here to introduce a thought suggested by the language of John as to when this baptism of the Holy Ghost, that the Savior was to perform, was to be done. You will remember John says, "I indeed baptize you with water, that when he cometh [not when he goes away after his death and resurrection], he may baptize you with the Holy Ghost and with fire."

We shall next introduce the positive testimony in the matter of John's baptizing for the remission of sins. The first witness we call upon is the Holy Ghost, speaking through Zechariah, Luke 1:75, 76, (Ins. Trans.): "And thou child shall be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by baptism of repentance for the remission of sins." The next witness we place upon the stand is Mark. What he said can be found in the first chapter of his book, and second and third verses. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." All who are opposed the fact that John did baptize for the remission of sins can take these two witnesses and cross-examine them to their heart's content, and after all they hear the same powerful testimony; they stick to their text.

LAMONI, Iowa, Feb. 8, 1881.

E. STAFFORD.

Ancestry of Jesus.

WHY is the genealogy of Joseph instead of Mary given in the New Testament for the purpose of showing the human descent of Christ, when it is declared that Joseph was not his father?

The above question has been propounded by a correspondent of the Philadelphia Record, and answered as follows from Beverly, New Jersey, and signed "D. S."

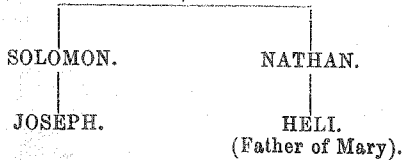
I would say, in the first place, the question propounded is based on a wrong assumption. There are two genealogies of Jesus given in the New Testament—one by Matthew, a Jew, and one by Luke, a born Greek. The latter does not give the genealogy of Joseph, the reputed father of Jesus, but of Mary, his mother.

The question, it will be seen, is based on the assumption that both genealogies are that of Joseph. This is inferred by the mixed up way in which the verse in Luke 3:23, is rendered by our translations in the King James version. Says Penn: "The common interpretation of this passage, as it now stands in the approved Greek text, and which is also that of our authorized version, is essentially vicious." It will be seen by the critical reader that the words in our present English version do not convey the signification which the interpreters themselves design to draw from them. "Being (as was supposed) the son of Joseph" affirms positively that Jesus

was the son of Joseph, as he was supposed to be! This interpretation, therefore, contains in itself its own confutation, since it is certain that the revisers did not intend to make such an affirmation. The difference in the order of the words, in the oldest copy and in the later copies from which the received text is taken, reveals the error in the latter. The Vatican and the Sinaitic Manuscripts, the two oldest manuscripts known, thus gives the sentence: "Being the son, while he was supposed of Joseph of Heli." Later manuscripts have vitiated the reading so as to make it express: "Being, as he was supposed, the son of Joseph the son of Heli." All the force of external and internal evidence combines to confirm the former reading, which shows unequivocally that the evangelist had distributed the words "being the son" to Heli and the words "while he he was supposed" to Joseph.

According to the received tradition of the Jews, incorporated into their Talmud (which national testimony there is no ground of reason whatever for calling in question since few genealogical facts are so well attested). Heli was the father of Mary. And according to the Jewish law, filiation was not to be referred to the female, but to the male stock; for which reason our Lord is said to be "of Heli," the word "son" supplied in italics in our version is therefore to be understood with the latitude prescribed by that law, and as intending "grandson," as in a still more extended sense he was called the "Son of David." The true reading, therefore, of this verse in Luke, according to the oldest and best Greek text, is in parentheses, thus: "And Jesus was at the beginning of his thirtieth year, being the son (while he was supposed of Joseph) of Heli, the son of Mattbat," etc. Thus it is given in one of the later and better English translations. We thus distinctly trace in Matthew and Luke, two separate lines of descent from David through his two sons, Solomon and Nathan, the one ending in Joseph, the other in Mary's father, Heli. Thus:

DAVID.



Thus far, and it is all that is essential, the tree of genealogy of both parents, that of Joseph from Solomon, and that of Mary from Nathan, has descended to us complete.

Rev. G. W. Samson D. D., writes touching the same matter:

"The careful student of the New Testament will note that the last personage in the line of Christ's descent was mentioned in Old Testament prophecy as David, the four preceding in the line being the four successive patriarchs, Abraham, Isaac, Jacob and Judah. In the genealogies of Matthew and Luke the entire line from David is unlike in the two lists, the one tracing a line of descent through successive kings from Solomon, the son of David, and the other tracing a line through Nathan, a son of David. These lines guide to the solution. Among the polygamous Asiatics no one regards the mother; he is the son the heir,

who is the adopted son. This fact every student of Roman law notes. Matthew, writing for Asiatic Jews, traces the genealogy of Joseph, who adopted Jesus as his son. To the Asiatic this was valid, but not to the Greek. Christ was really descended from David, if at all, through his mother. Hence Luke, writing for the Greeks, going backward, speaks of Jesus as only the 'supposed' son of Joseph, he being as the Greek must be rendered, really 'the son of Heli.' We have historical evidence that Heli was the father of Mary. As the words 'son' and 'father' are general in meaning in Hebrew, as the Jews were the 'children of Abraham,' so Jesus was the son of Heli."

"H. S. C." says: "Goyder's 'Gospel According to Matthew' states that 'Jesus was not the natural but the adopted son of Joseph, and among the Jews a child, solemnly adopted as a son, was entitled to all the family privileges, and even to have his name inserted in the genealogical roll, and we presume it is on this account that Matthew thus gives the genealogy of Jesus, and thus Jesus was, according to the letter, adoptively the 'son of David.' Mr. Goyder then goes on to show that although paternally there was literally no genealogy of Christ, because he had no human father, yet, spiritually, both the genealogies of Matthew and Luke are valuable, having a perfect correspondence with the ascending and descending of the angels on Jacob's ladder, in their supreme sense, and presenting in that sense a summary of the glorification of the Lord and in the relative sense a summary of the regeneration of man."

Referring to "Inquirer's" question, J. W. C. says the desired information as to the genealogy of Christ can be obtained by consulting Dr. Whedon's "Commentary on the New Testament."

A Woeful Winter.

MR. STERNETTE, who has arrived at Dubuque, Iowa, to visit friends, tells a horrible story of his experience during the winter at Big Lake, Dakota. He homesteaded one hundred and sixty acres two years ago, and last year harvested sixty acres of wheat, yielding twenty-five bushels per acre, from which he realized \$1,200; with this he laid in a supply of fuel and fixed up his house for winter; otherwise the family would have perished. Two neighboring families, not so well fixed, came to live with them, and the three families in one house had hard work to keep from freezing. The fuel ran out and they used all the railroad ties and telegraph poles they could dig out of the snow; then the houses of the other two families were, little by little, torn down and burned, and nearly all their furniture went the same way. A German neighbor named Becker, with a five horse team, attempted to reach the station for a supply of coal. He was caught in a snow-drift, and two days afterward he was found frozen stiff in the sleigh, his faithful dog lying on his breast, also dead. The five horses were all frozen stiff, standing upright in the drift. Becker's body was taken home to his bereaved wife and children. It was nailed in a stout box and placed in a corn-crib until it could be buried in the spring. Another family had lived some time on soup made of an ox hide. Mr. Sternette, however, says the people are

not discouraged. They like the country, which has a deep, fertile soil. They will hereafter prepare for hard winters.

Departed Spirits. Where are They?

"Man dieth and wasteth away; yes, man giveth up the ghost, and where is he?"

So spake the holy man of God many hundreds of years ago. He left the question unanswered. But another prophet who spoke by divine inspiration, said of man: "The dust returns to dust, as it was, and the spirit to God who gave it." Thus he divides the man into two parts, at his death, calling one part dust, and the other spirit. Neither doth he consign both parts to one place; but the body, which was made of dust before the living spirit entered it, returns to dust as it was before it was formed by the Creator, and the other part, which the prophet calls the spirit, he said, "returns to God who gave it."

Evidently enough from this language of holy inspiration the spirit does not sleep in the grave with the body of dust, until the resurrection, for God was not made of dust, neither was that breath which was breathed into man's nostrils made of dust; hence the spirit of man, in returning to God, does not return to dust, nor sleep in the grave. And when the Lord said to the thief on the cross, "This day shalt thou be with me in paradise," if he meant the grave, then he promised him no more or less than he did all others. In fact his words would amount to mere nothing but sound; and the sound would harmonize with the belief of all infidels of every class, who believe the soul dies with the body. If the grave is "paradise," it is not a place to be desired. I think it is dreadful to most every living person. But if the grave is not paradise, then the thief went to some other place that day, beside the grave, *i. e.*, his spirit went to another place.

Not only are there two parts to every living man, each part to be separated from the other at his death; and each part to go to a place as separate from the other, as before they became one living soul, but there are two separate places for departed spirits, between death and the resurrection of their bodies. Both of these places are intermediate states. One is "paradise," a place of peace and rest; the other is "outer darkness," where there is "weeping and wailing."

Of that period between death and the resurrection we know but little, because but little has yet been revealed. A "bottomless pit" can not be the grave, for that has a bottom. If the earth could open its "mouth," and swallow up a whole company of sinners, who said they were holy as others, and if they went down alive into hell, no doubt but the earth has a belly as well as a "mouth." The belly being the internal and central part of it, according to the laws of science and revelation, the earth would be hollow, and its center part internal, would be a bottomless pit, a dark and doleful place. Not so much as the light of a candle, sun, moon, or stars. Apollyon, the king of the 666 churches of the old Anti-Christ, will reign in that lower region—confined there exclusively one thousand years. What I have said upon this subject, in this article, is plainly inferential Bible doctrine, whether or not it be so considered by the nominal churches.

That vast multitudes of professors of godliness, who deny the power thereof, will yet perish in the gainsayings of that same man, who denied the priesthood of Moses, and went down to hell, does not rest upon my testimony alone, but upon the plain word of God, as recorded in the holy oracles. Nor would such punishment be just, unless these should be found guilty of sins like unto those. That this is now the case all over the land of "Idumea," where men presume to officiate in holy ordinances, as ministers of the Most High, and yet deny the call and ordinations of prophets, by angels, in this late age of the world, how could it happen, if no such holy priesthood had been conferred?

The "power of godliness," is now denied by both Catholics and Protestants. Also a call and ordination like unto that of Paul and Aaron, none of them ever show. "Without the holy priesthood and the ordinances through the power of Godliness is not manifest among men in the flesh."—D. C. All who deny miracles in this age, deny the power of godliness. For that was the power that was given to Christ's ministry at Jerusalem, who were forbidden to go without it. How dare any go without it even now? J. S. COMSTOCK.

GENERAL CONFERENCE MINUTES.

Concluded.

SEVENTY'S REPORT.

The report of the Seventy was read.

The Quorum of Seventy met at 9 a.m., April 8th, 1881. Organized by choosing J. S. Patterson, president *pro tem.*, and John H. Hansen, clerk *pro tem.* Prayer by C. Scott.

Bro. Gland Rodger, J. T. Phillips, J. L. Bear, W. T. Bozarth, G. W. Shaw, C. N. Brown, Abednego Johns and G. S. Hyde, reported by letter.

The following brethren reported in person: C. Scott, as willing to labor, preferred former field; G. T. Griffiths, as willing to labor, but not in good health, no preference; J. S. Patterson will labor where required; John H. Hansen will go where he is required; J. C. Foss can continue in the field, prefers Eastern Mission; M. T. Short, willing to labor in Northern Illinois.

Resolved that the reports of G. Rodger, J. T. Phillips, J. L. Bear and W. T. Bozarth be presented to Conference.

Resolved that we do not feel able under the circumstances to act relative to the names of J. Luff and R. M. Elvin, who are recommended for ordination as members of the Quorum of Seventy.

A meeting of the Quorum was also held on the 11th, and reports from J. F. McDowell and J. F. Mintun were read, and ordered presented to the Conference. The following brethren also reported, viz.: S. J. Stone in person, and T. E. Jenkins (of the Welsh Mission), Heman C. Smith and John W. Roberts by letter.

Information having been received by the quorum that Bro. Geo. Montague of Magnolia, is desirous of taking a mission, it was Resolved that his name be presented to the Twelve for appointment to a mission. He prefers to be associated with Bro. John Thomas of the South-Eastern Mission.

By reference to the Quorum Record, we find that of the names represented, twenty-three are actively engaged in the ministry, as follows:

J. W. Gillen, Robert Davis, J. H. Hansen, E. C. Brand, J. T. Davies, J. F. McDowell, R. J. Anthony, C. N. Brown, I. N. Roberts, G. T. Griffiths, W. T. Bozarth, J. L. Bear, B. V. Springer, J. C. Clapp, Gland Rodger, J. C. Foss, J. S. Patterson, Heman C. Smith, D. H. Bays, M. T. Short, J. F. Mintun, Geo. Montague, C. Scott, John Thomas.

It is thought that the moral and spiritual status of the active members of the quorum is fair. A disposition is manifested by them to take hold of the work and move onward.

The chair suggested that the report be referred to the Twelve. Bro. Luff asked by what authority his name was used in the report as being one of those presented for ordination. Bro. Patterson and Harvey spoke, and Bro. A. H. Smith desired that the papers be corrected if they are to come before his quorum. Bro. Patterson said that his quorum would not know how to correct it. On motion it was referred to the Twelve.

The following letters from the Seventy, presented by that Quorum, were read:

Bro. *Gland Rodger*, writes from Santa Ana, California:

I am well, and busy in the field assigned me by Conference. The work here is on the upward grade, and the good spirit is with us. The fruit may appear by and by. I have found many good Saints in this southern district, and some calls for the word. More Elders will soon be in the field, and, though young, they bid fair to be useful in the Church. As the brethren of our quorum will soon meet at Plano, my prayers and best wishes are for the future good working of the quorum, to the end in view. If any changes are to be made, I hope the good Spirit will direct. A full organization, as the law directs, I would like to see, for the better working and satisfaction of all; but as this was done by revelation at the first, it may have to be so again, to meet the full favor of heaven. May the Lord bless and prepare those of his own choice, and may they soon be made manifest, is my most earnest prayer. I have found none of our number on this coast. Bro. H. H. Morgan, who was here, is in South America; was firm in the faith when he left San Francisco. I can not find his address, or I would write to him. I hope you will have a good Conference; I believe important changes for the better are at hand; and as the important calling of our quorum demands a firm foothold in our place, as the especial witnesses of the great latter day work, I hope we will be ready to follow the Twelve, as an honorable body, humble, but full of zeal and good works, ever letting the light shine which God has entrusted to our care. My soul is made glad when I read in the *Herald*, of the faithful labors and travels of my brethren, many of whom, by humble life, and the Spirit's help, will shine as bright lights in the cause in years to come; and to me it looks as if the present work is only preparatory—a necessary experience to the receiving a power which the world has not had for many generations, and it may be near; only the worthy will obtain. If I can do any good, I wish to remain one with you in any place or calling wisdom may dictate. I wish no honor among you, as a quorum, that another ought to have; but hope to live in love and confidence with all.

Bro. *John L. Bear* writes from Hedingen, Zurich, Switzerland:

Since I arrived in this country I have preached very near every Sabbath, in private houses in three different localities; have baptized six, traveled in different parts of Switzerland, Wurttemberg and Baden, testifying of the latter day work whenever there was a chance; got printed 1,000 copies of the Epitome of Faith, \$3.50, and now I have a fifty page pamphlet, written by myself, entitled "The Church of Christ in the days of the apostles, and the Churches of the nineteenth century; their origin, their doctrines, and their authority." I got five hundred copies printed for \$20. The mission here is a hard one, as I have stated before in my letters to the *Herald*. Brighamism spoiled it; people are distrustful, on account of their deceit and robberies, and that horrible doctrine of polygamy; only the name Mormon and Latter Day Saint is enough for them to shrink back. Brighamism, or Utahism, has to be rooted out at headquarters, so that they would no more be able to prosecute their claims; till that time it will be hard and slow work for our cause to prosper to a great extent on the continent of Europe. Wickedness is also greatly on the increase; yea, it is astonishing how mankind can fall; yea, what shall I say—below the beast.

It is considered a shame and a disgrace from the majority of the people, for anybody to read the bible; very few words are spoken without a curse or an oath; yea, the world is getting ripe for destruction. Not one Sabbath passes that there is not some worldly amusement for the people; theater, dance, feasts; and no matter how poor some are, there is no difference, for such purposes all have money and time; but no time, and nothing for to hear the truth and obey the gospel law. Poor mortals!

I wished greatly that Conference would send me a co-laborer, and I think there are some German brethren, who are blessed with the things of this world, that would enable them to come over a year or two, and work for the advancement of Christ's kingdom here, without needing the temporal assistance from the Church. I pray that such a one may step forward and volunteer himself for this purpose, if it can not be done otherwise. It is hard for one alone in a country like this, or better to say, among such a wicked generation as this. Still, with the help of God, I will do the best I can. I know my weakness and my little faith. May God strengthen me and assist me with his Spirit, so that I may be able to present the gospel of our Savior to the people, and warn them from the wrath which is to come over the wicked. I ask the faith and prayers of the Saints in my behalf, and in the behalf of my children, that God may protect them from all evil and harm; and my sincere thanks I give to all those who assisted me since I am on this mission. May God be with you all; may his Spirit lead and guide his people till the perfect day, and the cause of Christ triumph, in its time, over Satan's kingdom, is my prayer in Jesus' name.

Bro. *W. T. Bozarth* writes from Cameron, Missouri:

During a part of the past six months I was compelled to stop at home, and did but little preaching; but since the first of February, I have been traveling and preaching in Caldwell, Macon, DeKalb and Grundy counties. In Grundy county, I baptized three, and found quite a good interest there. Three more gave their names for baptism, and say they will be baptized when I return in this month. I think much good will be done there. I am still willing to continue in the active ministry, if thought worthy by your honorable body. I desire to labor in Missouri this summer, as I have a number of places where I have been, and a fair interest manifested, and am requested to return.

Bro. *J. T. Phillips*, writes from Renick, Missouri:

I send you a report, that you may know where I am and what I am doing. I am presiding over the Renick Branch, and that confines me at home the most of the time. Several times last summer I preached in the country, three or four miles from home. I baptized one, confirmed one, ordained one, blessed three children, administered to the sick with good effect.

Bro. *J. F. Mintun*, writes from Magnolia, Iowa:

I have preached nearly every Sunday, sometimes once, sometimes twice,—in the last six months. I have likewise attended to all the duties of an Elder; for I concede as yet that I am only acting in the calling of an Elder,—such as administering to the sick, ordaining to other offices, blessing children, and assisting others in preaching meetings.

I have this much to say as to the future: I still feel my calling to spread the "Glad Tidings" to the world, and there is an uneasy spirit within me to be about my Father's duty; but I see so many of my brethren, who I think are far superior to me to spread the truth, that I feel like helping to aid them in their duty, and let their hands be loosed, that they may go first.

But still I am in the hands of God, and under his direction, to do as he will. I am so situated that if the Church is in the condition to stand as a husband to my family, I am willing to make the sacrifice at any time from this forward to do what I can.

Bro. J. F. McDowell writes from Pittsfield, Illinois:

Since last report I have delivered 92 sermons and 15 lectures, baptized 3. Have labored in Council Bluffs, Dow City, Deloit, Dannison, Carrol City, Ottumwa, Olivet, Des Moines, Farmington, Doud, Portland, Montrose, Keokuk and Burlington, Iowa. Rock Creek and Pittsfield, Illinois. At the last named place the Saints have erected an edifice for public worship. We were blessed much while laboring there. Had large, intelligent congregations. Although we did not baptize many, we were enabled to do good in subduing prejudice and awakening investigation. We endeavored to present the truth as it is in Christ, divested of pre-conceived ideas of uninspired men—mystical tradition.

I believe God's blessed truth extends to every glittering, sparkling star, every shining orb, down to every human heart, filling us with life and light. I feel firm in the truth, stronger than six months ago.

The report of the First Quorum of Elders was read:

This quorum met April 8th, at the house of Bro. John Scott. Minutes of last meeting were read and approved. Twenty-nine of the quorum reported by letter, and five in person.

ROBT. M. ELVIN, *President.*

M. H. BOND, *Sec'y pro. tem.*

Brn. E. L. Kelley and E. H. Gurley moved that the name of R. Etzenhouser, of the Priest's Quorum, be referred to the Quorum of the Twelve for appointment to mission labor.

Bro. Etzenhouser said that he would like an appointment from this body, but not for the purpose of receiving any support from the general Church funds.

The motion to refer his name prevailed.

APPLICATION FOR MEMBERSHIP.

The Secretary read an application from Mary W. Aldrich, of Hancock county, Illinois, for admission into the Reorganized Church. She writes that she was baptized at Nauvoo, July 4th, 1842, by Elder Zenas H. Gurley. Sr. Catherine Salisbury and Bro. J. H. Lake, both of whom know her, certified to her character and faith; and, on motion, she was received into the Church on her original baptism.

An application was also read from Sarah R. Belknap, living at Douglas, Fayette county, Iowa, who says that she was baptized in June (year not remembered), at Brownsville, Jefferson county, New York, by W. E. McLellan, then of the Twelve.

President Smith suggested that it be referred to the Church Secretary for further enquiry, and it was so moved, followed by an amendment that if he becomes satisfied that all is correct, he may place her name upon the Church Record. It was so ordered.

Bro. Short knew two old people who had obeyed the gospel ordinances long ago, and he wished to know how to instruct them. The President answered as per resolution on record.

A petition from the Central Texas District was read as follows:

The above district was organized March 12th, 1881. It is composed of three branches: Elmwood, Texas Central and Cheseland. The numerical strength, including 6 Elders, 8 Priests, 2 Teachers, 1 Deacon, is about 75. The boundary lines were fixed as follows: On the north by the 32d parallel of N. Latitude, on the east by the Sabine river, on the south by the Gulf of Mexico, and on the west by the Colorado river and the 98° longitude west.

We now respectfully request the Annual Conference of 1881 to ratify the said organization.

It was also resolved that we of the District Conference petition the General Conference to continue Bro. Heman C. Smith in the South-Western Mission, and associate Bro. Wm. T. Bozarth with him.

H. L. THOMPSON, *Pres.*

R. S. McMains, *Sec.*

The organization and boundaries were ratified, but the remainder of the report was referred to the Twelve. A resolution from the Quorum of the Twelve was read, wherein the conference was asked to authorize the publication of 5,000 copies of the Epistle of the Twelve and Bishopric, published in the *Herald* of May 1st, 1878, to be sent throughout the Church, with certain amendments adopted by the above quorums during this session of conference. Its adoption was moved and spoken upon, and the nature of the amendments was explained. Then an amendment was moved that the Epistle be prefaced by inserting the revelation of 1861. Afterwards the subject was referred back to the Twelve and Bishopric to reconsider and report tomorrow.

The following was introduced by Brn. Elvin and Hansen.

Resolved, that Elders appointed by General Conference should remain in their respective fields till they are released, unless that be for a longer term than one year, or for special cause.

This was both favored and opposed, and a motion to lay on the table was made, but failed. Some favored the spirit of the resolution, but thought the wording was not good. The question being called, the final result was a negative, 11 voting for, and 18 against the resolution.

The following was moved by brethren Chatburn and Pride:

Whereas, the publishing department of the Church is not owned by a private individual or company; and whereas, the light and liberty of the gospel is directly opposed to dark sentences and mysterious signatures; and whereas, Christ taught openly, and the Saints of old were known and read of all men; therefore, Resolved, that all matter published be accompanied by the true name of the contributor.

Bro. Short favored, and Brn. E. L. Kelley and R. M. Elvin opposed the preamble and resolution, and, a vote being taken, the preamble and resolution were defeated, 11 votes being cast for, and 22 against.

The following was moved by Brn. W. H. Kelley and M. H. Bond:

Resolved, that this Conference discourages, frowns down, and abhors the use of tobacco; and further, be it Resolved, that we declare the use of all intoxicating drinks, as a beverage, intolerable.

Some favored this, but others opposed it, more because of the wording of it than for not favoring the sentiments contained, or supposed as being sought for by the movers. Then the following substitute was moved by Brn. Lambert and Hansen:

Resolved that this Conference discourage the use of tobacco, and of strong drinks, as a beverage, by the Church, and especially by the ministry.

Question was called, and the substitute was declared adopted.

Appointments were made for services, and an adjournment was had, with benediction by Bro. M. T. Short.

At 7:30 p.m. Bro. J. H. Hansen preached, assisted by Bro. J. L. Pride.

THURSDAY, APRIL 14TH.

At 9 a.m. the Saints again assembled for prayer, Brn. E. H. Gurley and R. Etzenhouser in charge. At 10:30 a.m., Bro. Clarence StClair preached, assisted by Bro. G. F. Weston.

At 1:30 p. m. sung "This world will be blessed by and by," and prayer was offered by Bro. Joseph Smith. The minutes of yesterday were read and amended.

The report of the committee appointed to investigate the books and report of the Board of Publication was read and adopted, and the committee was discharged.

We the undersigned, to whom was referred the Report of the Board of Publication, herewith respectfully report that we have carefully investigated the several parts of the report, and examined the books of the office, and find the aggregate receipts to be \$9,046.99, an excess of 19c over that reported. The aggregate expenses are \$7,753.12, or less 10c than upon the report, making the nett balance on hand \$1,336.85, or 29c more than shown upon the report.

The following items: Herald Office employees, paid on deposits, wood and coal, freight and expressage, mailing expenses, money returned, incidental expenses, as reported do not agree with the cash book.

We also find the following discrepancies between the Letter Register and Cash Book, viz.:

Sept. 29th, 1880, letter register in excess of cash book, \$3.00; Dec. 8th, 1880, cash book in excess of letter register, \$1.05; Jan. 22d, 1881, cash book in excess of letter register, 10c.; Jan. 29th, 1881, cash book in excess of letter register, 24c.; Feb. 7th, 1881, cash book in excess of letter register, 10c.; March 2d, 1881, cash book in excess of letter register 10c.; making \$1.59. Letter register in excess of cash book, \$1.41. The figures upon the letter register have been changed; however the change is against the secretary, and we submit an explanation, marked Exhibit "A." We are satisfied the efforts of all in connection with the office, are doing their best for the keeping the business all straight.

WM. H. KELLEY,
J. M. HARVEY,
ROBT. M. ELVIN.

EXHIBIT "A."

The Secretary offers in explanation of the difference of three dollars (\$3), which the committee report as occurring on the 29th of September, 1880, the following statement. Letter No. 3,588, which was received and registered on that day, purports to have contained but \$3, and a notation of that amount is made upon the letter, by the person who registered it. The letter is entered upon the register as having contained six dollars. The entry on the cash book agrees with the amounts as noted in the letter, and is \$3 less than shown by the Register. Respectfully submitted,
LAWRENCE CONOVER, *Secretary.*

The report of the Quorum of the Twelve and Bishopric on the matter referred was read, as follows:

We, the Quorum of the Twelve and the Bishopric, present to you the subject referred to us by your action yesterday. The Epistle of the Twelve and Bishopric is presented with an amendment in the form of the revelation of 1861 inserted in its proper place, and the amendment to rule nine of the Principles and Rules of Action. We add the rule authorizing appointments of District Treasurers.

We recommend that the Board of Publication be authorized to print in convenient form for use, at least 5,000 copies of the proceedings of the conjoint council, held at Plano, Illinois, April, 1878, with the amendments adopted at this session of Conference, accompanying this, and that a copy be sent to each subscriber of the *Herald* and *Advocate*, and a sufficient number to furnish the head of each family, not a subscriber, with a copy. Respectfully submitted,

ALEX. H. SMITH, W. H. KELLEY,
JAMES CAFFALL, JOHN H. LAKE,
J. R. LAMBERT, THOS. W. SMITH,

Of the Quorum of the Twelve.
ISRAEL L. ROGERS,
HENRY A. STEBBINS,
Of the Bishopric.

The amendments spoken of were also read, and it was moved that the report of the Twelve and the Bishopric be adopted and made the voice of this Conference. It was spoken upon, and the question being called, the motion to adopt prevailed.

Closed with benediction by Pres. J. Smith.

At 7:30 p.m., preaching by Bro. Frank Sheehy, assisted by Bro. J. H. Hansen.

FRIDAY, APRIL 15TH.

At 9 a.m., the prayer meeting was presided over by Brn. J. C. Foss and G. E. Deuel. It lasted all forenoon, and is spoken of as having been a very spiritual occasion.

At 1:30 p.m., sung an hymn, and prayer was offered by Bro. E. H. Gurley. The minutes of yesterday were read.

The following report from the Priests' Quorum was read:

REPORT OF FIRST QUORUM OF PRIESTS.

Members present of the quorum met at Herald Office at one o'clock, April 12th, 1881.

The president, Bishop I. L. Rogers, opened the meeting with prayer, and afterwards gave some instruction upon the rights and duties of members. Reports of priests not present, showing labor performed, were read by the secretary.

The names of the following persons were presented for consideration and membership in the quorum, and then the parties were duly elected members of the quorum: Artemas W. Glover, Edwin H. Gurley, Henry J. Warby, Asa S. Cochran, Martin M. Turpin, George Whitnell, Noah Nephi Cook, Edward Rannie, William N. Dawson. A number of names having been handed in of priests, but no direct communication received from them in regard to membership, it was ordered that the secretary confer with them before enrolling them members of the quorum. Adjourned to meet after to-day's session of Conference closes.

April 13th.—Met pursuant to adjournment, at one o'clock p.m. The president being absent, on motion of the secretary, Bro. R. Etzenhouser was elected temporary chairman.

The priests present reported their labors for past year. Bro. R. Etzenhouser had devoted his whole time to preaching the word the past year, and Bro. G. F. Weston had done the same the past Winter and on Sundays last Summer. Others had labored as circumstances permitted, and in their several duties as branch officers.

The secretary reported finances of quorum as follows: On hand at last report, \$3.75; received since last report, N. N. Cook \$1, E. H. Gurley 50cts, Henry J. Warby 50cts, Lawrence Conover \$1; total \$6.75. Paid out for Quorum Record \$2.50, for Licences 40cts; total \$2.90; balance on hand \$3.85.

Brn. R. Etzenhouser and G. F. Weston said they were prepared to devote their whole time in traveling and preaching the word. A letter from Bro. Charles A. Wickes related his labors for past year to about 1st of December, 1880, in traveling in the ministry; but since, through force of circumstances, had been attending to secular business.

Adjourned to meet at the time and place of holding the next General Conference of the Church.

A report of the Twelve was read, with certain recommendations and resolutions.

It was received and action resolved to be taken upon the items separately.

The recommends concerning Brn. J. W. and E. C. Briggs, Josiah Ells and Z. H. Gurley were adopted.

The item regarding Brn. W. H. Kelley and T. W. Smith in the Chicago Mission brought out a general conversation upon the subject of the merits of that mission, the expense attendant upon it, etc. Questions were asked of the committee who were placed in charge of it a

year ago, and Brn. Rogers, Blakeslee and Smith, the committee, each said something upon the subject, and remarks were made by many others and the recommend of the Twelve regarding the mission was adopted.

Then the recommendations concerning Brn. A. H. Smith, James Caffall, J. R. Lambert, J. H. Lake, Heman C. Smith, M. T. Short, W. T. Bozarth, G. T. Griffiths, J. C. Clapp, Glaud Redger, J. C. Foss, E. C. Brand, J. S. Patterson and J. W. Gillen were all sustained.

The recommendation concerning Bro. J. H. Hansen being presented and moved, a motion was made to amend by striking out the words "Western Iowa" and inserting "Scandinavian Mission." Upon this point Bro. Hansen said that, inasmuch as he had published in the *Herald* that he expected to go to labor in that mission, he wished it recorded that he had come here ready and willing to go and stay one year, if his family can be sustained by the Church. Brn. A. H. Smith and W. H. Kelley gave reasons for the action of the Twelve, and the amendment being put to vote was lost, five for and nineteen against. Then the motion to appoint as recommended was adopted.

The recommendation in regard to Bro. T. E. Jenkins was adopted, also Brn. John Thomas and George Montague were appointed to the South Eastern Mission.

The recommendations for appointment of Brn. J. L. Bear, B. V. Springer, Robert Davis, R. J. Anthony and J. F. McDowell were adopted. Also a request of the Twelve an exception to the rule of last Fall was made in the case of Bro. F. P. Scarecliff, of the Elders Quorum, and, on motion, he was continued in the South Eastern Mission.

A resolution from the Twelve concerning the Quorum of Seventy and its being pruned, was introduced and tabled.

The following resolution from the council of the Twelve were, on motion of Brn. Patterson and Hansen, moved for adoption:

Whereas, it is desirable that the greatest possible amount of efficient ministerial labor be performed, and, whereas, there are Elders and Priests who are prepared and willing to take the field, provided they have evidence that their labors will be acceptable to the Church; therefore we petition your honorable body to adopt the following resolution:

Resolved, that the Twelve and Seventy, when in charge of fields, have the privilege and right to take with them Elders and Priests as traveling companions, or to appoint them to labor in their respective fields, provided that such Elders or Priests require little or nothing from the general Church treasury to keep them in the field.

An amendment was offered that the words "little or" be stricken out; which, after being spoken to by several brethren, on being put to vote was adopted as amended.

The following from the Twelve, in regard to the Utah Mission, was presented for consideration:

While we regard the Utah Mission as an important one, we regret to express our inability to send more men who are suitable for field to assist Bro. W. W. Blair in that mission.

Brn. Hansen and Griffiths moved that Joseph Luff be appointed to the Utah Mission, if found practicable.

Bro. Joseph Luff said, In view of the fact that we are informed in the law that conference decisions, when rendered in righteousness, are to be accepted as the will of God; and in view of the further fact, that at our last Semi-

Annual Conference, the three leading quorums of the Church (without any apparent collusion) did, on the same day—in their separate rooms—consider and recommend the resolutions which were afterwards adopted by the Conference, concerning the sending out of missionaries by General Conference; we must positively refuse to accept any appointment from General Conference. He came to this Conference with a covenant in his heart, that if God desired him to take an ordination into an active quorum, and would so reveal it, through his appointed channel, he would observe and honor it, even though it should involve a complete overthrow of all his former calculations. In the absence of any such information he declined accepting any appointment whatever from General Conference.

Pending further discussion a motion was made to adjourn till 9 o'clock to-morrow morning for business.

The Secretary made a request in regard to enrolling names in the Fifth Quorum of Elders, and requested this Conference to take this matter under advisement.

After singing "This God is the God we adore," and benediction by Pres. Smith, the afternoon's session closed.

In the evening the Saints assembled for preaching service. The stand was occupied by Bro. J. L. Pride assisted by Pres. J. Smith.

SATURDAY, APRIL 16TH.

According to adjournment, business session convened at 9 a.m., by singing, "Guide us, O thou great Jehovah," and prayer by Bro. G. E. Deuel.

In the absence of the Secretary, who had returned home, the minutes of yesterday's session were read by the clerk, and approved.

The business pertaining to the Utah Mission was taken up, from yesterday's session, and after being spoken to by W. H. Kelley, J. S. Patterson and J. Luff, and being put to vote was lost.

The Report of the committee on Chicago Mission was read; also, financial report of the same from M. H. Forscutt and T. W. Smith:

We, your committee, hired Castle Hall, 619 West Lake street, for one year with the privilege of three. Bro. M. H. Forscutt was placed in charge, and continued in active occupation until March first, when Bro. T. W. Smith was left in charge, he having been invited from the East to co-operate in a series of meetings; succeeded by Bro. Forscutt's removal to St. Joseph, Mo., for reasons honorable to him, and satisfactory to the President of the Church.

The work began with seventeen members, and at the expiration of Elder Forscutt's term had increased to sixty-three, as per report to last district conference. The spiritual stand of the church is good—and we advise the continuance of the general authorities of the Church.

We also herewith submit financial reports from Brn. M. H. Forscutt and T. W. Smith; showing receipts and expenditures. It is our opinion that the expense for the ensuing year will be much less than for the year past.

The hall is well appointed, with rostrum, chairs, and baptismal font, and it is probable can be rented for such sums as will aid the Church in keeping it.

We have done what we deemed wise in our charge and ask to be released as a committee.

Respectfully,

JOSEPH SMITH,
G. A. BLAKESLEE,
ISRAEL L. ROGERS, *Chairman.*

St. JOSEPH, Mo., April 6th, 1881.
Abstract of Finances, Receipts and Expenses,
in behalf of the Chicago Mission:

RECEIVED.

From Bishop, Jan. 7, '80 to Feb. 1, '81..	\$770 00
" Collections and Branch Treasurer ..	220 76
" Festivals.....	8 32
" Sub-rent of hall	27 00
" Individuals	73 55
	\$1,099 63

EXPENDED.

For hall rent	\$639 00
" Advertising and Exp.....	32 21
" Hall expense and fixtures	366 72
" Missionaries	12 00
" The poor.....	8 50
" Stationery	3 34
" Traveling expense and food.....	30 40
	\$1,097 17

March 1, paid my successor T. W. Smith	2 46
Balance	\$2 46
M. H. FORSCUTT.	
From March 1st to April 5th, 1881:	
Receipts	\$34 46
Expenses	21 76
Balance due committee	12 70

T. W. SMITH.

This was spoken to by Brn. Hansen, Lambert, Rogers and Patterson, and adopted.

W. W. Blair was sustained as president of the Rocky Mountain Mission.

The recommendation of the Twelve in regard to missionaries leaving distant missions to attend General Conferences was adopted.

That part of the report which referred to the History of Joseph Smith was taken up, and the following report was presented:

Your committee on the History of Joseph Smith, report progress, the chairman having succeeded in making some compilations for that work. Prospect for publishing is good.

JOSEPH SMITH, *Chairman.*

The recommendation of the Twelve in regard to Bro. Brix, was spoken to by several, and the following amendment offered, by adding: "and that his ordination be provided for by the First Presidency, both as to time and place." This was put to vote and carried.

Thomas Taylor was sustained as president of the British Mission.

The recommendation of the Twelve in regard to R. Etzenhouser and Martin M. Turpin was adopted.

Gordon E. Deuel verbally reported his mission to Utah, as follows:

Traveled and preached a number of times in San Pete Valley, and baptized three. At Mantí, found many old-time Saints; preached in the Presbyterian Church, and thinks he could have done good there could he have remained longer. Preached at Salt Creek, Sandyville, Spring Creek and Provo. Traveled in Provo in company with Bro. R. J. Anthony; baptized a few and organized a branch. Visited Camp Floyd; some obeyed there and others were nearly ready. Went to San Pete at Bro. Blair's request. Preached at Provo, Heber City, Midway, Park City, Wanship, Chamois, Coalville, Whitesville, Echo City and Henniferville. Thinks a good work can be done in the Rocky Mountain Mission, and that the truth will finally prevail. Baptized thirty-four in all in Utah, and blessed a few children. Did all he could to leave a good record; may have erred, and been too earnest at times.

The recommendation of the Twelve in Bro. Deuel's case was adopted.

The following was presented but ruled out of order as new business, and excluded by rule.

Whereas, we find some quite objectionable features in the work called "Life of Joseph Smith," by E. W. Tullidge; therefore, be it resolved that we do not favor a future edition of the book till it be thoroughly revised by the Board of Publication.

This was ruled out of order by the chair, and therefore, not entertained.

The Board of Publication, as at present constituted, was sustained.

The Church Secretary received letters from Bro. Wm. Anderson of the Second Quorum of Elders, and from Brn. J. L. Buckingham, A. J. Cato and Geo. C. Smith of the Fourth Quorum, to be presented to those quorums; but as no meetings were held by either, they were, of course, not presented.

At the suggestion of the secretary, the following was moved and adopted.

Resolved that the Church Secretary be authorized to enroll the names of such Elders as may apply to him for the purpose, and that the Fifth Quorum of Elders be organized at the Fall Conference of 1881, if enough of those enrolled shall be present at that time to effect such organization.

The following resolution was presented and on motion adopted.

Resolved that the time of convening the Semi-Annual Conference be Thursday, September 1st, 1881, at ten in the morning.

The action of the Twelve in regard to the Seventy was taken up, and spoken to by Short, Patterson, Lambert, A. H. Smith, Hansen, Kelley and Caffall; and amendment was made that the preamble be stricken out, which prevailed.

Upon separate motions, the following were unanimously sustained by show of hands: The First Presidency, the Quorum of Twelve, the Quorum of Seventy, the Bishopric, the Quorum of High Priests, the several Quorums of Elders, the Quorum of Priests, the ministry not in Quorums, the Secretary and Recorder, and the Librarian.

A vote of thanks was tendered the Saints of Plano and Sandwich, and also to the citizens of Plano, for their kindness and hospitality and entertainment to the ministry and visitors in attendance at the conference.

Pres. Joseph Smith addressed the assembly as follows: I am quite as willing, and perhaps as anxious for the assembling of the quorums, as any of my brethren; and have thought over it long and earnestly; have prayed for it; have indeed struggled in supplication for direction in the matter. To the present time, no specific command has been given me. If there had been, I should gladly have stated it, and have thus ended the responsibility resting upon me, by the resolution asking me to call such assembly. I have, I believe, conscientiously examined the condition of the Church in its parts, with a view to the feasibility of such an assembling, and have seen no time yet when my own wisdom dictated that it could be satisfactorily accomplished.

If such direction had come to me from the source whence our commands are received, I should not have hesitated to call the assembly, leaving the result in the hands of Him who directed, as I am and have been ready to do what He commanded; but in the absence of such direction, I saw such disabilities as to place of assembling and manner, that I could not assume the responsibility. The first quorum is in a crippled condition, and neither the Twelve or the Seventy are fully complete, and

though there are several quorums of Elders filled, a large number are not enrolled, and of the lesser priesthood no organization has been attempted since 1860.

One of the reasons why I may have appeared apathetic, or indifferent to the desire among the brethren for the assembling of the quorums, is not that I have not felt the necessity for the settlement of the differences in view, entertained among the Elders, and the clear and decisive declaration on doctrine deemed so important by many; but holding my own views respecting God and the efficacy of prayer, I have appeared to be apathetic when I was not. When I go to the Creator in prayer, I approach him as recognizing a conscious identity, in whom dwells all power to accomplish all the designs devised by an allwise being; one who knows me as his servant, and knows the work he expects me to do, and the ability I have to do it, as well as all the favoring, or hindering causes surrounding that work. I go to him respecting my manhood, as I believe he respects it, and I can not go to him in the conscious attitude of a slave. I do not believe that he ever created a slave, either physical or mental; and hence I may not have prayed as some have done and do, taking the importunate widow and unjust judge as their type; but have prayed as if the Father knew the Master's work, and the necessities of that work, the instrumentalities through whom the work was to be accomplished; and fully recognizing my co-workers and myself as servants of the Master. I could but think, I can but think now, if he does not know all these things, and if he does not know how to carry on his work, we are powerless to accomplish anything, and he whom we call God is unworthy our worship, and our hope a vain one. I can not go to him as an abject beggar, with a thought that I may worry him into granting my requests. I would not injure any one's sense of devotion and prayer, but would strengthen all; but having felt some of the pressure brought to bear upon me in regard to the assembling of the quorums, I state what I have done and felt about it. I am ready to answer to any direction the Spirit may give, and prepared in mind to do what may be commanded.

On behalf of the Plano Branch, the President thanked the Conference visitors for aid received from them towards light and fuel.

Announcements were made that Joseph R. Lambert would preach in the morning, Sunday, assisted by J. H. Lake; and Alex. H. Smith in the evening, assisted by M. T. Short; and that Robert M. Elvin would commence a series of meetings at Sandwich.

Prayer by Pres. Joseph Smith, followed by singing "When shall we all meet again." Benediction by J. Smith

Adjourned to meet near Council Bluffs, Iowa, Thursday, September 1st, 1881, at ten in the morning.

JOSEPH SMITH, *President,*
H. A. STEBBINS, *Secretary,*
JOHN SCOTT, *Clerk.*

The willow that bend to the tempest often escapes better than the oak which resists it, and so of great calamities it sometimes happens that the light and frivolous spirits recover their elasticity and presence of mind sooner than those of a loftier character.

Unless a tree has borne blossoms in spring, you will vainly look for fruit on it in autumn.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, May 15, 1881.

EDITORIAL ITEMS.

BROTHER Jobe Brown, Clinton, Ills., 26th April, after stating he has had to go to work for the bread that perisheth, says: "I baptized and confirmed four more last Sunday, all heads of families."

In writing from Staunton, Ills., Bro. J. Houston says: "I never felt more determined to keep the commandments of God than I do now, and the Lord doth bless me daily with his Holy Spirit; thank be to his holy name."

Bro. S. Orton, Bartlett, Iowa, in a business letter, mentions the fact that Bro. G. E. Deuel has been preaching in that neighborhood, with very fair attendance and attention; he also regrets that some of the Church do not live circumspectly before to world, and which he thinks retards the progress of the work. Yes, brother, it is time the Saints became weaned from the foibles and vices of the world.

As our readers are doubtless aware, a committee composed of some of the leading scholars and divines of England and America, have been for some time engaged on a revision of the Bible, and have made some important changes in the reading of various passages, more especially of the New Testament. After the 17th of this present month, we will be prepared to furnish copies of the REVISED NEW TESTAMENT at the following prices: Cloth limp, similar to bound tracts, 60 cts.; Cloth boards, similar to "Joseph and his Progenitors," \$1 15; Cloth limp, smaller than the above, 30 cts.

Bro. James W. Calkins, of Riverton, Iowa, expresses his confidence in God, and feels thankful for the testimonies of the truth of the gospel which he has received. He mentions the labors in that vicinity of Bro. A. J. Cato, and also of Bro. Dawity, and thinks they have done good, and wishes they could pay them another visit.

Sr. Rebecca Dayton, Kirtland, Ohio, writes that she is in the faith, and expresses her hope in the gospel, and prays for its continued prosperity. She wishes that the Elders in passing, would call and give them a word of encouragement.

The minutes of the quarterly conference held at London, England, January 14th, came rather late, and before we could get an opportunity to publish them, the time of the meeting of their next conference, April 8th, had passed.

In looking over the Conference minutes in last HERALD, we discovered that in the two line introduction to the report of Elder Josiah Ells, it states he was present, whereas his report was written from Jackson county, Ohio.

EXTRACTS FROM LETTERS.

Bro. V. D. Baggerly, Canaan, Ind., in speaking of their last District Conference, says the turn out was small, owing to the bad weather. They were very much edified by the preaching of visiting brethren, B. V. Springer, John C. Foss, and G. F. Weston. One was baptized. He says:

We will try and do more for the building up of the cause now. They have sent for us to come

to Olive Church, about six miles from here, it is a M. E. Church, and as no preaching has been done there, we will go the third Sunday in this month. There are plenty of openings in this district to speak in, if we only use wisdom. I hope the Saints will improve on the council given by you in the three last HERALDS, and also that we may grow in grace with God and man. If we live right, God has promised to bless us with all useful things. I have confidence in his promises contained in the Book of Mormon, the Bible, and Doctrine and Covenants.

Sister M. B. Winbolt, writing from Hopkins, Nodaway county, Missouri, says:

Elder I. N. Roberts with his family and ourselves are here among strangers; but are ready to become workers in the cause of Christ, if the neighbors will only come and hear. We are in hopes to be able to build up a branch of the Church here, although there is one about twelve miles away. We ask your prayers in our behalf.

Elder John Potts, in a card from Fall River, Massachusetts, says:

Brother John Smith and his little flock from New Bedford, Mass., visited us in a body, on May 1st. We had a time of rejoicing in the Lord. Also, one was baptized by Brother John Gilbert on the same day.

THE *Daily Nonpareil* of Council Bluffs, Iowa, for March 10th, 1881, has the following editorial, which we copy, and commend to all our exchanges and other papers, as a word fitly spoken.

"The Keokuk *Gate City* declared that 'Mormonism is organized hostility to the United States Government. As utterly hostile as was the southern confederacy.' Hence it insists it meant what it said when it averred that Mormonism must go. The statement is, nevertheless, too broad. Mormonism is the doctrine of the Mormons, who believe in the Book of Mormon which they accept as an addition to the Bible. Polygamy is not a fundamental Mormon doctrine, but only an excrescence which has grown upon the system. All Mormons are not polygamists, nor, for that matter, are all polygamists Mormons. It is only the polygamous Mormons who are hostile to the government. We have here in western Iowa, in the immediate vicinity of Council Bluffs, a thousand or more Mormons. They are good citizens and neither believe in or practice polygamy. Indeed, they petitioned Congress not long ago to pass the most stringent laws against polygamy with a view to its extermination. Some of the Salt Lake Mormons, also, are non-polygamous. Are these non-polygamous Mormons to be forced to abandon their religion simply because other adherents of the same original system of belief have engrafted obnoxious features upon it and set at defiance the laws of man and God? There ought to be careful discrimination in this matter. Abolish polygamy, but let Mormonism alone.

From every part of the Dominion of Canada come reports of the ravages of diphtheria, which has been more general and more fatal than ever before. Persons who never look from facts to causes, who, in a word, "never go behind the returns," speak of the awful visitation of Divine Providence, not caring to realize, perhaps, that impure air and water are at the bottom of the trouble, and that a large share of the responsibility lies at their own doors. The *Montreal Witness* hits the nail squarely on the head when it says: "It is sheer blasphemy to lay to the account of Providence a scourge brought upon a community by disregard of the laws of hygiene, and let run its dire will through the imprudence of the people generally and the carelessness of the authorities."

Virtue shall never decay. It is celebrated by the angels of God. It is written on the pillars of heaven, and reflected down to earth.

Correspondence.

ZIONA, Tahiti, February 12th, 1881.

Bro. Joseph Smith:—I received the Saints' Herald by last mail, January 26th, for which I am much obliged to you. Since I last wrote to you sir, our brother William Nelson has gone amongst the Tuamoutu Group of Islands, otherwise in the charts called Dangerous Archipelago, on account of the fearful coral reefs that surround them, to preach to the natives; the most of them are already Mormons of old standing. I am happy to state that every thing around Tahiti and Morea is very quiet, and progressing nicely. I have baptized several since last I wrote to you, sir, but also I've lost a few by death. By first opportunity I shall send the Saints' Herald to William Nelson, but I am doubtful whether he will accept his mission. The mail closes, I therefore wish you to pray for me, and God bless you all,
DAVID BROWN.

BALDWIN, Jackson Co., Iowa.

April 7th, 1881.

Brother Joseph:—We have not seen any of the Saints since we have been here. We have been used to having our meetings every Sunday. There are no Saints here; neither has the gospel been preached in this place. We feel comforted at times through the Spirit. Bro. Ruby has been doing a good work; he has baptized some in Maquoketa, and wins friends wherever he goes, both in and out of the Church. We can not do without the Church papers; my wife just said to me she would rather do with two meals a day and have the papers, than the three and do without them. Your brother in Christ,
EDWIN LOWE.

SHENANDOAH, Page County, Iowa,
April 20th, 1881.

To the Readers of the HERALD:—I have just returned home from my trip in Ray county, Missouri. Thinking that a word in regard to the surroundings would be of interest, I thought I would write. While there I tried to preach in Waconda and Alma branches; found the Saints striving for the faith; but like many others, not without their obstacles, which I hope they will overcome. I believe that there is a great work to be done in that country, and I think that a consistent Elder, properly endowed with wisdom, with a good understanding of the work, and a portion of the Good Spirit, could do much good now. I am very well pleased with my trip. I learned some things that I never could have learned so effectually in any other way. I can see the wisdom of the Almighty, as well as the wisdom of those who are appointed to be our spiritual teachers, in not permitting the Saints to gather in that country in large bodies. Those Saints who become enthusiastic to gather, ought to take a trip as I did; they will have the opportunity of learning that there are still men living that assisted in driving the Saints from that country, although the most of them are old; but the spirit is there, and if the Saints were there and acted as unwisely as they did in 1837 and 1838, we could only expect a repetition of the same. If it was possible for us, as a people, to be consistent in our expressions, and not cast pearls before those that do not understand, it would be better for us. It made my blood run cold, when I stood in the presence of and conversed with those that would speak with pride of being at Haun's Mill, and Crooked River, and Dewitt, and helped kill the "Mormons," and that that was brought upon us, to a large extent by our own acts. For instance, I will give a circumstance.

A good sister, who was very zealous in the cause, having been warned, felt that she should warn her neighbor, goes over to her friend Mrs. A., and tells her: We are the people of God; the Lord has revealed the gospel to us, he has appointed this land to be the gathering of his people, and they will possess the land; you had better join us, for your labor will amount to nothing to you, as this land belongs to the Saints of the Most High.

Now Mrs. A. goes to her husband and says:

"I like these Mormon people, but they have strange ideas; they say our farm will be theirs, etc."

The innocent teaching of the good sister not being properly understood, and not being wise in her statements, creates distrust on the part of the Missouri people; the result was trouble. We have some Saints, perhaps, that would yet be unwise. I hope that we will learn by the past, to have wisdom when we are prepared to be gathered, and the prediction, "They will not be suffered to pollute my inheritance" is fulfilled, then we will do to gather. So I feel satisfied to wait until the Lord says through the proper authority the time is now come.

I was very well pleased with my visit with David Whitmer; he talked freely with me in regard to the Records that were shown him by the angel. While his views, in some respects, outside of his testimony, I do not endorse altogether, yet I recognize him as being a good man, and would rejoice to see him associated with the true Church of Jesus Christ, some have visited Bro. Whitmer, and their faith has been weakened; but, mine has been strengthened in the position of the Reorganized Church.

J. R. BADHAM.

CORTLAND, Ill., April 30th, 1881.

Brother Joseph.—On my arrival home, I found that Bro. Short and Weston had been there, preaching three evenings in a hall; after which the people thought that inasmuch as there was a good church standing idle, that we ought to occupy it, which they did for two evenings. So Thursday night, Friday night and to-night we have had the church. Bro. Short has interviewed the Methodist minister this morning, and he has yielded his appointments to-morrow to Bro. Short. In DeKalb they delivered five discourses, and by the courtesy of the Adventists and Congregationalists, had their churches opened to them. Bro. Weston has just gone to Malta, and preaches there to-morrow, after which Bro. Short expects to join him. Bro. Weston is out in an article in the *DeKalb News*, nearly a column long, and Bro. Short expects to appear in the *DeKalb Chronicle* of to-day. Should we not feel thankful to our Father in heaven and praise his holy name that the present signs of the times are so favorable to Cortland and vicinity. Bro. Short went to Malta and secured the Congregational church. Yours in the hopes of eternal salvation,
W. R. CALHOON.

STAUNTON, Virginia.

Bro. Joseph.—In *Herald* of March 1st, I see a proposal by Bro. G. W. Harlow of Brighton, California, to be one of one hundred that will give ten dollars each to help the Elders. Well; please put my name down as another who will pay ten dollars according to that arrangement. And let me say with Bro. Harlow: Come, brethren, send in your names. And I will also say, don't forget to send some little contribution along with your names, to keep the Elders alive until the one hundred names with ten dollars each are sent in.
O. E. CLEVELAND.

MANTENO, Shelby County, Iowa.

Bro. Joseph.—If matters were flattering with us as a Church, I would like to write about them; but as it is, I am led to think of what I have often heard said years ago, that the Church at some time would take a new start, and when it did the Saints would have to mind their business, keep their noses clean and their shoes up at the heels, or it would leave them behind. Now I think one of the best ways to be left behind is to try to make our neighbor do a little better, or a little more, than we feel like doing ourselves. My faith is that Zion will be redeemed,—of that I have no fears; but where will I stand when the word comes "gather my Saints together, those that have made a covenant by sacrifice." If making sacrifice is to be the test of fellowship in that great day, then a free will in doing so is certainly necessary; as the poet said, "It's all free grace and free will." I feel thankful to the Lord for giving the word of consolation, as found in section 94, paragraph 2: "Verily, I say unto you, all among them who know their hearts

are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice, yea every sacrifice which I, the Lord, shall command, they are all accepted of me." The above is a help to me, and hope they may be to many others. No WRITER.

CHIPPEWA FALLS, Wisconsin,

April 13th, 1881.

Bro. Joseph.—I was down at Augusta last Saturday, and went out six miles to spend Sunday with Bro. and Sr. Whittaker. When I arrived I found that Sr. Whittaker had been sick three weeks with paralysis, which deprived her of the use of one leg; but by the assistance of a pair of crutches she had been enabled to walk around the room. Three days before I arrived she lost the use of the other, and could not walk or use her crutches any more. She had sent to North Freedom soliciting their prayers. When they met on Sunday morning, we united our prayers and anointed her with oil and laid on hands, she arose and walked without aid.

In the afternoon, I spoke to a very attentive audience of twenty or thirty people, assisted by Bro. Whittaker. At the close of our meeting, there was much inquiry of our principals, and two said they were ready for baptism on Monday morning. When I left, Sr. Whittaker was well, and attending to her work. Thus we were led to praise God for another miraculous manifestation of his power. There are no Saints where I am. I find the *Herald* a great comfort.

Your brother in Christ,

R. PREATOR.

FARMERS, Sanilac County, Michigan,

April 4th, 1881.

Bro. Joseph.—I love to read the pages of the *HERALD*, and rejoice to hear that the work of the latter day is going onward. It is a little over one year since I and my wife and son were baptized, and am happy to say the blessings we received in this one short year overbalance all hardship and sorrow we ever had; we can also testify before God and man, that gifts and blessings are in the Church as represented, and I thank God that he ever sought after me, for I was going that downward road that leads to destruction; but now I know my Redeemer lives. May God bless you in every effort you set forth to advance the glorious cause of Christ. May God bless all his servants and his Saints.

Your brother in Christ,

FRED DIEM.

EAST DES MOINES, Iowa,

May 5th, 1881.

Bro. Joseph Smith.—We need a colored Elder in this place; several colored people are now investigating this work, and two are ready to be baptized; but they are waiting, for two reasons: none of their people belong to this Church, and they are afraid they will be down on them. If possible, please send an Elder. One lady has said she is a Mormon; was almost ready to go down into the water the day Sisters Parmenter and Enfield were baptized. She has prepared her house ready for meetings, and we held one meeting there in the early Spring. The ministers in this part of the city are afraid we will take some of their members away from them. We pray earnestly that more laborers be sent into the field. Truly the harvest is great, and the laborers are few. It is past midnight; my eyes are most closed; will close with a prayer to God, that his protecting care be over you and yours.

Your sister in Christ,

L. B. MERRILL.

MILLBROOK, Ills., April 24th, 1881.

Bro. Joseph.—I thought I would inform you, if you have not heard, that I have been sick all Winter,—sometimes so low that I almost despaired of recovery; but thank God I am now better, yet very feeble. I am yet strong in the faith of the latter day work. I am in hopes of so recovering as to still witness to the work. My old lady and I take pleasure in talking about the blessings of the light. She is almost tired out with old age, and I with disease. Respectfully,

A. M. WILSEY, SEN.

LONDON, England, April 19th, 1881.

Brother Joseph.—Seeing your first editorial item in edition of *Herald* for April 1st on Sunday last, I enclose herein, with report of our last conference, an attempt to win that *Herald*. I fear, however, that I shall be unsuccessful; and indeed, so prejudiced a judge as myself, on looking it over, feel bound to add that I sincerely hope I may find the efforts of my brethren very far out-stepping my poor specimen.

The affairs of Zion here are not brilliant, but we have gained ground; and we are now, with renewed hope and strength, taking advantage of the Spring weather by commencing our out-door campaign. We are all sanguine, not thoroughly united, but a feeling for complete unity is taking fast hold of us, and I pray we may be so shortly. Will you kindly answer, when convenient, in *Herald*, the question, What authority and power does a district president hold in relation to the branches in his district, and what course should he pursue when visiting same? Praying, as we all do, the blessings of our God in your behalf, I remain,
Yours in bonds,

R. D. KENDRICK.

MOLINE, Escambia Co., Florida,

April 11th, 1881.

Bro. Joseph.—Since writing to the *Herald*, Bro. Booker and I have labored in the Florida District, preaching in Pleasant View, Santa Rosa, Coldwater, Hinute, Mount Olive and Perseverance branches, and in their neighborhoods, part of the time we have been together, and part of the time have filled separate calls. Bro. Booker has baptized seven since we came down into the Florida District. In some localities considerable interest has been awakened, and the friends to the cause are increasing. The upright walk and conversation of many Saints in this district has been telling for good. Actions speak louder than words; and we are glad to say there are many silent preachers in this district, who are yet preaching the loudest of sermons.

We turned with regret away from the dear Saints and friends in this district, and set out faces in the direction that duty seemed to call us. May God bless them all; they were kind to the sad, sick, and weary preacher. There were clouds over my life, the rain of affliction fell upon me; but sympathetic hearts were not wanting; the crystal tears that well up from hearts that can feel for another's woe, were not restrained, nor did their prayers fail me.

Oh! love,—fruit of the tree of life,—without thee our life would be a barren waste; darkness would be o'er us—our sunshine all gone,—those feasting most upon thee, are nearest like unto God and angels.

We are expecting to go over into Mississippi soon, from there to East Florida.

Your brother in Christ,

FRANK P. SCARCLIFF.

ALLISTON, Ont., April 13th, 1881.

Bro. Joseph.—I love the work, and if my opportunities were such, I would feel joyous to be entirely devoted to the field. I am not much conceited about preaching to the Saints, as I rather feel that the order of genius peculiar to myself lies in new fields, where I invariably have the greatest liberty in speaking; and although opposition is always rife in new fields, yet from my peculiar traits of character, I rather glory in such, not for ostentation, but because I find new objections urged by different men in different parts, which makes me search more thoroughly to be able to meet them; not so among Saints; they are confiding and faithful, and consequently are not so anxious to urge objections. Therefore I learn more by persecution and opposition than by acquiescence; this is what makes me feel that whatever genius I possess, is best developed in new fields; but at the same time the Saints can not be neglected, which in this part is too sadly the case; as for instance, we have a district president who has not been in Canada since last June conference, at which he was elected. I am informed that a ruling of the General Conference of 1867 decided that General Conferences should elect district presidents. Is it law? If so do so.

J. A. MCINTOSH.

CAMERON, Missouri, July 21st, 1879.

Dear Herald:—With your permission I will endeavor to fulfill a promise long since made to the Saints of Southern Indiana, by giving a few items in regard to our journeyings to the "borders of Zion," and of our likes and dislikes of what we find here. We started from our old home in Hoosierland, June 20th, 1878, with team, and arrived at this place on the 11th of July. On the whole we had a very favorable trip, being blessed and protected by Him in whom we trust. Nothing remarkable occurred during our journey, but some things were a little amusing. The second day, late in the afternoon, we arrived at Lost River. Then it would have amused one of strong nerves to witness the timidity of women and children, as we approached what was termed a ferryboat. Said boat consisted of a few planks spiked together, and just large enough to carry one wagon. To get aboard required a descent for a few yards at an angle of about forty-five degrees, and our long-eared propellers thought it more than they cared to risk, viewing attentively the receptacle that awaited them. But you know it inspires confidence to have a leader, and so your humble servant had to proceed, and by coaxing and pulling, all were finally on board, in the fullest sense of the term. This remarkable boat was propelled by a small boy, who drew it by means of a rope attached to either shore. It was encouraging to hear the sigh of relief uttered by the gentler sex when they found themselves once more on solid earth. Our little four-year-old daughter, speaking of the ferry called it a "bridge that slipped," and we thought the rendering quite appropriate. We crossed both forks of White river and Illinois river on similar structures, but of greater proportions, and more substantially built; and although becoming somewhat accustomed to it, the appearance of the females as much as said: "We would prefer *terra firma* to such boating as this." We crossed the Wabash at the old town of Vincennes, on a good substantial bridge, and immediately entered "Purgatory." We passed through it in two or three hours; whether we were prayed through or not, we do not know. However, for our part, we tried not to neglect that sacred duty. By the way, if the purgatory of our Catholic friends is any worse than we think this one would be at the break up of Winter, we do not wish to go there. A few miles from Purgatory we came to a stream called "Embarrass;" but fortunately for us, the embarrassment happened to be bridged; in the absence of which, we thought the name would have been appropriate, in the superlative degree.

April 21st, 1881.—Since writing the above I have had some time for reflection, and as it is raining to-day, I will resume my task. We passed through Lawrence, Richland, Clay, Fayette, Montgomery, Macoupin, Green and Pike counties, Illinois; and Marion, Shelby, Macon, Linn, Livingston and Caldwell counties, Missouri. Quite a variety of scenery presented itself to view. From the rough river hill to the vast level prairies, which seemed as beautiful for agricultural purposes as the heart could wish; but we were informed that in a wet season these things of beauty were not a "joy forever," and the husbandman sighed for more rolling land, that the surplus water might depart, and relieve him from planting the second, and sometimes the third time before he could get a crop. But these prairies seem to be of unsurpassed fertility and beauty when the season suits them, and we were led to ask ourselves the question, Were we not passing the choice country, and going to stop in an inferior part? But, Zion was not there; for we did not have the cash to secure a home there. Otherwise, we might have made a temporary Zion on some of those beautiful prairies; but as Missouri is looked upon by the Saints as being the central point, we will proceed. It will be observed that one year had elapsed after our arrival ere we began to write. Since then, near two more have passed away, so that we have had some chance to get acquainted with the country, and the manners, and customs of the people who dwell here, and we can say that so far we do not regret coming to this part. The country here is rolling, somewhat more so than we expected to see, and rather more than we admire, and will

unquestionably wash more or less as it is cultivated. We have prairie and woodland interspersed; also plenty of stone easy of access, for wells, cellars, foundations, &c. Our soil is good; varying in depth; the average depth being from eighteen inches to two feet, underlaid with clay. Good water can be obtained by digging on almost any farm. The price of land varies from five to thirty dollars per acre, owing to location, improvements, &c. Good average land, with moderate improvements, ranging from fifteen to twenty-five dollars. Since coming here we have traveled considerable in Caldwell, Clinton, DeKalb and Davies counties; and so far as we are able to judge, the land is much the same in these four counties. In our opinion the cheap land is the dear land, when all things are considered; exceptional cases of course. We have very fair market at Cameron. The Hannibal and St. Joe, and the Chicago, Rock Island and Pacific railroads cross each other at this point. There is also a branch road to Kansas City, giving us direct intercourse with some of the leading cities of the country. When speaking of timber, we do not wish to be understood that it is anything like the timber of Southern Indiana; but there is plenty for fuel, fence posts, &c. Wood can be bought for one dollar to one dollar and twenty-five cents per cord in the woods chopped, or fifty cents per cord in the tree. Pine lumber can be bought here cheaper than in New Albany or Louisville, or for about the same that poplar can be bought there. This is considered a good fruit country, and we think it is, except for peaches, which do not amount to much. Schools are about an average, with a tendency to advance. Churches, the usual variety, with considerable antipathy to Mormonism. We have a very fair climate, with the exception of piercing winds in Winter and early Spring. Farm rents are considered high, and it is rather hard to rent for grain, cash being demanded in most instances; two and a half to three dollars per acre being about the average price.

As regards the faith of the Saints, or those here who have embraced it, I fear that those who are scattered in different parts of the world have imbibed erroneous ideas in regard to them. Anxious to emigrate to Zion, expecting of course that those who are privileged to dwell there are models of perfection, they find themselves sadly mistaken, and become discouraged when they are brought to view the stern realities of things as they exist, and wish themselves away again; and in some instances actually retire, sick at heart, and disgusted with what they have seen, not realizing that the fault is chiefly their own. Those coming should endeavor to have a full stock of sound, solid, practical christianity on hand when they come, as there is none here to spare; and if they have a little surplus wherewith to increase the common stock, why so much the better. Not that we would say anything derogatory of the Saints in this part of the world, for we believe they will compare favorably with Saints elsewhere; but they are human, and have their peculiarities and weaknesses to contend with. But we are happy to state, that in the main we believe they are striving, with commendable zeal, to bring themselves up to the mark of their high calling. When we first arrived we did not enjoy ourselves well, even among the Saints. It seemed as though something was lacking, and there was a lingering desire for old associations; but we came with a settled determination to give it a good trial, and we can say after nearly three years, that we truly enjoy ourselves with the Saints, and when we meet and take them by the hand, we feel that we meet a friend indeed; nay more, a brother, or sister, in Christ; and our heart often swells with gratitude that our lot is cast, or that we are permitted to dwell with such people. In our little branch we have England, Ireland, Germany, New York, Michigan, Wisconsin, Indiana, Illinois, Kentucky, Tennessee, Missouri and Utah represented. It is reasonable to suppose that quite a variety of tastes existed, and that quite a variety of ideas and notions been imbibed as to right and wrong. For instance: The Hoosier and Corncracker made frequent use of the word "mighty," in such a way that fairly shocked the good Michigander, and made him think that the name of God was being taken in

vain. While the "I George" and "I golly" of the good Michigander made the Hoosier and Johnny Bull prick up their ears and ponder as to whether they heard profanity or not. Now to our mind the bringing these people together, with all their different tastes, notions, training, &c., and having them to work harmoniously, requires time; and brings to our mind forcibly, the statement in Book of Covenants, "Be not in haste," &c. It is like putting a lot of sharp, irregular pieces of marble into a box and starting it to shaking; the sharp angular corners will scratch and cut that with which they come in contact; but by a continual shaking up, the corners wear off, the rough places become smooth, and it is found that their angular, uncomely appearance has passed away, and that they have gained a rotundity of form and a polished surface that is beautiful to behold. Thus it is with the Saints: the "bumps" are either knocked off or smoothed down, by being brought into contact and associating with each other; and the dust or dross is blown away. God's grace assisting us, we are thus enabled to progress in a divine life, and hope in time to arrive at that standard which will be acceptable to the Master—even to a perfect man, to the measure of the stature of the fullness of Christ.

Now, in conclusion, we would say we think this a good country; are well satisfied with it; and believe that the good, honest, industrious, upright, downright, straightforward Saint, can do well here. But if any expect to find greenbacks on bushes, or their dumplings coming down already cooked, or that fabled Eldorado of which the idle and fanciful dream, they had better steer clear of this part of Zion, for they will certainly be sadly disappointed.

Now, dear *Herald*, asking your pardon for being so long-winded, and hoping that I may in time get the "bumps" all knocked off, and become a worthy follower of Jesus, I subscribe myself your well wisher in Zion's cause,

J. S. CONSTANCE.

FREDERICK, Maryland, April 4th, 1881.

We have been looking for an Elder to come this way ever since I wrote to you last, but have been disappointed. I hope we may have the pleasure of seeing one this Summer. I am yet in the faith as strong as ever, praying that the Lord may help me to stand fast. I can see no other way that men can be saved, for it is the truth and nothing but the truth, which truth only can make us free, and ultimately save us in the celestial kingdom.

Yours in gospel truth,

GEORGE W. CROUSE.

SAN FRANCISCO, Cal.,

April 14th, 1881.

Bro. Joseph:—Our Conference is over, and a very pleasant one it proved to be; the attendance was fair, and a very good spirit prevailed throughout. I will send you the minutes in a day or two. I am dressing them down to publishing condition, and when Bro. Carmichael's approval is obtained, will forward them.

I see from a Davis City paper, that a site has been selected in Decatur for our printing establishment, from this I infer it is your intention to move it out there. We knew of your conflagration the following day. Poor Plano; reverses are overtaking her unmercifully. When you are all gone from her, in what can it find consolation?

Your winter seems to have been usually severe; ours have been extremely mild, with abundant rains, (30 inches almost), which gives us another bountiful harvest. Yours in hope,

T. J. A. ANDREWS.

SILVER HILL, Sever Co., Arkansas,

April 18th, 1881.

Bro. Joseph:—Since I arrived here I have preached several times, and have large crowds; the interest seems to be good; I have to baptize five the 23d of this month. I think there will be several more that will obey before I leave here. God has blessed me with his Spirit, so that I had good delivery. I rejoice in the work of the Lord. Yours in the bonds of peace,

J. O. STEWART.

SAN BERNARDINO, California,

April 5th, 1881.

Bro. Joseph.—Bro. Rodger and I got here Friday night last, and many of the old folks were very glad to see him again; he has been quite busy visiting and preaching since he came here. He preached Sunday morning; and Monday afternoon he preached over to old San Bernardino, at Sr. Van Cueven's; she is bed-fast, and so quite a number of us went over and she was very much pleased indeed to see and hear Bro. Rodger again. To-morrow morning we go to Azusa; will hold a two day's meeting there; we will have Brn. Rodger, D. S. Mills and H. L. Holt, so we expect to stir up the folks there some—we do hope the Lord will bless that people with power and wisdom enough to accept the truth.

Bro. Holt is preaching very acceptably in two new places now, and there is another place where the people have urged us to go and tell the story of life. Bro. H. Morgan is in Oakland. Bro. Rodger sent request from us to him to meet us in Conference. I hope he will come, for some of the old folks here would like very much to have him preach here awhile—the outlook in this district looks good, for we have some good men in view as workers for the next few months. May our Father help us to do good is our payer.

Santa Ana, 26th.—I am now home, preparing for our conference, which will meet Saturday next. Lately I received another letter from Mr. Mills, the man who got his voice restored to him; he is investigating still, and working and praying for the conversion of his neighbors; his voice is gaining in strength and volume—so he says.

I left Bro. Rodger in San Bernardino, and yesterday I got a letter from him—he is doing good work up there, preaching out around the town as well as in the chapel—also visiting the old church members. I guess he is having quite a revival. I am glad, for there are some excellent people in that vicinity. Bro. Mills came up to Azusa and preached to large congregations three times, with good liberty, and very acceptably to the people. Bro. H. Holt also has been laboring in that vicinity, and has been blessed greatly in presenting the work to the folks; he has opened two new places lately.

Yours for the truth,

JOS. F. BURTON.

WYANDOTTE, Kansas,

25th April, 1881.

Bro. Joseph.—We are still in the faith. Six were baptized a few days ago, and more expected soon. Please advertise our branch in the HERALD when time and opportunity permits. The Saints who visit Kansas City are at a loss to find us over here in Wyandotte. There is no branch in Kansas City at present. We have a good Hall, well finished, on corner of Minn Avenue and Fifth Street. Preaching every Sunday morning and evening. Testimony meeting in the afternoon. Prayer meeting Wednesday evening.

Your brother in Christ,

RODERICK MAY.

CLEVELAND, Lucas Co., Iowa,

April 30th, 1881.

Dear Herald.—It's nothing but right that you should know of Bro. J. H. Lake's visit to this, Lucas Branch. He was here for nearly three weeks, and I can assure you that he did much good, both to Saints and outsiders. During his stay here he was requested to preach the funeral discourse of a lady, not of the Church, which he did to the satisfaction of all free thinking men and women. Instead of preaching her either into heaven or hell, he preached God's truth, justice, righteousness and mercy, as far as reason and the Scriptures would bear him out. While here three were baptized, and three more since; they were not the result of his labors, but of the branch; nevertheless, I believe that Bro. Lake served as a tidal wave to bring them safe to shore. I have no doubt but what he has planted the good seed in many hearts, and others may be permitted to harvest it yet. It often happens that the man that plants a tree is not permitted to eat the fruit thereof; but the Elders should remember that we are co-workers together with Christ in righteousness, and that God's record of

our labors will be true, and the recompense just. Bro. Lake left here for Conference, and the Saints were loth to part with him, and I can assure you that he has the faith and prayers of the Saints of this place in his behalf.

We built a Church last Fall, 32x40 feet, and 15 feet high inside. It cost a little over nine hundred dollars, of which we have paid about six hundred, leaving three hundred yet to be paid. The church is not finished, although we hold services in it; it is to be painted yet, and two more coats of plastering to be put on. This branch numbers about one hundred and twenty members, and is in running order. We are blessed with the spiritual gifts, and especially with the gifts of healing in a miraculous manner. At present the miners of this place are on a strike; what the result will be I am unable to say. Bro. James McDiffitt is our president. The next quarterly conference is to be held at Lucas. The good folks, or citizens gave us a helping hand to help pay for the church.

EVAN B. MORGAN.

LIMERICK, Jackson Co., Ohio,

April 18th, 1881.

Bro. Joseph.—Two were baptized by Bro. Thomas J. Beatty, at Battenville, on the 29th of March; and one at this place on the 6th ult. Others are investigating. We have been breaking new ground over in Pike county, where the gospel was never known before—evidences already given that the seed is taking root. The spiritual condition of the two branches in this county is good, considering all things. Bro. Ellis is still here, but anticipates visiting the Saints at Syracuse and Lebanon, from there he expects to go to Wheeling and Pittsburg.

L. R. DEVORE.

BURSLEM, England,

March 30th, 1881.

Beloved Saints.—The branch of the Church to which I belong is called the "Hanly Branch." The meeting room is quite three miles from where I live in Burslem. For many years the brethren have seen but little profit of their labors, and no one knows how much they have had to discourage them; but while struggling through difficulties, they have been cheered from time to time by the promises of God, signifying that if the few were only faithful, a "reaping time" would come. You will all rejoice with us when I tell you that time has come; three have just been baptized, another is ready, and strangers are coming to the room. The power of God is made manifest in the healing of the sick, and love and unity prevail. Surely this is cause of joy. A brother from Stafford said the other Sunday, "There is nothing that causes a true Latter Day Saint to rejoice so much as to know that souls are being born into the kingdom of God." I know that you will pray that we may all be enabled so to live that the Holy Spirit may have free course among us, that the children of Zion throughout the earth may arise and shake themselves from the dust, and put on their beautiful garments, that the honest in heart may see and believe. Praying that all our families may soon obey the gospel, I am your sister in Christ,

JULIA EDWARDS.

SAN BENITO, Cal., April 17th, 1881.

Bro. Joseph.—I love the *Herald* dearly, and many times feel comforted when I read its contents; I hope I may always be able to pay for it punctually, and that it will soon be a weekly visitor; for as many others say, it is our only preacher, for we have not held meetings here this Winter. Bro. Carmichael has been out in the field for nearly three months, but is expected home soon, and then I hope and pray that we shall hear the word again; for truly my soul hungers and thirsts for spiritual food. I like this locality, but I want to be where I can meet with the Saints,—this is my desire above all others. I frequently receive encouraging letters from my nephew, Hiram Holt, he seems humble and striving to do his Master's will. May God bless him and strengthen him, for he has much to contend against.

We are having a beautiful rain to-day, which was much needed or soon would be; the grain here was not suffering yet, for it looks green and beautiful, but a few hot days of sun and wind would scorch it.

My aged mother, who is in her eighty-ninth year, and lives with me, is quite ill,—it seems as if her sands were nearly run out; but her faith is strong in her Savior, and she rejoices that she is in the Church of Jesus Christ, and that her eyes have beheld a prophet of the living God, as she expresses it. She says she is waiting for the "change." Your sister in the gospel,

MRS. ALBERT PAGE.

VERMILLION, New York,

April 1st, 1881.

Brethren of the Publishing Department.—I should be very unwilling to do without your ever welcome paper. If any Elder of the Church, going east, should call and stop with me awhile, I will furnish team to carry him to the railroad. I am only three and one half miles from the railroad, leading east from Oswego, which connects with other roads east.

I should ask Conference to send a license to me, but deafness renders me unfit for the ministry. Lack of health renders me unfit to endure what I once could; yet all this does not lessen my confidence in the great work of God in these last days. For the whole truth,

E. T. WHITEHEAD.

News Summary.

April 20th.—Negotiations are pending between Spain and the Vatican for the modification of the Concordat in 1851, so as to bring it in harmony with the present Constitution and laws of Spain.

Reports from every section in Kansas indicate that the wheat crop promises exceedingly well. Only a very small proportion has been winter-killed, while the crop has not suffered in any degree from lack of rain. The prospects for an abundant yield are excellent.

A fire at the Insane Asylum at Anna, Ills., resulted in the destruction of the northern wing of the building, one male patient perished.

An incendiary fire destroyed one of the principal business blocks at Meridian, Miss.

There are 121 small-pox and 103 typhus fever patients in the New York hospitals.

21st.—The valley of the Guadalquivir is again inundated. The quays at Seville are under water.

There were 123 deaths from small-pox at Honolulu during the month of March.

There was another severe shock of earthquake at Scio, yesterday.

The bridge over the Rock River at Milan, on which were eight persons, was swept away and four persons drowned. A fifth was seriously hurt and will probably die.

Five men were drowned in the Rock River near Beloit, by the capsizing of a boat. Four of the men leave families.

Nearly 7,000 immigrants arrived at New York yesterday. The immigration this year promises to be unprecedentedly large. So far, 25,000 more immigrants have arrived than during the corresponding period of last year.

23d.—Some of the woolen manufacturers at Bradford, England, propose bringing their machinery to this country and engaging in the work of manufacturing goods here. Trade is at present greatly depressed in England.

The French intend to disembark troops at Tabarca on the African coast, and the Bey of Tunis protests, and if the intention is carried out he will say to the Powers that it is a breach of international law.

One of the heaviest storms of rain and hail ever known in that region fell in the vicinity of Huntsville, Texas, yesterday. Nearly all the bridges were swept away.

Nearly 4,000 immigrants arrived at New York yesterday from Europe. The arrivals this week will reach 20,000.

About 1,000 persons, mostly of the farming class, left Cork, Ireland, yesterday for the United States.

25th.—The remains of the late Lord Beaconsfield were yesterday taken to Hughenden Manor and placed in the large drawing-room.

Servia is the next aspirant for the honor and advantage of being a Kingdom all by herself.

26th.—The anticipated break in the Sny Levee occurred yesterday, and the waters of the Mississippi flowed into the valley which it was supposed to protect. The people of the valley were driven from their homes, and some hundreds of thousands of dollars' worth of property was destroyed.

The town of Buena Ventura, in New Granada, South America, was destroyed by fire on the 12th inst. Three persons were burned to death. The loss is estimated at \$1,000,000. The inhabitants of the place are suffering from hunger and exposure.

Ten cars of coal and four box-cars and two tank-cars filled with oil were burned at Buffalo yesterday.

27th.—The funeral of the Earl of Beaconsfield took place yesterday. A large number of distinguished notables, including the Prince of Wales, were present. The remains were deposited in the family vault at Hughenden churchyard. There was a great profusion of floral tributes to the memory of the deceased statesman. The Queen sent one. Neither her Majesty nor Mr. Gladstone attended the funeral.

The post office at Fredericton, N. B., was robbed of all letters last night except those in the safe. The loss is considered quite heavy.

The safe of the post office at Pittston, Pa., was robbed Monday night of several registered letters, some money, and some stamps.

The Hudson River has overflowed the docks at Albany, and several basements there are flooded.

The Nihilists have again threatened the Czar.

28th.—The death rate at New York is rather alarming. Yesterday 149 deaths were reported, while on the corresponding day of last year there were only ninety-eight deaths. The increase arises from the prevalence of small-pox and typhus-fever.

The Grand Duke Nicholas, the brother of the late Czar and uncle of the present one, who was arrested near Moscow has been sentenced to imprisonment for life, his connection with the Nihilists' plot having been clearly established, or at least in a manner to satisfy his Imperial nephew.

Post Office robberies are becoming alarmingly numerous. Two were reported yesterday, and now comes the news that a gang of burglars broke into the post office at Camargo, Pa., Tuesday night, and took the safe out of the building and blew it open. The explosion awakened the postmaster, who discharged his shot gun at the burglars, and they left without any plunder.

There is a prospect of a schism in the Methodist Church of British Columbia. The Rev. R. H. Smith, the head of the Church in the Province, preached a sermon some time ago in which he declared his disbelief in eternal punishment. This gave offense to the strict constructionists, and the Rev. Mr. Smith has ended their troubles in his regard by resigning his position as Superintendent of Missions in the Province.

The great flood in the Fox River, which runs through Elgin, Ill., swept away one of the principal bridges there last Tuesday. A ferry boat was constructed to temporarily replace the bridge for the accommodation of citizens. Yesterday, while about thirty people were crossing the stream, the boat capsized, throwing the people into the water. About twenty escaped with great difficulty. Six were drowned.

A heavy rain, hail and lightning storm prevailed in Louisville, Ky., yesterday afternoon. Four boys were killed in the West End by lightning.

A mail carrier, aged sixteen, was committed to jail in Chattanooga, Tenn., a few days ago for robbing the mails. He confessed and directed the Sheriff where to find the hidden money.

30th.—Colorow, the Ute Chief, and seventy-five lodges of the red men are encamped within three miles of the military post on the White River, and it looks as if they mean to be troublesome. Colorow has intimated to Col. Moore, commanding the United States troops at the post, that he must leave in five days or there will be trouble.

Serious disturbances, originating in the superstition of the peasantry regarding Jewish Passover rites, occurred at Elizabethgrad, in the Government of Kherson. The mob destroyed the synagogue. Many rioters were killed by the troops summoned to repress the riot.

May 2d.—The anti-Jewish feeling has manifested itself at Elizabethgrad, Russia, where a mob attacked the houses of the Jewish inhabitants, pillaged them, and maltreated the inmates. One Jew was killed and several wounded. The occasion of the attack was the Jewish celebration of the Passover, which in some way gave offense to the inhabitants, who are rather noted for their bigotry and superstition.

The east and west bound stage coaches were robbed near Sabinal, Tex., Saturday night by notorious highwaymen. The mail pouches were cut open and all registered letters and packages carried off.

Prof. Lewis Swift, Director of the Rochester Astronomical Observatory, is credited with the discovery of a new and brilliant comet, being the seventh one found by the same gentleman.

3d.—Over 200 Hebrews were injured in the recent anti-Jewish riots at Elizabethgrad, Russia. Unlike the German Government, the Russian Government has taken measures for the protection of the persecuted people, and detachments of cavalry and infantry now patrol the streets of Elizabethgrad to restrain the superstitious and bigoted fury of the cowardly scoundrels who are intent on persecuting people for religions' sake.

A desperate engagement took place between the Albanians and a strong force of Turks near Pristend. The Turks were getting the worst of it when reinforcements arrived, and the Albanians were defeated. The struggle must have been quite fierce. Although only 6,000 Albanians and a somewhat larger number of Turks were engaged, the combined losses reached 1,800 in killed and wounded.

The French are beginning to admit that their progress in Tunis is not quite so easy as at first reported. The Kroumir have contested every inch of the ground, fighting with considerable skill and unquestionable bravery, and inflicting as severe loss on the French as the French inflict upon them. And now the French are threatened with a fire in the rear. The Algerians are become restive, and Abd El Kader, son of the great rebel, but who is himself loyal to the French connection, advises the French that a "rising" may be expected at any time.

Eulam Mahmoud Pasha and Noury Pasha, brothers of the Sultan of Turkey, are under arrest on suspicion of being concerned in a conspiracy against their Imperial brother. Other distinguished persons are suspected of being concerned in the conspiracy. It is said that the Sultan is pushing the prosecutions against those who were concerned in the murder of Abdul Aziz, that he may strike terror to the hearts of those who would think of acting towards himself after the same manner.

Ruchonnet, a Radical member of the Federal Council of Switzerland, has received an anonymous letter threatening him with death unless he speaks and acts more leniently in reference to the Swiss Catholics.

4th.—This morning the Chicago *Tribune* continues its special dispatches from the Mississippi River region, now suffering to an alarming degree from inundation. These dispatches are carefully prepared and not sensational. Beginning just below Quincy, there are losses to the extent of 145,209 acres, representing a prospective loss of over \$2,000,000 in wheat alone. From just below Aiton down past St. Louis to a point near Chester, the damage to personal property of all kinds will reach other hundreds of thousands of dollars. The entire commercial portion of East St. Louis is under water. To add to these misfortunes comes the additional report that in their efforts to save their property hundreds of men are armed against one another, and it is feared riot and murder may ensue.

Some of the pyramids of Sakkara, near Cairo, Egypt, have been opened by the expert Maspero. The ones explored are those containing the tombs of the Egyptian Kings of the fifth dynasty. On

the mortuary chapels of these are inscriptions of small and closely written texts, which, properly interpreted, give details of the religious beliefs and customs which prevailed at the time the inscriptions were made.

Fifteen foreigners are said to have been invited to quit France because of their supposed connection with the Nihilists resident in Switzerland.

The anti-Jewish excitement is spreading in Russia. At Smela, Korsum, Uman, and Litin the Hebrew inhabitants have been threatened, and the Russian Government has dispatched troops to all these points to restrain the intolerant and bigoted inhabitants.

The British war-sloop *Doterel* was blown up near Sandy-Point in the Straits of Magellan on the 26th ult., and became a total wreck. Only eleven men out of a total of 156 who were on board were saved.

5th.—A formidable agitation against rent-paying has been inaugurated in the Baltic Provinces of Russia. The farmers in these districts demand the absolute ownership of the land they till. Nor is this all. The Lutheran pastors of the region refuse to administer the oath of allegiance to the new Czar, or do so with great and manifest reluctance; and the local papers charge that the present Government of Russia is incapable of administering the laws so as to contribute to the peace and prosperity of the people, and express regret that there are no persons of sufficient ability to lead the people in a movement for entire separation from Russia. Placards and hand-bills embodying these sentiments and urging the people to act unitedly and with firmness in the assertion of their rights have been widely distributed. The nobles are bitterly denounced, and the wish is expressed that they may disappear from the country "like snow in the spring." Coming at a time when Nihilism seems rampant in Central Russia, this agitation can not but cause considerable uneasiness to the Czar and his advisers.

A Nihilist delegate called on the Czar recently and stated frankly the conditions on which his party would cease their agitation and their attempts on his Majesty's life. The Czar listened attentively to all the delegate had to say, and then caused him to be arrested.

Two serious accidents have occurred on the Texas Pacific Road. Near Dallas, Tex., a freight train went through a bridge, causing the death of the engineer and fireman and the wounding of the conductor and a brakeman. The second accident occurred at Katula, and resulted in the killing of the engineer, a brakeman and a contractor, of Dallas.

There were forty-eight burial permits issued in Chicago, yesterday, which shows that there is no abatement in the fearfully large mortality, which has prevailed there for some time past. A physician in speaking on the subject says: "At present the death rate is high all over the country, yet there are no epidemics prevailing."

The post office at Jerseyville, Ill., was burglarized last night and \$200 in stamped envelopes, five dollars in stamps, about five dollars in money, and the entire northern mail, which was made up ready to go out this morning, consisting of over 300 letters and other packages; eleven valuable registered packages were locked up, which the thieves did not discover.

6th.—The Nihilists are quite active all over Continental Europe, and so well organized are they, and so well have they arranged to prevent the secrets or the organization from reaching the ears of the supporters of the powers that be, that the powers that be are very much excited and frightened. It is feared by them that desperate attempts at revolution will be made within the next four weeks.

The preliminary inquiry into the circumstances of the assassination of the Sultan Abdul Aziz has been concluded, and twenty persons are held to await trial for complicity in the act. It is freely stated that Mahmoud Pasha and Noury Pasha confess their participation in the murder, and justify it on the ground that the good of the State required the removal of Abdul Aziz. Several prominent Turkish notabilities, will also be prosecuted for complicity in the deed. The present Sultan seems rather desirous of ridding his

dominions of all the prominent men who oppose his policy. The delay in commencing the prosecution of the alleged murderers is, rather suspicious, and favors the impression which at one time prevailed that the Sultan was not over sorry for a crime which led to his own elevation.

The Missouri and Mississippi rivers continue very high, and doing much damage. The town of Venice, East St. Louis, East Carondelet, and thousands of acres of ground lying adjacent to them are in the water, and a good part of the towns inundated. At St. Louis the river is thirty-three feet and seven inches above high water.

Advices from Prairie Du Rocher are to the effect that vast tracks of the bottom are hopelessly submerged. Fields already planted have from six to seven feet of water on them. There is little hope for the crops this season, as the waters will not recede in time to plant anew. Part of the town is completely drowned out. H. T. Harlow, a well known merchant, has been on a tour of observation south on the river. He was met to-day and asked what he thought of the river below St. Louis. "Well," he replied, "I have been down below Grand Tower, and I saw that the country on both sides is inundated all the way from here there, a distance of over 130 miles." "Has much damage been done?" "A great deal. I judge that at least half the wheat acreage is under water. This will, you know, entail an utter loss, as far as it is concerned." "You were down as far as Chester. How about the reported change of channel in the Mississippi?" "It is a fact. You see the Mississippi has crossed through the bottom land to the Okaw River, which comes in just above Chester. This is a cut-off of twelve miles, and the channel of the river has changed entirely. The town of St. Mary's, in Perry county, Missouri, is left high and dry by the change,—transferred from a river to an inland town."

Conference Minutes.

DECATUR DISTRICT.

Conference convened March 12th, 1881, at the new church at Lamoni, Iowa; J. Saively in the chair; O. B. Thomas, clerk.

Branch Reports.—Greenville 12; removed by letter 2. Little River 86; received by letter 1. Davis City 51; received by letter 3, removed by letter 3. Lucas 109; received by letter 4, died 1. Lamoni 273; received by letter 7, removed by letter 2. Allendale 34; removed by letter 2. Chariton, Lone Rock, Hope and Union Hill branches not reported.

Officials Reported.—One of the Twelve, 2 of the High Priests, 3 of the Seventy, 16 of the Elders, 3 of the Priests, 2 of the Teachers.

Bishop's Agent reported, and stated that if the district persisted in his making out two separate reports of his accounts, he wished to be released, and should insist upon it; also, requested his books audited.

"David Dancer in account with the Decatur District: Balance due Agent \$158.26. By amount brought forward, error in former balance \$12, R. Johnson \$4, S. Ackerly \$1, C. H. Jones \$2, Sr. O. Clark per J. M. Brown \$2.50, T. J. Bell \$2, W. Cunningham \$2, L. Kinder \$10, A. S. Cochran \$5, E. Robinson per J. Anderson \$5, J. Anderson \$5, H. B. Alden 50c, A. K. Anderson \$12.25, G. Derry \$1, F. E. Cochran \$2.50, E. D. Bailey 50c, F. Young \$1. Total \$68.25. Balance due Agent \$90.01. David Dancer, Agent.

A separate report was submitted, showing receipts and expenditures in favor of the general church and district for three years, from 1878 to 1881. Entire report approved by vote, none dissenting.

By motion the chair was requested to appoint a committee of three to audit the Bishop's Agent's books, as requested.

Z. H. Gurley, A. W. Moffit and O. B. Thomas were appointed.

Moved that the district no longer requires the Bishop's Agent to make two separate reports of his accounts. Carried.

A majority report of the Court of Elders on the case of Lyle and Culver was presented, in which

two of the court reported the charges sustained, and recommended that the accused be required to make acknowledgment and restitution. A minority report was presented, in which one of the court reported no cause of action. Both reports were received and the court was discharged.

Auditing committee reported as follows: We, your auditing committee on the books of D. Dancer, Bishop's Agent, find them correct, as reported by him. Amount of money received since last auditing, June 26th, 1880, \$138 80, which deducted from \$228 81, balance due him at the above date, leaves a balance still due the Agent of \$90 01.

Report received and committee discharged. A resolution was passed, requesting the Bishop's Agent to decline paying out any money chargeable to the district, unless the district has money in the treasury.

On motion, the two reports on the case of Brn. Lyle and Culver were taken up, each voted on affirmatively, resulting in favor of the minority report, by thirteen votes to eight, and the minority report thus made the mind and voice of the body.

A request of the Davis City Branch that J. M. Brown be ordained a Priest was granted.

Bro. J. M. Brown presented the request of his aged mother, residing in Leon, to be admitted as a member of this district of the Church, on her former baptism, if admissible. Her request was granted on evidence of her baptism.

Sunday morning session, time given to prayer till near 10 30 o'clock. At 10 30 Bro. Z. H. Gurley addressed the congregation. Notice given of one baptism to take place during intermission.

In the afternoon, after confirmation, and the ordination of Bro. J. M. Brown, the meeting was given to testimony.

Preaching on Sunday evening by H. C. Smith. Adjourned to meet at the Lucas Branch, Iowa, on the 11th day of June, 1881, at ten o'clock in the morning.

WELSH MISSION.

A quarterly conference of the Western District was held in the house of Bro. Evan Davies, Llansamlet, March 27th, 1881. Alma N. Bishop, president; Benjamin Davies, clerk.

Branch Reports.—Llansamlet: 4 Elders, 1 Priest, 18 members, total 23; Benjamin Davies, president. Llanelly: 13 Elders, 3 Priests, 1 Deacon, 45 members, 2 removed by letter, total 62; William Williams, president. Ystradgynlais, no report.

Reports.—Elders R. Thomas, J. Bishop, D. Lewis, J. R. Gibbs, B. Davies, A. N. Bishop; and Priest E. Davies, reported.

Moved that Bro. Richard Thomas be authorized to visit the scattered members of Llansamlet and Ystradgynlais Branches.

2 p. m.—After sustaining by vote T. Taylor as president of the English Mission, J. R. Gibbs of the Welsh Mission, T. E. Jenkins as one of the Seventy and as Bishop's Agent, A. N. Bishop as president of the Western District, and J. Lewis of the Eastern District, with all officers and Saints of the Mission, the meeting was then given free for testimony and to receive the spiritual gifts, when the Saints felt the power of the world to come.

Preaching in the evening by Elders J. Bishop and A. N. Bishop.

Adjourned to meet at Llanelly, the last Sunday in June [26th], 1881.

LONDON CONFERENCE.

The above conference was held April 8th, 10th, and 15th, at Limehouse and Hackney, London, England. C. D. Norton, presiding; R. D. Kendrick, clerk.

Branch Reports.—Limehouse 65; baptized 1, received by letter 1, removed by letter 1. Hackney 33; baptized 2, received by letter 1.

Fifteen members of local priesthood reported in person and three by letter, of a total of twenty-two.

Sister Penfold reported favorably of the Sunday School in her charge.

The sub-book agents for each branch, and the superintendent book agent for the District were enabled to report all recent debts paid up.

The clerk had to report that of five absentee

members of district priesthood, notified by him to report themselves to this conference, only two had done so, (one other brother subsequently did so and his report was accepted). In the case of Elder John Owen, an absentee, failing to report himself either personally or by letter, after due notification to do so, the clerk was ordered to again notify him and to express the deep regret of the conference at his inattention to its previous notification.

The Sunday services were very blessed to the comparative few present, and it was unanimously felt that the love and unity of the Saints had been strengthened thereby. The discourse in the evening was based on Heb. 13:1.

The district funds, amounting, after collection, to £1 5s 10d; it was resolved to subscribe to Hackney Branch 10s, to Limehouse Branch 2s, and to committee of proposed periodical for European Mission 7s 10d, making in all 19s 10d, leaving in hand 6s for district purposes.

Resolved that a penny fund is hereby instituted to provide means for properly conducting European Conference of 1882. That the book agents are appointed treasures, and that they report receipts in hand at each district conference.

Resolved, that we sustain the local priesthood in their present fields of labor.

Conference adjourned, subject to call of district authorities.

All communications relative to business of this district to be addressed to R. D. Kendrick, clerk, 68 Thomas street, Burdett Road, London, E.

EASTERN MAINE DISTRICT.

This conference assembled at Indian River, Maine, March 12th and 13th, 1881; S. O. Foss, president; J. S. Walker, clerk.

May Branch 35; baptized 1, died 1. Official Reports.—Elders J. D. Steel, A. W. Kelley, N. W. Crowley, S. O. Foss, J. Lakeman, (by letter); Priests W. Gray, H. R. Huntley, J. S. Walker; Deacons U. M. Kelley, C. Hinkly, G. Bryant, reported.

S. O. Foss sustained as president of the district. Voted that he have the privilege to appoint some one to assist in urging the officers to duty and regulating the affairs of the district.

Resolved that each branch be instructed to raise money (if needed) to have an Elder come from the West in the Spring.

Resolved that the first Sunday of every month be observed as days of fasting and prayer for the benefit of the cause, especially in the district.

Preaching in the evening by S. O. Foss, assisted by J. D. Steel.

Prayer and testimony meeting on Sunday morning, in charge of S. O. Foss and A. W. Kelley. Preaching in the afternoon by J. D. Steel, assisted by S. O. Foss and J. Benner; and in the evening by S. O. Foss, assisted by A. W. Kelley.

Adjourned to meet at Jonesport, Maine, June 11th, 1880, at 10 a. m.

SOUTH-EASTERN ILLINOIS DISTRICT.

Conference was held in the Saints' Chapel, Springerton, White county, Illinois, March 19th, 1881. Isaac M. Smith, presided; I. A. Morris, clerk.

Branch Reports.—Brush Creek, reported verbally by president of Branch; 1 baptized. Dry Fork: the president of branch reports that he called a meeting to get a report, and the branch made no report. Branch, same as last report. Deer Creek 23; spiritual condition of Branch not as good as might be desired. Elm River and Alma not reported. Springerton 47, removed 2. Tunnel Hill 77, died 1.

Bishop's Agent reported. Elders J. F. Thomas, M. R. Brown, E. Webb, S. M. Mmith, G. H. Hilliard and J. A. Morris reported in person, and W. H. Brewer and J. F. Henson reported by letter. Priest J. A. Upton and Teacher B. F. Taylor reported in person.

Report of committee in case of Elder L. Kelley received and committee discharged.

Resolved that the several branches composing this district be requested to report promptly to every conference, as the law directs.

Resolved that we sustain I. M. Smith as presi-

dent of this district, and request him to devote his entire time to the ministry for the next quarter.

Preaching in the evening by I. A. Morris, followed by E. Webb. Preaching in the morning by I. M. Smith. Sacrament meeting in the afternoon in charge of Brn. Hilliard and Smith. There were six children blessed by Brn Hilliard and Smith. Preaching in the evening by G. H. Hilliard.

Adjourned to meet in Milner school house, Deer Creek Branch, June 4th, 1881.

GALLAND'S GROVE DISTRICT.

This conference met at the Saint's Church in Deloit, Iowa, on Friday, February 11th, 1881; J. W. Chatburn, president; W. Whiting, assistant; John Pett, clerk.

The afternoon was occupied in testimony, and by the brethren imparting such instruction and encouragement as was deemed needful for the benefit of each other and the interests of the work.

Saturday.—The following branch reports were read: Galland's Grove 288; baptized 2, received by letter 1, removed 1, died 2. Pilot Rock 31. Shelby 22; baptized 5, received by letter 1. Boyer Valley 44; expelled 1, died 1. North Coon 21. Union, no change. Salem 30; baptized 5, removed 1, died 1. Mason's Grove 75; received by vote 1. Coalville 19; received by letter 2, removed 2.

The following Elders reported in person: J. Hawley (baptized 1), J. Rudd, C. Butterworth, B. Salisbury, I. Goff, W. Jordan, P. Caldwell, J. M. Harvey, W. Whiting and J. W. Chatburn. By letter: F. Rudd, J. R. Lambert and J. W. Wight (baptized 6). Priest, C. Dobson and Teachers, James Turner, N. Brogden and J. Vassar reported in person.

Bishop's Agent's Report.—On hand and received \$296.22; paid out \$281.65; balance on hand \$14.57. John Pett, agent.

On motion F. Rudd and E. T. Dobson were requested to labor in the Northern part of the district, and J. W. Wight was invited to continue to labor in the district if he feels desirous of doing so.

In consideration of the largeness of the district, the president was requested to select two Elders to visit and labor in distant parts of the district, where he under existing circumstances could not visit as often as desirable; such selection to be subject to the approval or disapproval of the conference. Brn. C. Butterworth and B. Salisbury were selected, and, on motion, approved by the conference.

On Sunday morning, J. M. Harvey preached; in the afternoon C. E. Butterworth, and in the evening J. W. Chatburn. The day being pleasant and still, after the blinding snow storm of yesterday, the house was well filled on all occasions, and the interest and attention, with the presentation of the word was all that could be desired.

Adjourned to meet at Deloit, Iowa, on Friday, June 10th, 1881, at 2 p.m.

SALT LAKE DISTRICT.

The conference of the Reorganized Church of Christ convened in hall No. 99, Main street, Salt Lake City, April 3d, 1881. President T. W. Hudson requested and the assembly voted that Pres. W. W. Blair preside over this entire session. Elder A. Th. Christensen was chosen clerk.

Pres. Blair requested Elder Wm. Gibson to occupy the stand; and he responded in a well timed, wise, and spiritual discourse. He bore excellent testimony; said the Reorganization came to him when in the border land of skepticism, and lifted him into the glad light of saving truth. He knew the favor and power God was in the Church. Elder A. Th. Christensen followed with excellent liberty, bearing testimony to the light, the joy, and the assurance in the things of God he received in the Reorganized Church. It had saved him from infidelity. He loved the work of God, and should help to roll it on.

In the afternoon sacrament and testimony was had. Pres. Blair instructed that all who administered the sacred emblems should do so in the very manner provided for by the Scriptures, using the identical words given in the pattern in Doctrine and Covenants. If the ministry had not com-

mitted these words to memory, then they should read the prayers out of the book when blessing the emblems. He further said none but baptized members should partake, and they should be in good standing; said unbaptized children were not proper persons to partake, they could not comply with the sacramental prayer, neither in letter nor spirit. Several bore testimony, and the Spirit of God made glad the hearts of his people. President Hudson then administered the sacrament.

In the evening Elder A. Th. Christensen addressed the assembly on the condemnation which rested upon the children of Zion, the cause thereof, and the means by which it must be removed. He was followed by Pres. Blair on the great apostasy in this last dispensation, and on the rise and progress of the Reorganized Church.

Monday.—Branch Reports: Lehi Branch, organized October 24th, 1880, by Elders R. J. Anthony and G. E. Duell, with 19 members, since when 9 have been added by baptism. Springville 27; baptized 2, died 1. Provo, 20; baptized 3. Heber City, 14; disfellowshipped 2, removed 2; sent Pres. W. W. Blair \$2 for Rocky Mountain Mission; aided Bro. G. E. Duell \$4; and have \$4 to send to the Bishop. Union Fort Branch same as last report except that one had died. Salt Lake City Branch, 171; baptized 15, removed by letter 8, died 3. Financial Report: Received from July 4th, 1880, to March 27th, 1881, \$113.50, paid out \$96.25, balance on hand 17.25; Joseph Clark, treasurer. There were no reports from Beaver, Ogden, and Plain City.

Elders J. E. Reese, Reese Creek, Montana, and E. C. Brand, Glendale, Montana, reported by letter that there was an increase in members and in spiritual grace and power in those parts.

Elders Wm. P. Smith, Wm. Gibson, A. Th. Christensen, John Grimmer, John Brown, and Pres. W. W. Blair, all reported cheering prospects.

Pres. Hudson was requested to look after the Thomas Dobson case.

2 p. m. On motion Elder T. W. Hudson was sustained president of Salt Lake District.

On motion, W. W. Blair was sustained president of the Rocky Mountain Mission.

By request Elder W. Gibson addressed the assembly. He said it was difficult and distressing to be an infidel. He had experienced this; but he now rejoiced in the peace and comfort and light of the gospel of Christ. He said he would help what he could to build up the kingdom of God. Said we must do what we could—God would do the rest.

By request Elder W. P. Smith addressed the assembly. Said he worked on Nauvoo Temple both before and after the death of Joseph, and knew it was never completed. Said endowments were not given in Nauvoo till in the Fall of 1845, after Joseph's death. Said that system was a corruption of Masonry, and that Masonry was taught the Utah leaders at Nauvoo by old Mr. Clayton, father of the late Wm. Clayton of this city. Said the Lord never accepted that Temple. He testified of his knowledge that Joseph the martyr was a prophet and seer, and that his son Joseph, our president, was his successor.

Pres. Blair bore witness of the Reorganized Church and of the prophetic calling of Joseph the son of Joseph the martyr.

The sessions were all marked with peace, unity, joy, and spiritual light, with the exception of one incident.

In the evening Elders A. Th. Christensen and W. W. Blair addressed the congregation.

Adjourned to meet in Salt Lake City, October 6th, 1881.

MALAD CONFERENCE.

This conference convened at Malad, Oneida county, Idaho Territory, April 23d and 24th, 1881; John Lewis, president *pro tem*; W. Worwood, clerk.

Appropriate remarks offered by John Lewis, exhorting the Saints to faithfulness and diligence in the performance of their duties.

Branch Reports.—Elkhorn 22; H. Bake, president and clerk. Malad, no statistical report given. The spiritual condition of the branch not very flattering; John Lewis, president.

Elders Bake, Lewis, E. Thomas, W. Richards,

P. Hirth, H. John, W. Worwood and Rees Thomas reported in person.

Financial report of Malad Branch given by Bishop's Agent, J. Lewis: Received \$15 for, and the same paid to Utah Mission.

The evening was occupied by Elder W. Worwood, as per appointment, in a dissertation on the 14th chapter of John, and in an exhortation to diligence in keeping the laws of God inviolate.

In the morning Elder H. Bake addressed the congregation, assisted by Bro. Lewis. The sacrament was administered in the afternoon, and testimonies given; after which, according to previous arrangement, the appointment of a president of the conference was considered, when the following motion, presented by W. Worwood, was adopted.

The office of presidency having expired, Moved that a president be appointed to succeed Elder Van Dar Wood, during the next three months.

A motion to sustain Bro. H. Bake in said office was lost. A motion appointing Elder J. Lewis to the same position by a tie vote. The latter was chosen to fill the position by vote of the clerk.

Moved that a two days' meeting be held at Elkhorn, the first Saturday and Sunday in June.

Adjourned to meet at half-past seven p.m.

Adjourned until the last Saturday and Sunday in July [30th and 31st], 1881.

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.

TALBOT.—At Brighton, Colorado, April 4th, 1881, to Mr. Robert and Sr. Lou Talbot, a daughter; named Inez Bertha.

KIRKENDALL.—Near Keystone, Jackson County, Ohio, January 29th, 1881, to Bro. Asa L. J. and Sr. Blanch Kirkendall, a daughter. Blessed March 29th, 1881, by Elder L. R. Devore; named Nellie M.

MARRIED.

GRIFFITHS—ROBBINS.—At the house of Bro. Israel L. Rogers, Sandwich, Illinois, by Elder T. W. Smith, April 19th, 1881, Bro. Gomer T. Griffiths of Bevier, Missouri, and Sr. Hattie Robbins, of Worcester, Massachusetts.

MOORE—WHITE.—At the residence of T. H. Moore, Providence, Rhode Island, Geo. H. Moore, and Miss Ester Minnie White of Council Bluffs, Iowa, were married by T. H. Moore, April 2d, 1881.

DIED.

HAGER.—At Clyde, Missouri, Sr. Mary Ann Hager. She was born December 13th, 1820, and died April 18th, 1881. Funeral sermon by Elder Charles Williams.

JONES.—On February 14th, 1881, in San Francisco, California, David T., son of Bro. E. D. and Sr. Eliza Jones, aged 9 years, 5 months, and 24 days. Funeral service by Elder P. Cane.

ELDRIDGE.—At the residence of Bro. Gideon Hawley, near Galland's Grove, Iowa, January 20th, 1881, Bro. Joseph Eldridge. He was born in Middlesex Co., England, January 18th, 1805; obeyed the gospel and emigrated to Utah; was baptized April 20th, 1864, near Ogden, Utah, by Bro. A. T. McCord. He was a worthy and consistent member of the Church, and died in hope of a resurrection with the just. Funeral services by Elder John A. McIntosh.

CURRIE.—At Crescent City, Iowa, April 12th, 1881, of erysipelas, Elizabeth A. Currie; born April 1st, 1836, in Staffordshire, England. With her parents she emigrated to Nauvoo, before the martyrdom of the prophet and patriarch, and there in her childhood shared the trials the Saints had to endure. She was carried with the exodus to Utah, from where she returned to Iowa, in 1866, where she was baptised by Bro. R. M. Elvin, June 20th, 1880; from that time till her death, she rejoiced in the Reorganization of the Church of Christ. She leaves a husband and nine children, who greatly feel their loss. Funeral sermon by Bro. C. G. McIntosh, to a large congregation.

CHAPMAN.—At Valley View, Iowa, September 4th, 1873, Elizabeth Isabel Chapman, aged 2 years and 7 months. Same place, February 23d, 1881, James Blair Chapman, aged 1 year and 8 months. The youngest son of Bro. Judah and Sr. Deborah L. B. Chapman. Grandchildren of Elder Blair, of the Royal Horse Guards, London, England.

In the cold grave we have laid them,
Though our hearts were torn with grief;
Yet we know if we are faithful,
These bright gems again shall meet.

GRANDMA.

CONWAY.—At Bridgehampton, Sanilac county, Michigan, December 29th, 1880, Philena Conway, who was baptized into the Reorganized Church of Jesus Christ, July 31st, 1878, by Elder J. J. Cornish; was much beloved by the Saints and her many friends. She died at the age of 53 years and 10 months, strong in the faith of the gospel as taught by the Latter Day Saints, and in a peaceful assurance of a part in the resurrection of the just. The funeral sermon was preached by Elder Robert Davis.

MOTT.—At the residence of Mrs. M. H. Forscutt, in Nebraska City, Nebraska, 29th April, 1881, after an illness of four days with rheumatism of the heart, Sr. Ellen Emily Mott, aged 21 years, 8 months, 14 days. Funeral service by Elder Knud Johnson, to a large concourse of sorrowing Saints and friends. Because of obedience to the gospel she became fatherless and motherless, as her parents had no use for her after that day; but she endured faithful to Christ and his truth to the end of life, without complaining, and was made happy by the kind and loving attention she received from Mrs. Forscutt and others, in her last hours. Her death was peaceful.

FULLER.—At Otho, Webster County, Iowa, March 23d, 1881, Sr. Roxana Fuller, familiarly known as Aunt Roxy, aged 85 years and 1 month. She was an early recipient of the gospel, and faithful till death. No one who ever knew her found her otherwise than a fearless, independent thinker, and a lover of the truth. Her friends of and out of the Church loved her dearly.

HUSELBUCH.—At Sacramento City, California, March 5th, 1881, Sr. Sarah Huselbuch, of pneumonia, after a few days severe illness, aged 65 years. Sr. Huselbuch was regular in her attendance, constant in contribution, was no busy-body, minded her own affairs, and was fast growing in grace and understanding of the truth, which was manifest in her increasing love and zeal in the Master's cause. She was baptized and confirmed by the late Hervey Green. Funeral services by E. H. Webb.

MATTHEWS.—At Sacramento City, California, March 17th, 1881, James, son of Bro. G. L. and Sr. Annie Matthews, aged 10 years, 6 months, and 17 days. This dear boy was dragged to death by the horse he was in the frequent habit of riding. The horse, though usually very docile, was startled and jumping in its fright, threw the boy off; the fall increased the animal's fears, and, running away, it drew the boy after, till he was taken up by his distressed father, fearfully cut, bruised, covered with mud, and quite dead. The boy, to prevent the halter from trailing on the ground, (and having his hands otherwise filled), put it round his waist; his knowledge of the gentle nature of his constant friend led to this fatal mistake. To say this was a heavy blow to the parents is not enough; it was heavy upon the whole community; everybody sympathized and bore their part of the affliction. All distinctions vanished, party names and feelings were forgotten, young and old, teachers and scholars, all, all came out and manifested by sighs and tears how severe they felt the trying stroke. Obsequies by E. H. Webb.

JOYCE.—Bro. John Joyce, of Washington Corners, Alameda county, California, died Friday, April 1st, 1881, after a long and painful sickness of cancer of the stomach. He was born in Maine, October 16th, 1822, age 58 years. He united with the Church at an early day, and came to this coast in the ship *Brooklyn*, in 1846, in company with Brn. E. Marshall, S. Stivers, M. Meader, Y. M. Horner and others. He settled in this valley in 1857. He was baptized by Bro. W. W. Blair, October 1st, 1868. He was a faithful, energetic man. Although having but one hand he accomplished a

vast amount of work. His faith was unswerving in the cause to the last. He leaves a wife and grown up children. A large number of friends attended the burial. Elder Wm. Sullivan, of Oakland, conducted the service.

TOMLINSON.—At Lamoni, Iowa, April 4th, 1881, Martha A. Tomlinson. She was born in Franklin county, Pennsylvania, October 13th, 1864; baptized into the Church in May, 1878, by Elder George Adams, Decatur county, Iowa, and was at her death 17 years, 5 months and 22 days old. Sermon by Bro. O. B. Thomas.

Dear sister thou art gone to rest,
All thy suffering now is o'er;
Thy spirit's mingled with the blest,
On that blissful shore
We have laid thee beside our brother,
Who in faith has gone before;
Soon we hope to meet thee,
Where parting is no more.

DELAP.—At Geneva, Walworth county, Wisconsin, of inflammation of the brain, Laurence, only child of Albert and Emma Delap, and grandson of Bro. Anthony Delap, age 1 year, 9 months and 19 days.

"If the Savior sat in our very midst,
And said in his voice so sweet,
'Suffer the baby to come to me,'
Would you hinder his little feet?
And if heaven lay near your pleasant home,
So near you could hear the flow
Of the river of life, and the Savior asked
That the little one might go?"

FLOWERS.—At Bald Hills, California, March 14th, Minnie E., infant daughter of Mrs. Fred. H. Flowers, aged 17 months and 6 days.

"Asleep in Jesus, blessed sleep;
From which none ever wakes to weep.
A calm and undisturbed repose,
Unbroken by the last of foes."

GOLDSMITH.—August 11th, 1878, after a lingering illness, of consumption, Sr. Lucy Goldsmith, aged 34 years, 7 months, and 6 days. She was the wife of Mr. Davis Goldsmith, and was baptized July 24th, 1878, by Elder G. E. Deuel. Funeral discourse by Rev. White, of the Baptist faith.

She sleeps—her troubles here are o'er;
She sleeps where earthly ills no more
Will break the slumberers rest.

TARREY.—At Winfar Harbor, Me., April 17th, 1881, Bro. Stephen Tarrey, aged 63 years, 5 months, and 17 days. He was baptized in 1875, since which time he has been a faithful adherent to the Church, and died strong in the faith of the latter day work.

DELONG.—At Reese, Michigan, April 3d, 1881, Sister Julia A., wife of Bro. E. DeLong, aged 26 years, 11 months, 7 days. Her sickness was of long standing, which she bore with patience, and departed firm in the faith of the latter day gospel. Bro. R. Davies is requested to preach the funeral sermon.

PHELPS.—At Reese, Michigan, April 10th, 1881, Effa May, infant daughter of Bro. Levi and Sister Eliza Phelps, aged 9 months, 1 day. Funeral sermon by Bro. E. DeLong on 2 Kings 4: 26.

PROVOST.—At Marion, Sanilac county, Michigan, December 27th, 1880, Ambrose Robert, infant son of Sr. Jane and Samuel Harrison Provost. Funeral services by Elder Robert Davis.

IN MEMORIAM.

As per request of husband and children, survivors of Sister Elizabeth Kemmish, I forward for publication a brief history of her earthly career. She died January 18th, 1881, in Harrison county, Iowa; she was born November 22d, 1812. Her earthly pilgrimage was lengthened out to more than sixty-eight years, forty-eight years of which she filled bearing the sorrows, anxieties and responsibilities incident to the God appointed position of wife, giving birth, and ever caring for ten children, two of which were removed from her embrace in the days of their childhood; the remaining eight in turn have become husbands and wives. In the year 1844 the sound of the gospel saluted her ears; which, amid opposition from relatives and friends in the populous town of Dartmouth, England, she gladly received; and in 1856, with husband and children, she left the land of her nativity, braved the dangers of the deep, bore the toils attendant upon journeying across the plains, reaching and remaining in Utah for a few years, returning to Council Bluffs, Iowa; and in 1863 being satisfied that the Reorganization was

a continuation of the work began in 1830, became a member thereof.

We do not claim that deceased reached and walked upon the high plane of perfection ere she departed; nor can we say that a tall, dazzling, costly monument designates the resting place of her lifeless remains; but do say, in all soberness, that the manner in which she acquitted herself as a virtuous wife, a loving mother, a kind neighbor, a church member, has been a means of establishing herself a name and character that will live and shine when earthly excellence created by man's sagacity shall fade. The husband, sons and daughters, who mourn her loss, have many reasons to believe that while struggling in life, however dark her path might seem, there was always a ray of light to encourage and stimulate for a forward move. That few if any were more ambitious by legitimate efforts (through being content in whatever position she was placed) to reach out, to progress and improve. Indeed, it may be said that every enjoyment of life was the more enjoyable to her if such enjoyments were the result of her industry, perseverance and patience. Hence it was that the last few years of her life were wearisome and bitter through sickness, rendering her incapable to help herself. But however severe her suffering, she never denied God's power, or thought it impossible for him to ease her pains; and hence, never failed to confide in him, nor did her faith falter, when her visitors expressed surprise at the non-interposition of God's power to set her free from the bands that bound; but with a resignation consistent with her profession, exclaimed, "The Lord's will be done." Yes, she seemed to fully realize that in the reception of spiritual power there are two provisos, viz: faith and righteousness on the part of the recipient, and that God's power is displayed when and where he will. Few perhaps have lived for upwards of three score years bearing the ills of life making more friends and fewer enemies than Sr. Elizabeth Kemmish, or made a greater effort to so live and act on the earth that none should be the worse for her having been a citizen of the world. And that which comforts her grief stricken husband and children, brethren, sisters and friends, is to know that her sufferings are ended, and the hope of meeting her clothed with immortality, and basking in the effulgent glory of God.

The writer first met Sr. Kemmish in 1848; and cheerfully, in keeping with her dying request, which was congenial with the feelings of the survivors, essayed on Sunday, April 3rd, 1881, at Unionburg, Iowa, to offer a funeral sermon in her remembrance, and felt honored in thus speaking of so worthy a wife and mother, so zealous and faithful a church member; and on my individual responsibility assert, that in the effort I was more than ordinarily blessed. The day was bitter, for the wind blew and the snow fell, but a goodly number came to join in the exercises.

"Farewell, thou suffering one,
Thy race on earth is run.
But oh! in heaven we trust
Thy glory has begun."

J. CAFFALL.

MASSACHUSETTS DISTRICT.

The Quarterly Conference of the Massachusetts District will convene at the hall, No. 2,373 Washington Street, Boston, Mass., May 21st, 1881, at 2 p.m. It is desirable that all who can should attend. FRANK A. POTTER, District Clerk.

CORRECTION.—In the Minutes of Texas Central District Conference, as published in *Herald* for April 15th, it should read that the District be bounded on the West by Colorado River, and 98th degree of longitude west, instead of 18th degree.

BISHOP'S AGENT APPOINTED.

In accordance with the recommendation of the Central Texas District conference, held March 12th, 1881, I hereby appoint Elder W. W. Belcher of Hearne, Robertson county, Texas, as my agent to receive tithes and offerings for the Church.

ISRAEL L. ROGERS,

Presiding Bishop.

SANDWICH, Illinois, April 15th, 1881.

NORTHERN ILLINOIS DISTRICT.

The Conference of the Northern Illinois District, will be held at Sandwich, DeKalb Co. Illinois, on Saturday and Sunday, June 11th and 12th, 1881. A full report of the condition of every branch in the district is requested.

LAWRENCE CONOVER, Clerk of District.

CORRECTED NOTICE.

The Conference of the Alabama District will be held at the Lone Star Branch, in Monroe County, Alabama, July 9th, 1881. This is made necessary because the session at Flat Rock Branch was prevented by stormy weather and almost impassible roads.

W. D. CLARK, Clerk of District.

EASTERN IOWA DISTRICT.

The Conference of the Eastern Iowa District will convene at Clinton, Iowa, the 18th and 19th of June, 1881. General invitation to all; a special invitation to brother Joseph Smith. Hall on the corner of Second Street and Seventh Avenue. A committee will be there to receive and provide for their accommodation.

EDWARD LARKEY, President of District.

BISHOP'S QUARTERLY REPORT.

Statement of Bishop I. L. Rogers, of moneys received and paid out by him from January 1st to March 31st, 1881.

Table with columns for date, description, and amount. Includes entries for 'CHURCH CR.' and 'CHURCH DR.' with various names and locations.

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REDUCTION IN PRICE.

Holy Scriptures: Inspired Translation by Joseph Smith the Prophet. Sheep, or Library binding \$1 50. Imitation Morocco, gilt edges \$2 00.

Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith. In Cloth, full gilt finished, very handsome \$2 00.

Book of Mormon: Roan, sprinkled edges \$1 25. Imitation Morocco, gilt edges \$1 50. Turkey Morocco, marbled edges \$1 75.

15 May 81. 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.

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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. 28.—Whole No. 456.

Plano, Illinois, June 1, 1881.

No. 11.

THE HILL CUMORAH, AND THE BOOK OF MORMON.

The Smith Family, Cowdery, Harris, and
Other Old Neighbors—What They Know.

COMING DISCLOSURES FROM THE PEN OF JAMES
T. COBB, OF UTAH,

AND
THE LONG SOUGHT FOR CONNECTING LINK TO
PROVE SIDNEY RIGDON THE GENIUS WHO
INVENTED THE BOOK OF MORMON.

The Stories of Hulbert, Howe, Tucker, &c.
FROM LATE INTERVIEWS.

EVER since my first acquaintance with that wonderful production—the Book of Mormon—I have desired to visit the place from which it was taken from the earth by Joseph Smith, the Seer, and view the surrounding country. Not to gratify a wish, solely, to visit a place rendered historic and interesting by reason of scenes transacted upon it, in which the earthly and heavenly inhabitants held communion in the generation in which we live; but by reason, also, of its being the place of the last great decisive conflict between the Nephites and Lamanites, as recorded on page 492 of the Book of Mormon.

Here we learn that an armistice was arranged between the two contending armies, by which the Nephites were permitted to withdraw to the land of Cumorah. They pitched their tents around about the hill Cumorah. It was the scene of two vast belligerent camps—the stronger pursuing the weaker, with evident intention to exterminate them. The Nephites made a desperate, though unsuccessful resistance against their savage and victorious enemies—the Lamanites—who poured down upon them in matchless numbers.

This place was selected by the weaker side, evidently, as a strategic point of defense, where, by the aid of the natural advantages and superior skill, they hoped to successfully dispute with their blood-thirsty foe, and preserve their lives and those of their wives and children.

Was it a wise selection; such as a great general, while on retreat, would select, of

choice, upon which to concentrate his forces, in order to advantageously give battle to vicious and desperate pursuers? Will the face of the surrounding country, its natural advantages for a defense, sustain the wonderful narrative of the Record, when viewed from a common sense military standpoint? If so, one more point is added to the line of evidence adduced in favor of angelic visits having been had by Joseph Smith, the Seer, and another corroborating proof of the truth of the Book of Mormon.

On March 5th last, the opportunity was afforded me to gratify the wish to visit this place, which I improved. At about 9 o'clock a.m., in company with my brother, E. L. Kelley, whom I met on his return from Connecticut, where he had been on business, I left Palmyra, a town of about four thousand inhabitants, on the New York Central Railroad, and went due south on the old Canandaigua road, towards the little town of Manchester, six miles distant. We had not gone far, when our attention was directed to a hill in the distance, lying along and to the left of the roadside, which seemed to rise to a height considerably above any of those surrounding it in any direction. This we selected as the hill Cumorah. A deep snow covered the ground, but the roads being good, with horses and sleigh, we were soon at its base. Enquiring of a German family residing at the foot of the hill to the north-west, we found that our selection was correct; it was indeed the hill Cumorah; or, as they termed it, "Mormon" or "Bible Hill."

In company with two German men and a boy, we ascended the hill on foot, and soon stood upon the highest point. The mind-picture I had formed of it and surrounding country, made from the descriptions written by Joseph Smith and Oliver Cowdery, was almost perfect.

At the north end it rises abruptly, narrowing as it rises until the top is reached, which is extended in length north and south, and is not more than two or three rods wide for some distance towards the south, when a gentle declination sets in, which continues seemingly, to the southern extremity, when it returns to

the common level of the valley below; widening all the way, so as to occupy a number of acres of land.

Viewed at a distance, from the north, and it has a pyramidal appearance, by reason of the sudden rise from the east and west and narrow, bald top.

Doubtless the entire hill was once covered with trees and brush, as is shown from the remains of a few stumps, here and there, and two or three trees now lying on the top lately felled. The northern part is entirely bald, save the grass covering; but some distance back, the trees and brush, in places, are still standing.

Surrounding the hill to the north, east and west, are small valleys, now covered with farms and dotted with houses. Far to the south the same features are presented. Altogether the scene is at once striking, beautiful and imposing.

We could not determine to a certainty the exact locality from which the Records were taken, on account of the snow; and then our guides disagreed as to the identical place.

As I stood and viewed the scene presented, I thought of the "great and tremendous battle" that is recorded as having been fought here between two powerful nations, and the scenes of blood and carnage that ensued—the weaker being utterly exterminated, with but one left to record the event and lament over the fallen.

Whatever may be thought of the truth or falsity of the narrative by men, it is certain that the face of the country sustains the record in a wonderful manner. It would be an excellent place from which to make a defense, in this day of great improvements in war implements, and especially so in an age when the bow and sling, battle ax and war club, were used as the instruments of death.

Another reason which led me to visit this place was, it is near where Joseph Smith, Sen., lived, and of the boyhood of Joseph Smith, the Seer, the neighborhood of Martin Harris, Oliver Cowdery and others, whose names are enshrined in the early history of the Church, as defenders of the faith, and intimate associates of the Seer. A thousand rumors have

been set on foot and assiduously circulated about those men, by the enemies of the faith, impugning their motives and character, with a view to destroy their testimony in favor of the latter day work.

Here is where they lived, and where, the stories say, lived those who knew of their bad character, &c. We were among some of their old neighbors, all unbelievers in the faith they taught, and we remembered some of the names of the parties published by their enemies as knowing facts against them, and determined to "beard the lion in his den," and hear the worst, let it hurt whom it would. So we set about it in good earnest, to interview, if possible, all of those referred to by the enemies of these men, as having a knowledge of them; and with one writing during each interview, we obtained the following as the results:—

Having the names of Messrs. Bryant, Booth, and Reed, obtained from a published communication in the "*Cadillac News*," of Michigan, about a year ago, by Rev. A. Marsh, of that place, who had received it from a brother Rev., one C. C. Thorn, of Manchester, New York, who claimed to have interviewed the above-named gentlemen, and obtained from them wonderful revelations about the Smith family, Cowdery, &c.; making Mr. Bryant to say that Smith was "a lazy, drinking fellow, loose in his habits every way;" and Mr. Booth to say that their reputation was "bad," and that Oliver Cowdery was "a law pettifogger," and "cat's-paw of the Smiths, to do their dirty work," &c; and Mr. Reed to say, "they were too low for him to associate with," with a citation of the black sheep story, &c; all of whom were "astonished beyond measure" at the progress of this "imposture, which they thought would not amount to anything." All of which was sent to Rev. A. Marsh, of Cadillac, in order to counteract the influence which had been created in favor of the faith in that place, by the efforts of M. H. Bond and myself.

Believing then that the whole story was a trumped up thing, I was determined to call on these gentlemen, and ascertain whether this pious Rev. told the truth about what they said or not.

At about 10 a.m. we called at the house of Mr. Bryant, and knocked at the door, which was answered by a lady who gave her name as Mary Bryant. She gave us seats in the room where her husband, William Bryant, was sitting. He is now eighty-five years of age, tall, and lean in flesh, and, during our interview, sat in a stooping posture, with open mouth. His wife informed us that for the last few years his mind had been somewhat impaired. She has a good memory, is seventy-five years of age, intelligent, and seemingly a great talker. We announced that the purpose of our visit was to ascertain some facts from the old settlers, with reference to the people known as Mormons, who used to live there, as it is understood to have been the home of the Smith family and others, at the time the Book of Mormon is alleged to have been discovered.

To this Mr. Bryant in a slow voice replied, "Yes; that big hill you saw coming along, is where they say Joe Smith got the plates; you must have seen it coming along. Well, you can't find out much from me; I don't know much about them myself; I have seen Joe

Smith once or twice; they lived about five miles from where I did; was not personally acquainted with any of them—never went to any of their meetings, and never heard one preach."

What do you know about the character of the family? How were they for honesty? Were they industrious or lazy? We want to know their character among their old neighbors.

"Well, I don't know about that. I never saw them work; the people thought young Joe was a great liar."

What made them think that?

"They thought he lied when he said he found that gold bible."

Before this what was thought of him, as to his telling the truth?

"I never heard anything before this."

What else did he lie about? And how did he get the name of being such a great liar?

"The people said he lied about finding the plates; I don't know whether he lied about anything else; they were all a kind of a low, shiftless set."

What do you mean by that?

"The people said they were awful poor, and poor managers. Joe was an illiterate fellow. If you come from Palmyra, you could have got Tucker's work there, and it would have told you all about them. I have read a great deal about them."

Yes; we have seen Tucker's work, but there are too many big stories in that. Thinking people don't believe them; they ridicule them, and demand the facts; we wish to get some facts which we can stand by.

"I don't know anything myself: I wish I did. Have you been to see Mr. Reed? He lives up north of Manchester; he knows."

Mrs. Bryant.—"My husband don't know anything about them; they did not live in the same neighborhood that we did, and he was not acquainted with them; he don't know anything."

Well, were they drunkards?

Mr. Bryant.—"Everybody drank whiskey in them times."

Did you ever see Joe Smith drunk, or drinking?

"No, I can't say that I did; I only saw him once or twice, when he came to the wool-en mill where I worked."

Did you not see Joe drink sometime?

"N-o-e."

Mrs. Bryant.—"He ought not to say anything, for he knows nothing about them; then it has been a long time ago."

Have you stated now all you know about them?

Mr. Bryant.—"Yes; I never knew much about them, anyway."

Did you know any of their associates—Cowdery, Harris, or others?

"No, I never knew any of them."

Mrs. Bryant.—"I knew Cowdery; Lyman Cowdery, I believe, was his name. They lived next door to us; they were low shacks,—he was a lawyer,—he was always on the wrong side of every case, they said."

Did he ever teach school?

"No, not this one."

Did you know any other one?

"No, I only knew this one and his family; I know they borrowed my churn once, and

when it came home, I had to scour it all over before I used it. My father owned the largest house there was in the country at that time."

How were they about being honest, and telling the truth?

"I don't remember anything about that, now."

Were they religious people—pious?

"No; they did not belong to any Church; I know they didn't, for there were only two Churches there, the Baptist and Methodist,—sometimes the Universalists preached there,—they did not belong to either of those Churches."

Mr. Bryant.—"He (Cowdery), was strong against the Masons; he helped to write Morgan's book, they said."

What do you know, now, about the Smiths, or others; you have lived here about seventy-five years, have you not, Mrs. Bryant?

"Yes, I have lived here all my life; but I never knew anything about the Smiths myself; you will find it all in Tucker's work. I have read that. Have you been to see Mr. Booth? He lives right up here, on the road running south; he knows all about them, they say."

Very good; we will call and see him. Thank you for your kindness in allowing us to trouble you.

"Oh, it is no trouble; I wish we knew more to tell you."

We then called upon Mr. David Booth, an intelligent gentleman, hale and hearty, and upwards of seventy years of age—and made known our business.

Mr. Booth promptly stated that he knew nothing of the Smiths, or their character; did not live in their neighborhood, and never saw either of them; did not know anything about them, or their book.

Did you know the Cowderys?

"I knew one—the lawyer."

What kind of a character was he?

"A low pettifogger."

What do you mean by that?

"Why, he was not a regular lawyer, but took small cases and practiced before justices of the peace. We call them pettifoggers here."

What was his given name?

"Lyman; he never taught school; guess he was no church member; he was a Mason; that was all there was to him. They called him 'loose Cowdery.'"

What did they mean by that?

"Why, he would take small cases; would be on the wrong side, and pettifog before justices, was the reason, I suppose."

Are you certain his name was Lyman? Wasn't it Oliver?

"It has been a long time ago. I think maybe his name was Oliver."

Did he drink?

"Every body drank then. I never saw Cowdery drink."

Mr. Bryant, here in the village, told us that he was a strong Anti Mason, and helped to write Morgan's work.

"Oh, that is all nonsense; they don't know anything about it. Mr. Bryant hasn't been here more than thirty-five years; his wife was raised here—is his second wife. Cowdery was a strong Mason, so they all said; that is all the religion he had."

Do you know Rev. Thorn, a Presbyterian minister at Manchester?

"Yes; I know him."

What kind of a fellow is he?

"He is a pretty sharp fellow, and will look after his bread and butter, you may depend on that."

Did he ever interview you on this subject?

"No, sir; he never did?"

Did he not call to see what you knew about the Smiths and Cowderys about a year ago?

"No, he never did to my recollection."

Did you know he had a statement of yours published in Michigan in regard to this, last year?

"No, sir; I never heard of it before."

Did you ever give him one to publish?

"I never did—did not know he wanted one."

He will look out for himself, will he?

"He will that; that is him."

You have lived here all your life. Tell us of some one who can tell us all about the people we wish to learn about—some of the old settlers.

Squire Pierce and Mr. Reed live a few miles north from here, in the neighborhood where the Smiths lived; they know all about them they say. The Smiths never lived in this neighborhood."

Do you know Thomas H. Taylor, of Manchester?

"Yes."

What kind of a fellow is he?

"He is a pretty smart fellow; can do most any thing he undertakes; he is a lawyer, and lectures sometimes."

Mr. Booth, we were told, is a Free Methodist. His address is Shortsville, Ontario Co., New York.

Following the directions of Mr. Booth, we re-passed the town of Manchester, and at one o'clock, p.m., arrived at the house of Ezra Pierce, a very pleasant and hospitable New York farmer, quite well informed in the political history of the country, especially on the Democratic side. Approaching the subject of the desired interview to him, he quickly answered by saying:

"Well, gentlemen, I must first ask you a question; because I went on to give my statement to some parties once, and as it did not suit them, they got mad and began to abuse and insult me; said that I lied about it. Let me ask: Are you Mormons?"

E. L.—I am a lawyer, myself; this other gentleman can speak for himself. We don't propose to be anything, especially during this interview; we are here to try to find out some facts, and we don't care who they hit; it is facts that we are after, and you may be sure there will be no abuse, no matter which side they are on.

"All right; that's fair; go ahead."

Were you acquainted with the Smith family?

"Oh, yes; I pulled sticks with Joe for a gallon of brandy once at a log rolling; he was about my age. I was born in 1806. I lived about three miles from the Smiths. Was not very well acquainted with them; but knew them when I saw them. I knew young Joe, who claimed to have found the plates, and old Joe, his father."

Did young Joe drink?

"Every body drank them times."

Did you ever see young Joe drink.

"No, I never did; it was customary in those early days for every body to drink, more or less. They would have it at huskings, and in

the harvest field, and places of gathering; the Smiths did not drink more than others."

What about Joe's learning?

"I know that he was ignorant; and he knew no more about hieroglyphics than that stove," pointing to the stove in the room.

Well; go on and state what kind of a family they were—all about them.

"They were poor, and got along by working by the day; the old man had a farm up there, and a log house upon it. The old man Smith and Hyrum were coopers; I never went to the same school that the boys did—they dug for money sometimes; young Joe, he had a stone that he could look through and see where the money was; there were a good many others who dug with them, and Joe used to play all kinds of tricks upon them."

Who said they dug for money?

"Oh, I have heard it lots of times. If my brother was living, he could tell you all about it."

Others dug besides the Smiths, did they?

"Yes; there were others who dug; but I always heard that the Smiths dug the most; one of the Chase's, a young lady, had a stone which she claimed she could look through and see money buried."

Did any body dig for her?

"Yes; I guess they did. They said so."

Then young Joe had some opposition in the seeing money business?

"That is what every body said."

Who was this Miss Chase? Where does she live?

"She is dead now; she was a sister to Abel Chase, who lives upon the Palmyra Road. Have you seen him? He will know all about this. He has been in the cave with the Smiths where the sheep bones were found—people used to think they were making counterfeit money."

Did you ever see any of it?

"No."

Did any of the neighbors?

"No; I never heard any say they did."

Did any one ever catch them trying to pass counterfeit money?

"No; oh! I don't say they made any; it was only talked around."

Who talked it; their friends or enemies, and when was it talked?

"Well; they were not their friends, of course; I never heard it while they lived here; after they went to Kirtland, Ohio, people were talking it."

Young lady, a daughter of Mr. Pierce:

"The sheets, the sheets, pa; what was it about the sheets? Ma said old Mr. Smith come here with the sheets—and she told him to leave. How was it?" (looking to other members of the house).

The sheets; what kind of sheets? (I began to think of ghosts and hobgoblins).

"The sheets, or the leaves, he was carrying around in an old sack, or something."

Our feelings were relieved somewhat when we learned, on further inquiry, that Mr. Smith had called upon them when the Book of Mormon was first published, with a few unbound volumes for sale, and was ordered out of the house by "ma;" nothing like ghosts being connected with the event.

Squire, did you really think they were in the counterfeit money business?

"No; I never thought they did that."

Tell us about the cave you spoke of?

"The cave is over there in the hill now—a large cave."

In what hill? The hill they call "Mormon Hill?"

"No; it is about a mile from that; but what are you so particular about it for?"

We want to go and see it—we want to see the thing itself. Now you have been there; give us the description, while we write it down, so that we can find it.

"No; I never saw it; besides it is all caved in now, so you could not see anything. There is no cave there now, it is all fallen in."

The young lady—"Well, why are you so particular for, any way; what good will it do?"

We wish to know just how much truth there is to these stories; and get some facts that we can stand on.

Y. L.—"But what good will it do?"

Just this; there has been a great many stories told about these people, and the finding of the plates; some believe there is truth in the stories, and some believe they are lies. We are investigating the matter to satisfy ourselves what there is in it.

Y. L.—"Now, you had better turn your backs upon it, and let it go; that is the way to do, there is no truth in it."

That is just the thing at issue. Some say there is truth in it, some say there isn't. It is right to investigate and prove all things; and we wish to find what there is in this.

Y. L.—"But what good will it do to find out the truth about the Book of Mormon?"

If it is what it claims to be, we wish to know it; if false, we wish evidence to prove that.

Y. L.—"What; you spending your time trying to find out about that? If I only knew where your wives are, I would write to them and let them know just what you are doing."

All right; do so. (Here we gave our names and addresses).

Did you ever read that book?

Y. L.—"No; I never saw one."

Well, I have; and there is something strikingly strange about it. It is certain that no one, or multitude of men, ever possessed sufficient inventive genius to produce it, or one similar to it, and have it so perfect in its doctrinal teachings, history and general make up, as to baffle the skill of learned critics to detect the error and deception. This book bids defiance to the whole learned world to prove it false; did you ever think of that?

Y. L.—"No; but what good will it do, if it is true?"

If really true; Joseph Smith obtained the plates, and men are telling falsehoods about him; and there has been a divine communication from heaven in our own day, which is contrary to the whole of the traditionary religious belief of the age. It unites with the testimony given in the Bible concerning Jesus being the Christ; and that he is indeed, the Redeemer of the world; hence, another witness testifying in favor of His mission and work. Quite a necessary thing, when we take into consideration the unbelief and skepticism there is in the world at the present time, and it is on the increase. Then it is very gratifying and instructive to know about the ancient inhabitants of this country, their origin, habits of life, form of government, laws and religion.

Y. L.—"But does this book teach the same as the Bible—our Bible?"

The teachings of the two books are the same, so far as religious duties and life are concerned. Besides it is urged that many prophecies of the Bible refer to the coming forth of this book; and we confess that we are not enabled to explain satisfactorily the passages referred to, in any other light.

Y. L.—“Why, what are some of them? I never heard of that before.”

The twenty-ninth chapter of Isaiah is one directly in point, where the prophet speaks with reference to a sealed book coming forth, the words of which were to be delivered to a learned man, but he could not be able to read them; and the book itself was to be delivered to an unlearned man, and he would be enabled to read it. Also the stick of Joseph in the hand of Ephraim, recorded in the thirty-seventh chapter of Ezekiel. It is interpreted by the learned that the stick of Judah, there mentioned is the Bible; and the Latter Day Saints hold the stick of Joseph referred to, is the Book of Mormon. Then in the tenth of John, where Jesus says: “Other sheep I have, which are not of this fold,” &c., relates to Israelitish people who had come to this continent, and were unknown to the Jews, but known to Jesus. It is held, too, that the fourteenth chapter of the book of Revelations refers to this event, where John saw an angel flying through the midst of heaven having the everlasting gospel to preach to all people, just previous to the hour of God’s judgment; and many other passages. Did you never read them?

Y. L.—“No; write some of them down, and I will examine them.” (Here we wrote down some references).

Y. L.—“Don’t this book teach polygamy?”

Oh, no; it is much more outspoken and emphatic against that sin than the Bible. (Quoting a passage from the Book of Jacob). The people in Utah, known as Mormons, treat it as you would a last year’s almanac. They say it was good in its time, but they have outgrown it.

Y. L.—“Are there any other people who believe in that book?”

Yes; the Latter Day Saints, who may be found in almost every State and Territory in the Union, and other parts of the world. An intelligent class of people, who have taken pains to examine all sides relating to this subject, and have become convinced that there is truth in it. They do not believe in going to Utah; neither are they more like them in faith and doctrine than are the Methodists, Baptists, Presbyterians, &c. They have a publishing house at Plano, Illinois, about fifty-six miles from Chicago, and are an orderly class of people. It was very easy for people in the days of Jesus to say that He was an impostor—was possessed of the devil—Born of fornication—a glutton and a wine bibber; an enemy of mankind generally, but He was true, and the Christ just the same. Sensible people examined into the facts, then, relating to Him, and His doctrine; and the foolish were moved by gossip, stories and popular rumor, until they raised their hands and rejected the best friend of the human race. It is just as easy for people to cry in this age “old Joe Smith—Gold Bible—Money digger, Impostor,” &c. But what are the facts in the case? That is what we wish to know. I am a Latter Day Saint minister myself, not of choice, but from conviction, by

force of evidence adduced on that side of the question; I expect to continue to be one until convinced that it is not right, and it will take something more than stories to do it.

The Squire.—“Well, if he believes that Joe Smith was a prophet, that’s enough; you can’t do anything with him. I never knew one to change yet.”

Now, Squire, what do you know about it?

“I don’t know anything about it.”

“Now, I am ready to affirm that the Book of Mormon is a work of divine authenticity, and that Joseph Smith was a prophet of God; and I say that I can prove it from the Bible and other evidences, and am willing to undertake to do it right here, or in Palmyra, or Manchester, where it is admitted the thing first started.

Y. L.—“Why, I don’t believe you would be safe to do that here.”

You don’t? Have you such a class of people here, that they will break the laws of the country, and refuse liberty of speech and conscience? Don’t dare to speak my sentiments in a country in which I have followed the flag, and bore arms for its defense, in order to continue a perpetual union? A country in which every ounce of powder and pound of lead is pledged to maintain human rights and religious equality and freedom?

“Oh, I guess they would let you, too; I will take that back. It is right to let all have the privilege of speaking their minds.”

Of course, Squire, I should not expect you to believe in this, for it is difficult for any one to believe a matter without evidence; and you say you never heard one of them preach; never attended their meetings; never read one of their books, and have read a great many things written against them. Now would any of us have ever believed in Jesus if we had never read anything that he and the apostles said; never read any of their books; but just took the stories their enemies circulated about them—read the books put out by the pretended pious Jews against them? And don’t you know that it is from that standpoint that the Jews reject Jesus and the teachings of the apostles, unto this day? They say they have hundreds of witnesses to one that Jesus was a law-breaker, and a deceiver; and the apostles false witnesses.

“Yes, that is true.”

Y. L.—“Can you speak in tongues and prophesy?”

Suppose I can’t, what has that to do with the principle? Jesus says, “These signs shall follow them that believe.” It is in the Bible. I am not responsible for it.

“But can you speak in tongues? That is my question.”

I have heard a great many of the Saints speak in tongues and interpret. Have heard them speak in prophecy, and have seen the sick healed many times.

“But can you prophesy and speak in tongues?”

Well, what would you think, if I was to tell you that I can?

“Why, I should say you was crazy.”

That is just what I thought.

“We have institutions in which ministers are educated now, and we don’t need such things.”

Yes; I know there are a good many who seem to think they know more than Paul and

Peter did about Christ and his doctrine: have gone on to invent creeds and systems; but did you never think that this is the greatest evil of the age—the very thing that keeps men in fetters, ignorance and superstition. Here is a Roman Catholic institution, that educates its priests to teach Catholicism; and after they go through the training, they know nothing else; hence, start out in their little groove to make Catholics. They do not know anything else, nor will they listen to others, in order that they may become informed. It is the abominable system of training is the difficulty. Take the Methodist ministers, or Baptist, or Episcopalian, or Quakers, or Disciples, or Adventists, or others; and each has to pass through their respective institutions of training; and when through, they start out, not to preach what is in the Bible, for many of them are forbidden to talk doctrine, but to proselyte to their peculiar creeds; fortify and build them up. One to teach sprinkling for baptism; another pouring, or immersion; another no baptism at all, or only that of the Spirit; one that you must keep Sunday, and others, Saturday; another that you will be saved by works; another by faith and grace, without works; one sprinkles infants, and others don’t; all owing to what school he was educated in. If any courageous spirit endeavors to break away from the creed, they will whip him into the traces, or throw him out. There is no genuine Christian unity and love between them, but each rejoices at the other’s downfall, for the sake of the advantage; not because it is according to the Bible, but according to the Creed.

“Well, I guess there is a good deal of truth in that.”

In this age of the conflict of ideas and investigation, people are getting tired of myths, and are digging deep and searching for facts in religion as well as everything else. If religion is a truth, the facts should show it; if false, the world ought to know that. We believe in discussion—“proving all things, and holding fast that which is good.” Hearing everybody; investigating everything possible. But we must go.

Mr. Pierce having referred us to Mr. Reed, Orlando Saunders, and Abel Chase, we took leave of him and his intelligent family, and called next at the residence of Mr. Orin Reed.

He was at his home, doing some work about the barn. He is a gentleman of about seventy years of age, hard of hearing, and of pleasant and intelligent countenance. Breaking the object of our call to him, he readily informed us that he knew nothing whatever in regard to the character of Joseph Smith, or his family.

Mr. Reed; were you not acquainted with the Smith family, or some of those early connected with them?

“No, I was not. I lived in the town of Farmington when the Smiths lived here. I knew nothing about any of them; was not personally acquainted with them, and never heard any of them preach, nor never attended any of their meetings. I have seen Hyrum Smith. He bought a piece of land near here, and lived on it sometime after the others left; but I don’t know anything against him.”

We were given your name by a number of persons, who claimed that you did know all about them, Mr. Reed?

"Is that so? Well, they are mistaken; I don't know anything about it. I think Mr. Orlando Saunders, living up on the road to Palmyra, will know more about that people than any one around here. He was better acquainted with them; or lived right by them, and had a better opportunity of knowing them."

Yes, we have his name already; but have not seen him yet. Do you know Mr. Thorn, the Presbyterian minister at Manchester, over here?

"Yes, I know him slightly."

Did you not make a statement to him in regard to the character of these men; that they were low persons, and not good associates, or something of the kind?

"I never did."

Did he call on you to find out what you knew about it?

"No, sir, he never did; at least he never let me know anything about it, if he did."

Did you ever see a statement he sent to Michigan, last year, and had published, purporting to be what you and others knew about the Smiths and Cowderys?

"No, I never did; did not know that one was ever published before."

You think we can find out about these persons from Mr. Saunders, then, Mr. Reed?

"Yes; he is more likely to know than any one round here."

Leaving Mr. Reed, we at once drove to the house of Mr. Orlando Saunders, and found that gentleman, with his wife and two sons, at supper. Mr. Saunders is a man seventy-eight years old, in April, 1881; a fair type of the intelligent New York farmer; seemingly well-to-do in this world's goods, and quite active for a man of his years; and withal, has an honest and thoughtful face.

Entering upon conversation with reference to our business, Mr. Saunders at once said:

"Well, you have come to a poor place to find out anything. I don't know anything against these men, myself." (Evidently judging that we wanted to get so nothing against them, only.)

Were you acquainted with them, Mr. Saunders?

"Yes, sir; I knew all of the Smith family well; there were six boys; Alvin, Hyrum, Joseph, Harrison, William, and Carlos, and there were two girls; the old man was a cooper; they have all worked for me many a day; they were very good people; Young Joe, (as we called him then), has worked for me, and he was a good worker; they all were. I did not consider them good managers about business, but they were poor people; the old man had a large family."

In what respect did they differ from other people, if at all?

"I never noticed that they were different from other neighbors; they were the best family in the neighborhood in case of sickness; one was at my house nearly all the time when my father died; I always thought them honest; they were owing me some money when they left here; that is, the old man and Hyrum did, and Martin Harris. One of them came back in about a year and paid me."

How were they as to habits of drinking and getting drunk?

Everybody drank a little in those days, and the Smiths with the rest; they never got drunk to my knowledge."

What kind of a man was Martin Harris?

"He was an honorable man. Martin Harris was one of the first men of the town."

How well did you know young Joseph Smith?

"Oh! just as well as one could very well; he has worked for me many a time, and been about my place a great deal. He stopped with me many a time, when through here, after they went west to Kirtland; he was always a gentleman when about my place."

What did you know about his finding that book, or the plates in the hill over here?

"He always claimed that he saw the angel and received the book; but I don't know any thing about it. Have seen it, but never read it as I know of; didn't care any thing about it."

Well; you seem to differ a little from a good many of the stories told about these people.

"I have told you just what I know about them, and you will have to go somewhere else for a different story."

Mr. Saunders giving us the directions to the house of Abel Chase, we next called upon him and ascertained the following:

Mr. Chase.—"I am sixty-seven years old. Knew the Smiths; the old man was a cooper. I was young and don't remember only general character. They were poorly educated, ignorant and superstitious; were kind of shifless, but would do a good day's work. They used to call Joe, 'Lobby Joe.' He got a singular looking stone, which was dug up out of my father's well; it belonged to my brother Willard, and he could never get it. His mother, old Mrs. Smith, got the stone from mother."

How do you know Joe ever had it?

"Oh, I don't know that; but my brother could never get it back."

Your sister had a stone she could look through and see things, so they have told us; Did you ever see that, Mr. Chase?

"Yes; I have seen it; but that was not the one that old Mrs. Smith got."

Well; could you see things through that?

"I could not; it was a dark looking stone; it was a peculiar stone."

Do you really think your sister could see things by looking through that stone, Mr. Chase?

"Well, she claimed too; and I must say there was something strange about it."

Where is your sister now?

"She is not living now: my brother Willard is dead, also. He would know more than I do about those things."

How did the stone look, you say Mrs. Smith got?

"I don't know; I never saw that."

How do you know she got it?

"They said she did; I was young, and don't remember myself."

Did you ever see the Smiths dig for money; or did you ever see the cave where they say they met at?

"No. I never saw them dig, myself; I never saw the cave."

Well; you were a young man then, how did it come you lived so near, and never saw them do these things?

"I was young, and never went where they were. Don't know anything about it but what I have heard. If you will see Mr. Guilbert, at Palmyra, he can tell you more about it than any person else; he knows it all,

and has been getting everything he could for years to publish against them; he was in with Tucker in getting out Tucker's work."

All right, Mr. Chase, we will see him this evening if possible. Good day, sir. Much obliged for the trouble.

"Oh! it is no trouble; I only wish I could tell you more."

Early in the evening we called upon Mr. John H. Gilbert, at his residence, and made known our desire for an interview, &c. He seemed quite free to give us all the information he had upon the subject, and said he had been for the past forty-five or fifty years doing all he could to find out what he could about the Smiths and Book of Mormon. He is a man seventy-nine years of age, and quite active even in this time of life.

What did you know about the Smiths, Mr. Gilbert?

"I knew nothing myself; have seen Joseph Smith a few times, but not acquainted with him. Saw Hyrum quite often. I am the party that set the type from the original manuscript for the Book of Mormon. They translated it in a cave. I would know that manuscript to-day if I should see it. The most of it was in Oliver Cowdery's handwriting. Some in Joseph's wife's; a small part though. Hyrum Smith always brought the manuscript to the office; he would have it under his coat, and all buttoned up as carefully as though it was so much gold. He said at the time it was translated from plates by the power of God, and they were very particular about it. We had a great deal of trouble with it. It was not punctuated at all. They did not know anything about punctuation, and we had to do that ourselves."

Well; did you change any part of it when you were setting the type?

"No, sir; we never changed it at all."

Why did you not change it and correct it?

"Because they would not allow us to; they were very particular about that. We never changed it in the least. Oh, well; there might have been one or two words that I changed the spelling of; I believe I did change the spelling of one, and perhaps two, but no more."

Did you set all of the type, or did some one help you?

"I did the whole of it myself, and helped to read the proof, too; there was no one who worked at that but myself. Did you ever see one of the first copies? I have one here that was never bound. Mr. Grandin, the printer, gave it to me. If you ever saw a Book of Mormon you will see that they changed it afterwards."

They did! Well, let us see your copy; that is a good point. How is it changed now?

"I will show you," (bringing out his copy).

"Here on the title page it says," (reading) "Joseph Smith, Jr, author and proprietor." Afterwards, in getting out other editions they left that out, and only claimed that Joseph Smith translated it."

Well, did they claim anything else than that he was the translator when they brought the manuscript to you?

"Oh, no; they claimed that he was translating it by means of some instruments he got at the same time he did the plates, and that the Lord helped him."

Was he educated, do you know?

"Oh, not at all then; but I understand that afterwards he made great advancement, and was quite a scholar and orator."

How do you account for the production of the Book of Mormon, Mr. Gilbert, then, if Joseph Smith was so illiterate?

"Well, that is the difficult question. It must have been from the Spaulding romance—you have heard of that, I suppose. The parties here then never could have been the authors of it, certainly. I have been for the last forty-five or fifty years trying to get the key to that thing; but we have never been able to make the connecting yet. For some years past I have been corresponding with a person in Salt Lake, by the name of Cobb, who is getting out a work against the Mormons; but we have never been able to find what we wanted."

If you could only connect Sidney Rigdon with Smith some way, you could get up a theory.

"Yes; that is just where the trouble lies; the manuscript was put in our hands in August, 1829, and all printed by March, 1830, and we can not find that Rigdon was ever about here, or in this State, until sometime in the Fall of 1830. But I think I have got a way out of the difficulty now. A fellow that used to be here, by the name of Saunders, Lorenzo Saunders, was back here some time ago, and I was asking him about it. At first he said he did not remember of ever seeing Rigdon until after 1830 sometime; but after studying it over a while, he said it seemed to him that one time he was over to Smiths, and that there was a stranger there he never saw before, and that they said it was Rigdon. I told him about Cobb, of Utah, and asked him if he would send Cobb his affidavit that he saw Rigdon before the book was published, if he (Cobb), would write to him; he finally said he would, and I wrote to Cobb about it, and gave Saunders' address, and after a long time, I got a letter from him, saying he had written three letters to Saunders, and could get no answer. I then sat down and wrote Saunders a letter myself, reminding him of his promise, and wrote to Cobb also about it; and after a long time Cobb wrote me again, that Saunders had written to him; but I have never learned how satisfactory it was, or whether he made the affidavit or not."

Is that Saunders a brother of the Saunders living down here, Orlando Saunders?

"Yes, sir; they are brothers."

Is he older or younger?

"Younger; about fifteen years younger."

Then he must have been quite young before the Book of Mormon was published?

"Yes, he was young."

This Saunders down here don't talk like a great many people; he seems to think the Smiths were very good people; we have been there to-day.

"Oh, I don't think the Smiths were as bad as people let on for. Now Tucker, in his work, told too many big things; nobody could believe his stories."

Did the Smiths ever dig for money?

"Yes; I can tell you where you can find persons who know all about that; can take you to the very place."

Can you? All right, give us their names.

"The Jackaway boys—two old bachelors, and their sister, an old maid, live together, right up the street going north, near the

north part of the town; they can tell you all about it, and show you the very places where they dug."

What will you take for your copy of the Book of Mormon; or will you sell it?

"Yes, I will sell it."

How much for it?

"I will take Five Hundred Dollars for it, and no less; I have known them to sell for more than that."

Well, I am not buying at those figures, thank you.

What kind of a man was Martin Harris?

"He was a very honest farmer, but very superstitious."

What was he before his name was connected with the Book of Mormon?

"Not anything, I believe; he was a kind of a skeptic."

What do you mean by his being superstitious? Was he religious?

"Well, I don't know about that; but he pretended to see things."

What do you think of the Book of Mormon, as a book; you are well posted in it?

"Oh, there is nothing taught in the book but what is good; there is no denying that; it is the claim of being from God that I strike at."

Well, is it any more wonderful than that God gave the Bible?

"No, not a bit; and there is a good deal more evidence to show that that is divine than there is for some of the books in the Bible. Why, it is all nonsense to think that Moses wrote some of the books attributed to him, in the Bible."

Then you don't believe the "fish story," either, Mr. Gilbert?

"No; nor that Jonah swallowed the whale."

How about Sampson catching the three hundred foxes, and the firebrands?

"Yes, that is a good one; you fellows will do."

Much obliged, Mr. Gilbert.

"You are quite welcome. I wish I could give you more than I have."

Acting upon Mr. Gilbert's advice, we at once called upon the Jackways, and found the older of the boys and the sister, ready to talk of what they knew. They had Tucker's work on the small table by, which they offered to sell us for three dollars, and then we could read for ourselves; but being quite familiar with its weaknesses, we declined to purchase at the price.

The conversation upon the main topic was as follows:—

What is your age?

"I will be sixty-six years old on my next birthday," said Mr. Jackway. (The lady did not answer).

How far did you live from town at the time the Smiths, and those of their comrades, were in this country?

"One half mile south of Palmyra."

Were you acquainted with Joseph Smith and his early followers?

"Yes, I knew them; seen them a many a time—old Joe and young Joe."

How far did you live from them?

"It was about a mile."

You know about their digging for money, so Mr. Gilbert said; he sent us to you?

"Oh, yes, I can show you the places now; there are three places over there where they dug."

Well, we want to see them. Did you help them dig?

"No, I never helped them."

Well, you saw them digging?

"No, I never saw them digging."

How do you know they dug the holes you refer to?

"I don't know they dug them; but the holes are there."

Did anybody else dig for money at that time there?

"I believe there were some others that dug; but I did not see them."

Do you know any of them?

"I only know one now; he lives up at Canandaigua."

(Mr. Jackway gave us the name, but for some cause we fail to find it in our notes).

What do you know about the Smiths' character?

"I don't know much about that."

Would they steal, get drunk, &c?

"Don't know anything about their stealing. Joe and his father got drunk once."

Where was that?

"It was in the hay field; Joe and his father wrestled, and Joe threw the old man down, and he cried."

What did he cry for?

"Because Joe was the best man I guess."

What did they drink to make them drunk?

"They drank cider."

Got drunk so they could not walk, on cider, did they?

"No; they could walk, but they cut up and acted funny."

Did you ever see them drink, or drunk, any other time?

"No; not as I remember."

What kind of a woman was the old lady Smith?

"I don't know; I never was at the house. She was kind in sickness."

Quite a number here in town, to day, have told us it was two and a half to three miles from Palmyra to where the Smiths lived; how is that?

"Yes; it was about three miles."

(How Jackway lived within half a mile of town and only a mile from them he did not explain).

Where was Joe when he was translating his book?

"At home; it was translated in the farmhouse."

Mr. Gilbert, across here, said it was done in a cave; now you don't agree? What does Tucker say? (reading Tucker).

"They all differ. Now, Tucker has a statement from Willard Chase in his book, and Chase said Tucker never called on him at all to find out what he knew."

Lady.—"Yes; I have heard Willard Chase say Tucker never even asked him for what he knew, and Chase lived next door to him, too. Chase is dead now."

Well; did you ever see Hulbert or Howe, that published works?

"Yes; Hulbert came around first, I believe, soon after the thing started, and they had gone to Kirtland, Ohio, trying to find things against them; and there have been a good many around trying to connect Sidney Rigdon with them."

What kind of men were Martin Harris and Oliver Cowdery?

"Harris was an industrious, honest man; lived north here, two miles. The Cowderys were as good as the general run of people. Have you seen Dr. Stafford? He lives at Rochester. His father, William Stafford, is the one that furnished the 'black sheep' Tucker tells about there."

He is? Well; do you know about that?

"No; only what Tucker says there."

Taking leave of the Jackways, in due time we called upon Dr. John Stafford, at Rochester, N. Y. He is now a retired physician, being too aged and infirm to practice. Answering a question as to the character of Joseph Smith, he said:

"He was a real clever, jovial boy. What Tucker said about them was false, absolutely. My father, William Stafford, was never connected with them in any way. The Smiths, with others, were digging for money before Joe got the plates. My father had a stone, which some thought they could look through, and old Mrs. Smith came there after it one day, but never got it. Saw them digging one time for money; (this was three or four years before the Book of Mormon was found), the Smiths and others. The old man and Hyrum were there, I think, but Joseph was not there. The neighbors used to claim Sally Chase could look at a stone she had, and see money. Willard Chase used to dig when she found where the money was. Don't know as any body ever found any money."

What was the character of Smith, as to his drinking?

"It was common then for everybody to drink, and to have drink in the field; one time Joe, while working for some one after he was married, drank too much boiled cider. He came in with his shirt torn; his wife felt bad about it, and when they went home, she put her shawl on him."

Had he been fighting and drunk?

"No; he had been scuffling with some of the boys. Never saw him fight; have known him to scuffle; would do a fair day's work if hired out to a man; but were poor managers."

What about that black sheep your father let them have?

"I have heard that story, but don't think my father was there at the time they say Smith got the sheep. I don't know anything about it."

You were living at home at the time, and it seems you ought to know if they got a sheep, or stole one, from your father?

"They never stole one, I am sure; they may have got one sometime."

Well, Doctor, you know pretty well whether that story is true or not, that Tucker tells. What do you think of it?

"I don't think it is true. I would have heard more about it, that is true. I lived a mile from Smiths; am seventy-six years old. They were peaceable among themselves. The old woman had a great deal of faith that their children were going to do something great. Joe was quite illiterate. After they began to have school at their house, he improved greatly."

Did they have school in their own house?

"Yes, sir; they had school in their house, and studied the Bible."

Who was their teacher?

"They did not have any teacher; they taught themselves."

Did you know Oliver Cowdery?

"Yes; he taught school on the Canandaigua road, where the stone school-house now stands; just three and a half miles south of Palmyra. Cowdery was a man of good character."

What do you know about Martin Harris?

"He was an honorable farmer; he was not very religious before the Book of Mormon was published. Don't know whether he was skeptical or visionary. Old Joe claimed he understood geology, and could tell all kinds of minerals; and one time, down at Manchester, in the grocery, the boys all got pretty full, and thought they would have some fun, and they fixed up a dose for him." (We omit the ingredients of the dose, because improper for publication).

If young Smith was as illiterate as you say, Doctor, how do you account for the Book of Mormon?

"Well, I can't; except that Sidney Rigdon was connected with them."

What makes you think he was connected with them?

"Because I can't account for the Book of Mormon any other way."

Was Rigdon ever around there before the Book of Mormon was published?

"No; not as we could ever find out. Sidney Rigdon was never there, that Hulburt, or Howe, or Tucker could find out."

Well; you have been looking out for the facts a long time, have you not, Doctor?

"Yes; I have been thinking and hearing about it for the last fifty years, and lived right among all their old neighbors there most of the time."

And no one has ever been able to trace the acquaintance of Rigdon and Smith, until after the Book of Mormon was published, and Rigdon proselyted by Pratt, in Ohio?

"Not that I know of."

Did you know the Pratts,—Parley or Orson Pratt?

"No; have heard of them."

Did you know David Whitmer?

No; he lived in Seneca county, New York?

Have you told now all you know about the Smiths and the Book of Mormon?

"All that I can recollect."

Here we bade the Doctor, whom we found to be quite a gentleman,—affable, and ready to converse,—good day."

During the time of making the interviews in Manchester, we accidentally met the Thomas H. Taylor, referred to by Mr. Booth in the interview with him. He is a Scotchman by birth, of advanced age, but very robust and active. Somewhat of the knock-down and drag-out style; is a public speaker and lecturer, and practices law to some extent. He claims to be one of the original parties with John Brown at Harper's Ferry—all through the fight there—and previous to the war of the rebellion, was engaged in piloting the darkey to Canada and freedom. He was a soldier throughout the war, and saw hard service. In religion he follows Col. Robert G. Ingersol. To our enquiries if he was acquainted with the Smiths, and the early settlers throughout that part, sometimes called Mormons, he said:

"Yes; I knew them very well; they were very nice men, too; the only trouble was they were ahead of the people; and the people, as in every such case turned out to abuse them, because they had the manhood to stand

for their own convictions. I have seen such work all through life, and when I was working with John Brown for the freedom of my fellow man, I often got in tight places; and if it had not been for Gerritt Smith, Wendell Phillips and some others, who gave me their influence and money, I don't know how I would ever got through."

What did the Smiths do that the people abused them so?

"They did not do any thing. Why! these rascals at one time took Joseph Smith and ducked him in the pond that you see over there, just because he preached what he believed and for nothing else. And if Jesus Christ had been there, they would have done the same to him. Now I don't believe like he did; but every man has a right to his religious opinions, and to advocate his views, too; if people don't like it, let them come out and meet him on the stand, and shew his error. Smith was always ready to exchange views with the best men they had."

Why didn't they like Smith?

"To tell the truth, there was something about him they could not understand; some way he knew more than they did, and it made them mad."

But a good many tell terrible stories, about them being low people, rogues, and liars, and such things. How is that?

"Oh! they are a set of d—d liars. I have had a home here, and been here, except when on business, all my life—ever since I came to this country, and I know these fellows; they make these lies on Smith, because they love a lie better than the truth. I can take you to a great many old settlers here who will substantiate what I say, and if you want to go, just come around to my place across the street there, and I'll go with you."

Well, that is very kind, Mr. Taylor, and fair; if we have time we will call around and give you a chance; but we are first going to see these fellows who, so rumor says, know so much against them.

"All right; but you will find they don't know anything against those men when you put them down to it; they could never sustain anything against Smith."

Do you think Smith ever got any plates out of the hill he claimed to?

"Yes; I rather think he did. Why not he find something as well as any body else. Right over here, in Illinois and Ohio, in mounds there, they have discovered copper plates since, with hieroglyphics all over them; and quite a number of the old settlers around here testified that Smith showed the plates to them—they were good, honest men, and what is the sense in saying they lied? Now, I never saw the Book of Mormon—don't know anything about it, nor care; and don't know as it was ever translated from the plates. You have heard about the Spaulding romance; and some claim that it is nothing but the books of the Bible that were rejected by the compilers of the Bible; but all this don't prove that Smith never got any plates."

Do you know Rev. Thorn, here in Manchester?

"The Presbyterian preacher?"

Yes, that is the one.

"I know him."

What kind of a fellow is he?

"Well, originally he was nothing. He got

some money, and went off to college a while, and came back a Presbyterian preacher. He knows just what he got there, and feels stuck up, and is now preaching for his bread and butter; and if they should take away his salary, he wouldn't last twenty-four hours."

We are much obliged, Mr. Taylor, for your kindness.

"You are welcome, and if you will drive back, I will go with you and show you persons who can tell you all about those people."

We thus left Mr. Taylor, but for want of time, could not then return and accept his kind offer to show us around; hope to be able to do so some time in the future.

These facts and interviews are presented to the readers of the *Herald* impartially—just as they occurred—the good and bad, side by side; and allowing for a possible mistake, or error, arising from a misapprehension, or mistake in taking notes, it can be relied upon as the opinion and gossip had about the Smith family and others, among their old neighbors. It will be remembered that all the parties interviewed are unbelievers in, and some bitter enemies to, the faith of the Saints; and it is not unreasonable to suppose that they all told the worst they knew. So we submit it to the readers without comment, with the expectation of sending each one of the parties interviewed a copy when published.

WM. H. KELLEY.

COLDWATER, Michigan, March, 1881.

Letter from D. P. Whitmer.

RICHMOND, Ray Co., Missouri,
March 29th, A. D., 1881.

ELDER JOSEPH SMITH, JR.,
Plano, Illinois:

Dear Sir:—Some time ago you requested my uncle, David Whitmer, Sr., to make a statement confirming his testimony as one of the three witnesses to the Book of Mormon, which you desired to publish. The time having arrived when he thought it became necessary for him to do so, and in same connection briefly to define his position. He has done so, and in connection with it has the great satisfaction of being endorsed by his old friends and neighbors, as to his being a man of the highest integrity, and of undoubted truth and veracity. He is willing for you to publish the same in your paper, feeling sure that you will do him the justice to publish the full statement, together with the indorsement of his standing, which you will no doubt regard as of much importance (to him at least) in that connection. Please answer, and will be glad to hear what you think of the matter. All that were asked signed his endorsement, and could have obtained many more, but did not deem it necessary.

Yours truly,

D. P. WHITMER.

DAVID WHITMER, SEN.,

Tested and Sustained.

He Denounces Polygamy and So-called Mormonism—Avows His Faith in Christ, and Confirms His Testimony as one of the

THREE WITNESSES TO THE BOOK OF MORMON.

His Integrity and Character Vindicated by Numerous old Citizens of High Standing, of Richmond, Ray County, Mo.

A PROCLAMATION.

Unto all Nations, Kindred, Tongues and People unto whom these presents shall come:

It having been represented by one John Murphy of Polo, Cadwell county, Missouri, that I, in a conversation with him last Summer, denied my testimony as one of the three witnesses to the "BOOK OF MORMON."

To the end, therefore, that he may understand me now, if he did not then; and that the world may know the truth, I wish now, standing as it were in the very sunset of life, and in the fear of God once for all, to make this public statement:

That I have never at any time denied that testimony or any part thereof, which has so long since been published with that Book, as one of the three witnesses. Those who know me best, well know that I have always adhered to that testimony. And that no man may be misled or doubt my present views in regard to the same, I do again affirm the truth of all of my statements, as then made and published.

"He that hath an ear to hear, let him hear;" it was no delusion! What is written is written—and he that readeth let him understand.

And that no one may be deceived or misled by this statement, I wish here to state that I do not indorse polygamy or spiritual wifeism. It is a great evil, shocking to the moral sense, and the more so because practiced in the name of religion. It is of man and not of God, and is especially forbidden in the Book of Mormon itself.

I do not indorse the change of the name of the Church, for as the wife takes the name of her husband, so should the Church of the Lamb of God take the name of its head, even Christ himself. It is the Church of Christ.

As to the High Priesthood Jesus Christ himself is the last great high priest, this too, after the order of Melchisedec, as I understand the Holy Scriptures.

Finally—I do not indorse any of the teachings of the so-called Mormons or Latter Day Saints, which are in conflict with the gospel of our Lord and Savior Jesus Christ, as taught in the Bible and Book of Mormon; for the same gospel is plainly taught in both of these books as I understand the word of God.

And if any man doubt, should he not carefully and honestly read and understand the same, before presuming to sit in judgment and

condemning the light which shineth in darkness, and showeth the way of eternal life as pointed out by the unerring hand of God.

In the spirit of Christ, who hath said: "Follow thou me, for I am the life, the light and the way," I submit this statement to the world. God in whom I trust being my judge as to the sincerity of my motives and the faith and hope that is in me of eternal life.

My sincere desire is that the world may be benefitted by this plain and simple statement of the truth.

And all the honor be to the Father, the Son, and the Holy Ghost, which is one God Amen!

DAVID WHITMER, SR.

RICHMOND, Mo., March 19th, 1881.

Testimonial of Citizens.

We, the undersigned citizens of Richmond, Ray county, Missouri, where David Whitmer, Sr., has resided since the year A. D. 1838, certify that we have been long and intimately acquainted with him and know him to be a man of the highest integrity, and of undoubted truth and veracity.

A. W. Doniphan,
G. W. Dunn, Judge of the Fifth Judicial Circuit.
T. D. Woodson, President of Ray Co., Savings Bank.

J. T. Child, editor of Conservator.
H. C. Garner, Cashier of Ray County Savings Bank.

W. A. Holman, County Treasurer.
J. S. Hughes, Banker, Richmond.
James Hughes, Banker, Richmond.
D. P. Whitmer, Attorney at Law.
Jas. W. Black, Attorney at Law.
L. C. Cantwell, Postmaster, Richmond.
George I. Wasson, Mayor.
Jas. A. Davis, County Collector.
C. J. Hughes, Probate Judge and Presiding Justice of Ray County Court.
George W. Trigg, County Clerk.
W. W. Mosby, M. D.
Thos. McGinnis, ex-Sheriff Ray county.
J. P. Quesenberry, Merchant.
W. R. Holman, Furniture Merchant.
Lewis Slaughter, Recorder of Deeds.
Geo. W. Buchanan, M. D.
A. K. Reyburn.
Given at Richmond, Mo., this March 19, A. D. 1881.

AN EXPLANATION.

From the *Conservator*, March 24, 1881.

Elsewhere we publish a letter from David Whitmer, Sr., an old and well known citizen of Ray, as well as an endorsement of his standing as a man signed by a number of the leading citizens of this community, in reply to some unwarranted aspersions made upon him.

There is no doubt that Mr. Whitmer, who was one of the three witnesses of the authenticity of the gold plates, from which he asserts that Joe Smith translated the Book of Mormon, (a fac simile of the characters he now has in his possession with the original records), is firmly convinced of its divine origin, and while he makes no efforts to obtrude his views or beliefs, he simply wants the world to know that so far as he is concerned there is no "variableness or shadow of turning." Having resided here for near a half of a century it is with no little pride that he points to his past

record with the consciousness that he has done nothing derogatory to his character as a citizen and a believer in the Son of Mary to warrant such an attack on him, come from what source it may, and now with the lilies of seventy-five winters crowning him like an aureole and his pilgrimage on earth well nigh ended, he reiterates his former statements and will leave futurity to solve the problem that he was but a passing witness of its fulfillment. His attacks on the vileness that has sprung up with the Utah Church must have a salutary effect upon those bigamists who have made adultery the corner stone in the edifice of their belief.

TESTIMONY

—OF—

KATHERINE SALISBURY.

STATE OF ILLINOIS, }
Kendall County. } ss.

I, Katherine Salisbury, being duly sworn, depose and say, that I am a resident of the State of Illinois, and have been for forty years last past; that I will be sixty-eight years of age, July 28th, 1881.

That I am a daughter of Joseph Smith, senior, and sister to Joseph Smith, Jr., the translator of the Book of Mormon. That at the time the said book was published, I was seventeen years of age; that at the time of the publication of said book, my brother, Joseph Smith, Jr., lived in the family of my father, in the town of Manchester, Ontario county, New York, and that he had, all of his life to this time made his home with the family.

That at the time, and for years prior thereto, I lived in and was a member of such family, and personally knowing to the things transacted in said family, and those who visited at my father's house, and the friends of the family, and the friends and acquaintances of my brother, Joseph Smith, Jr., who visited at or came to my father's house.

That prior to the latter part of the year A.D. 1830, there was no person who visited with, or was an acquaintance of, or called upon the said family, or any member thereof to my knowledge, by the name of Sidney Rigdon; nor was such person known to the family, or any member thereof, to my knowledge, until the last part of the year A.D. 1830, or the first part of the year 1831, and some time after the organization of the Church of Jesus Christ, by Joseph Smith, Jr., and several months after the publication of the Book of Mormon.

That I remember the time when Sidney Rigdon came to my father's place, and that it was after the removal of my father from Waterloo, N. Y. to Kirtland, Ohio. That this was in the year 1831, and some months after

the publication of the Book of Mormon, and fully one year after the Church was organized, as before stated herein.

That I make this statement, not on account of fear, favor, or hope of reward of and kind; but simply that the truth may be known with reference to said matter, and that the foregoing statements made by me are true, as I verily believe.

KATHERINE SALISBURY.

Sworn to before me, and subscribed in my presence, by the said Katherine Salisbury, this 15th day of April, A.D. 1881.

J. H. JENKS, Notary Public.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, June 1, 1881.

REMOVAL.

THE necessity for a removal of the business center from Plano, to some locality where a better opportunity for Zion to spread abroad and flourish has been frequently urged upon us; and a variety of opinions have been entertained and expressed in regard to the place most proper and suitable for the new business center to be established. Chicago and Nauvoo, Illinois; Stewartsville, Far West, St. Joseph and Independence, Missouri; and Council Bluffs, Iowa; have each been named, and the advantages of some of them have been urged upon our attention. Of these, Nauvoo and Independence seem to have been favorites, for reasons easily understood. The former was the resting place of the Saints after the removal from Missouri, and was the locality of the greatest prosperity the Church ever experienced in the life time of Joseph and Hyrum. The Beautiful City yet lives in the memory of many of the old-time Saints, and by them it is something more than a dream that the waste place will be rebuilt.

For similar reasons, with the additional favor cast by mention in the revelations, Independence is named, and by quite a large class too, who favor making a bold effort to enter in and occupy and rebuild where once the Saints dwelt, as one might say, within the gates.

Against both of these places there are strong objections that may be urged. To Nauvoo it may be objected: there is but poor connection with the business world, there being no direct railway to the city; the Mississippi lies between it and the C. B. & Q. Railway, across which there has not been for some years an absolutely reliable transit. There is not much chance for new citizens to get homes, with labor or business to maintain themselves and families. There are no public works, and no enterprise,—there is no good opportunity for the procuring of farming lands, without buying at high figures, already improved farms. There is almost nothing there to attract the Saints, and if the idea of its early settlement, and the possible prestige to be gained by its being again re-occupied by the people of God are separated from that beautiful spot, it would be among the last places in the three States of Missouri, Iowa, and Illinois that a halfway shrewd

man would locate a business center, such as is contemplated in our work.

Independence, Missouri, is not open to so many and so serious objections as Nauvoo. It is inland, away from the river, but is bountifully watered. It lies amid the everlasting hills, and is also "beautiful for location." There is more room there for incomers; but for every home bought and made the settler would need to pay all it was worth to get it. The country is not so thickly settled as in Hancock county, Illinois, though the city itself lies but twelve miles from Kansas City, a town of fifty-five thousand inhabitants. The old town is dilapidated and worn, going to decay. The prestige of the place is about like that of Nauvoo, advantage if for either, being with Independence. A direct command in regard to either place would at once remove all question and relieve all anxiety. In the absence of this, human wisdom must decide.

In the exercise of human wisdom men differ, some are wise, some wiser, some unwise. In this one question all are anxious, and but few decided. Those to whom the decision is left have agreed and chosen neither of the places named, but have selected Lamoni, Decatur county, Iowa, as the place for the new location. The building in Plano has been sold, and active operations are begun to build suitable offices to receive the presses and fixtures of the publishing department; and a vigorous effort will be made to infuse new life and energy into all the affairs of that branch of the work. The employees of the office will remove with it and makes homes among the Saints already assembled there. Efforts are already making for schools, and other public institutions. Let Zion flourish and spread abroad, shall be our motto in the new homes.

UTAH CHAPEL.

BRO. W. W. BLAIR writes from Salt Lake City, and sends word that the Mission in parts of Utah is progressing fairly. He expresses the will of the Elders there to push the presenting of the word as the Reorganized Church understands it, to the extent of their ability. Some disappointment is expressed by Bro. Blair and others that that the late Conference did not actively support the purchase of the lot adjoining the chapel foundation in the city of Salt Lake, that the foundation might be enlarged and the building completed. He expresses the opinion that the Church would do well for the cause at large, and for the work in Utah especially, if some of the property owned by it in Decatur county were sold, and the proceeds of such sale invested in the Utah Chapel; that it would be making the means now comparatively inactive, to be employed in directly aiding the work. There is some hundreds of dollars belonging to the Church, in lands and Order of Enoch stock that might be sold, and thus used to the great benefit of the Mission and the work. The Bishop might dispose of said property, and place the means at the disposal of the Utah Chapel Committee; but does not feel that he should so use the discretionary power vested in him, and will not so sell, unless directed to do so by the Conference. Bro. Blair recommended that some action to this end should be had by the late session of Conference; but no action was had on his recommendation.

The Utah Chapel has been long pending, and the brethren there feel that the measure has not

met the hearty and efficient support from the Saints in the east that the great need of the work demanded, and they may be right. The need of such a building in Salt Lake City, has been strenuously urged from time to time, by those who have had the Mission in charge; and Conference has shown the measure a degree of friendliness by resolutions, but no order to build such a house has been made to the Bishopric by the Church, with leave to raise and use means to that end. We seem to have admitted the necessity, but have failed to adequately provide for it. There are several, not members of the Church, in Utah, who would aid in the erection of the Chapel; but our brethren there feel ashamed to ask of, or accept from them such aid, when we further east, and in the Church, remain so passively opposed to it; and there is much ground for such shame. An old time axiom is, "The Lord helps them best who help themselves;" and our outside friends are of the same opinion. They do not reckon from our inability, but from our failure to attempt success; and from their standing point judge that we either do not comprehend the necessity and value of such a measure, or that we are not willing to make the sacrifices that we profess willingness to make to secure the success of it. At present writing we say nothing of either of these conclusions, whether right or wrong. We leave them to our readers. It has always been a potent argument, "what will others think of this?" and in this case it has great force. The Saints have been asked several times to aid the Chapel by personal donations; but this source of supply has not been productive of much results. A few only have responded, and it is perhaps fair to presume that all who felt that they could, had done what they deemed within their power; but it may be that others do not so leniently judge them. At all events the Chapel is not built, the need for such a building remains; and as ever before it ought to be built. The Saints in Salt Lake City can not well build it, and look for and ask for help.

Would it not be well that the Elders and all the Saints take the matter into advisement, and and see if it may not be wisdom to authorize the Bishop to do as suggested by Bro. Blair.

EDITORIAL ITEMS.

We publish in this issue three very interesting articles, a series of interviews with men about Manchester and Palmyra, who "knew all about Mormonism," the testimony of Elder D. Whitmer, and an affidavit of Sr. Katharine Salisbury, all containing information valuable to the Elders and Saints, give them a reading and a careful consideration.

Wanted a competent Druggist and Pharmacist, to take charge of and run a Drug Store in a small but growing town. Steady employment and fair wages will be guaranteed. A member of the Church preferred. For particulars address Joseph Smith, Box 50, Plano, Illinois. Also: A good Moulder, and a Machinist may find employment at Macon City, Missouri; Latter Day Saints preferred; and one may secure an interest in the works. Address "Golden Swan Machine Works, Macon City, Missouri.

"We are all well, and banging away at the walls of superstition, with fair prospects of success." So writes Bro. J. C. Clapp from Canyon City, Oregon,

Our correspondents must be patient during the absence of the Editor, who is in Decatur county, Iowa, on business connected with the Office and Church.

The is no provision in the Church Articles by which Priests, Teachers or Deacons may lay on hands, either in confirmation, or administering to the sick; but we see no reason why they may not pray for the recovery of the sick, and do what the law does not forbid. Indeed, we believe that even a member may and should pray with the sick; and more especially where Elders can not be called.

"The interest in the work still continues, with a good prospect of further additions soon." This is the "good news" Bro. John Smith sends from Fall River, Massachusetts.

A brother, Robert Jackson, writes from the Loupe River country, one hundred and twenty-five miles from any of the Saints, that by conversing with his neighbors, one has become interested and satisfied of the truth. He thinks to go to Omaha with him to unite with the Church there.

Bro. E. C. Brand wrote Bro. Blair from Lower Willow Creek, Montana, that the Saints of both that and Upper Willow, were rejoicing and having good meetings.

An excellent interest is being manifested in the region about Lamoni. Three were baptized at that place Sunday, the 15th. At Davis City, and other points, brethren Gurley, Thomas, Derry, Jones, and others are trying to speed the plow.

Sixteen buildings are in process of erection in Lamoni and its near vicinity. The frame work for Bro. H. A. Stebbins' house went on to the walls Wednesday, May 17th. Others are building in and near to the village.

In compliance with a resolution of the last Annual Conference, we insert in each HERALD and Advocate of this issue, a copy of the "Epistle of the Twelve and the Bishopic," in pamphlet form, that it may be the more easily preserved. With the next HERALD we will also issue a four page supplement, containing the itemized annual reports of the Bishop's Agents. This would have been sent with the last HERALD, but we were disappointed in getting type from Chicago to finish it in time. This is also issued by order of Conference.

We do not now recollect ever having expressed an opinion as to whether Jesus rose on the first or other day; nor does it matter. The fact of his having risen is the great and first thing in interest. If he rose, after having lain dead in the tomb, all that was promised to man by his victory over death, is obtainable. It frequently happens that men in the heat of controversy, lay undue stress on points of really minor importance, forgetting the weightier matters.

We are in receipt of a number of dreams, one of which only we publish. The rest we must decline at present, any way.

All letters, articles, communications, and questions on any and all subjects sent to us, and intended for the HERALD, must be accompanied by the writer's name. No anonymous article, the author of which is not known to the Editor, will be inserted; and no anonymous communications, questions, or letters will receive attention.

We have printed several hundred extra copies of this HERALD. Those wishing them to send to their friends, to remove a little prejudice, can procure them at the Office.

EXTRACTS FROM LETTERS.

Bro. C. M. Fulks, Weir, Kansas, writes:

"We are having better meetings, and feel considerably encouraged; am still hopeful of getting a church built, that we may have a place to meet, and also have a Sabbath School. May the Lord speed the time, is my earnest prayer."

Bro. R. H. Wight, writing from Battle Creek, Ida county, Iowa, says:

"We have just moved to this place, and as soon as we get settled, I shall lift a warning voice, and expect to organize a branch here soon."

Bro. Richard Ferris, of Oakland, California, in writing on the 13th of May, says:

"Brethren Rodger, Mills and Burton, have unitedly opened the gospel battery on Los Angeles, and propose to stay two or three weeks. Brethren Phillips and Carmichael hold a two days' meeting at San Benito, commencing next Sunday. We have been greatly strengthened in this branch by the coming of Bro. Price and family, who have located here. We are having peace and quiet here, and are hoping and laboring for the great cause, even the blessed gospel of our Lord and Savior Jesus Christ.

Bro. C. E. Pearson writes as follows, from Imlay, Michigan:

Myself and wife live two and a half miles south of Imlay City, eight miles to the nearest Saints. An Elder passing through would find a welcome at our house. Bro. C. Scott gave us a call, and preached twice. We would be glad for his return again.

We extract a few words from a late letter from Bro. Wm. Anderson, of Oakland, California:

"Our conference passed off pleasantly; a good representation from various parts; our preaching meetings were well attended, and I never have seen such an interest manifested here as at the present time, some five have lately united with us. We appreciate this pleasant smile of God, after passing through the trying ordeal of misrule, and do hope and pray such a system of tyranny and oppression may never again be inaugurated. There is yet much to do, or will be, before all the snarls are straightened. I have felt the power of God resting upon me of late in preaching, and now as I feel the spirit of liberty, I want to continue in the good work. Henry Morgan has returned from Central America, where he has been the past five years."

News Summary.

May 7th.—Bishop Sweetman, of Toronto, has given rise to considerable feeling among the Low Church Episcopalians by his endorsement of surplised choristers. The Low Church party, of course, regard this as exceedingly ritualistic, and they will will leave nothing undone to thwart Bishop Sweetman in the matter of the surplised choirs.

There is great want and misery in the State of Bolivia in consequence of the ravages of locusts on the cereals,—especially rice and Indian corn. The poorer classes of people are in a deplorable state.

A parcel of powder was exploded under the barracks at Chester, England, Thursday night. The damage done was trifling. The perpetrators are said to have been militiamen who had been punished.

During the year 1850 there were manufactured in the United States 1,460,837 tons of steel rails. This was the largest amount manufactured in any one year in the history of the country.

9th.—A steamer from Hong Kong arrived at San Francisco, with 1040 Chinese on board.

It has been decided in Montreal upon high authority that there are limitations to the right of free expression in the matter of epitaphs. The Orangemen of that city had erected a monument

to Thomas Lett Hackett, who was killed in the riot of July 12th, 1877, and had caused to be inscribed on the stone words to the effect that Hackett was "barbarously murdered by a Roman Catholic mob," etc. Objection was made to the inscription, and the offensive part has been effaced by the cemetery managers.

A step toward larger liberty has been taken by the Czar in announcing that hereafter his sanction of the laws passed by the Russian Senate will be required only in cases where the enactments are of special importance.

10th.—The Chicago Tribune, in speaking of Russia, says: As if the self-imposed misfortunes of Russia were not sufficiently numerous, a new trouble seems to have broken out, and in a new quarter. The Baltic Provinces on the German frontier, which hitherto have supported the Government and have furnished it with some of its ablest men, have never been suspected of Nihilism, but it has now appeared in a virulent form among the peasants. In Russia proper the peasants are scarcely tainted with Nihilism, but in the Baltic Provinces they are manifesting a determination in that direction. They are not only clamoring for possession of their lands, but they are openly and boldly agitating separation from Russia. Their papers denounce the Government. The students are forming themselves into Nihilistic societies, and in some cases it is stated that the clergy refuse to administer the oath of loyalty.

The Prohibition law in Kansas has gone into effect, and it is as radical as the most fanatical Prohibitionist could ask for. It absolutely forbids, under the most stringent penalties, the manufacture or disposal of any intoxicating liquor in that State. It not only affects the right of a man to drink it, but also prohibits the use of wine at the sacrament and its sale for medicinal purposes by druggists. The friends of the bill are prepared to enforce it, and have all the machinery in hand, while the opponents of the bill are equally determined to fight it.

The Jews in Padolia, Russia, have been maltreated, and troops have been sent to their protection.

11th.—A letter from a well-informed newspaper correspondent in Russia says of the persecution of the Jews: "It would be vain to attempt to describe the situation at Elizabethgrad. The town looks as if it had been devastated by a hurricane. Whole streets are literally razed. All the Jews' houses and shops have been sacked. Bonds have been stolen and destroyed. People hitherto well-off are beggars, with thousands of Jews homeless and subsisting on charity. Many were seriously wounded and several killed. The authorities have forbidden the opening of subscriptions for their relief."

The ukase in relation to peasants' rents in Russia, the terms of which have been settled, is expected to be issued in a few days. Gen. Melikoff and Dabaza have been its principal promoters. An experience of twenty years has shown that payments from peasants for land received at the time of the emancipation of the serfs brought much more benefit to the landed proprietors than to the peasants. In many cases these payments amount to more than the whole income capable of being derived from the land. The ukase will decree that proprietors and peasants may come to voluntary agreement for a complete transfer of the ownership to peasants until January 1st, 1883, when the period of obligatory transfer will begin.

Typhus fever and small pox show no sign of abatement in New York City. There are now sixty-three typhus fever and 156 small-pox patients in Blackwell's Island Hospital. During the past week fifty-nine new cases of small-pox and twenty-nine new cases of typhus fever were found in the city.

12th.—The Christian population of Koritscha, Macedonia, has risen against the Turks, on account of heavy taxation and abuses by the authorities. Some fighting has taken place, and a number of persons have been killed. The Christians were victorious.

The losses by the riot at Elizabethgrad, Russia, in which the Jews suffered terribly, is officially stated at 2,000,000 rubles, and private estimates make them much larger.

Germany, feeling that if the transfer of the

territory which Turkey agreed to cede to Greece is delayed, Greece will become troublesome again, and that the revolutionary and aggressive party in that country will obtain control, has suggested to the European Powers to urge Turkey to make the transfer as speedily as possible.

The anti Hebrew feeling in Southern Russia has taken a practical form. The Russians do not appear to hate the Jews so much as they love the Jews' property. The Austrian Consul at Kief informs his Government that, since the recent outbreaks against the Hebrews, their stores and dwellings have been pillaged by their Slavonic neighbors, while the Hebrews themselves have not been molested. Russian bigots are more practical than bigots usually are.

In consequence of disorders in Odessa, trade there and in that district is completely paralyzed. Serious disturbances occurred at Baker, in Caucasus, between Russians and Mussulmans, but the military restored order. The riot lasted for three days.

One of the heaviest hail-storms that have visited Montreal for many years occurred yesterday afternoon. The storm, which was accompanied by heavy peals of thunder and livid lightning, lasted about ten minutes. It was preceded and followed by heavy rain.

The little town of Crisfield, in the lower part of Maryland, is at present exercised over a singular sensation. The startling story is the death-bed confession to day of a dying woman, that she and her son, the latter recently deceased, were the murderers of a well known merchant near Crisfield about eighteen years ago, for which crime two negroes were convicted and hanged. She is dying with a cancer, and is said to be in great terror of meeting her Maker with so awful a crime upon her soul.

13th.—The Archbishop of Canterbury (Dr. Tait) has issued an address denouncing the English Liberation Society, which aims at the disestablishment of the English Church. He calls on all English churchmen to resist all attempts of this Society to the utmost extent. The appeal is a natural one, coming from the source it does. The Liberation Society, notwithstanding the loss of their leader Edward Miall, has been making strong headway, particularly in Scotland, the north of England, and in the north of Ireland, where the people are strongly opposed to Episcopacy. It is probable that the question of disestablishment will be an issue at the next general election in Great Britain, in which case Dr. Tait's cry of "the Church in danger" comes none too soon.

A telegram from Kief to day states that the whole Jewish quarter, known as Podal, had been burned. The damage done is 30,000,000 rubles. Crowds of refugee Jews are crossing the Austrian frontier at Podaulacszska.

14th.—The anti Jewish riots in southern Russia seem to have had the effect of utterly disorganizing society and business interests in some localities. Railroad traffic has been practically suspended in some places, as the mob will not permit engineers to work on trains carrying Jewish refugees. The houses of mechanics and the stores of traders were completely wrecked at many points, work of all kinds was suspended, and now there are several thousand persons, many of them rioters, dependent on charity to keep them from starving.

The Nihilist who was arrested a few days ago at St. Petersburg on the charge of complicity in the murder of the Czar turns out to be a Russian naval officer named Sukhanoff. It is charged against him that besides being concerned in the murder of the Czar he was concerned also in the Winter-Palace explosion, in planning the Little Garden mine, and in stealing a quantity of dynamite from the Government stores. On the whole, he is looked upon as quite a valuable capture.

A brutal negro came upon a little girl who had strayed from her parents on a picnicking ground in Alabama. He choked her to death, robbed the body of its jewelry, and was about throwing the body into a river when the father of the child came upon the scene and captured the murderer, and with the assistance of some others lynched him.

Lord Spencer, in reply to a question in the House of Lords last night, admitted that coercion

had not done as much for the maintenance of law and order in Ireland as was expected. There were, he said, seventy-two persons in prison under the act.

16th.—In excavating upon the block adjoining on the east the famous Indian cedar pole, at Morris, eighteen miles from Plano, there was excavated the skeleton of an Indian whose bones indicated that he must have been a giant. The fore arm was six inches longer than that of a person who would stand six feet high, and the other bones were proportional.

Reports from points in Ohio indicate that quite a severe storm crossed central and southern Ohio yesterday, uprooting trees, downing fences, unroofing houses, and damaging crops. There was some loss of life by lightning. In Dayton the loss was \$5,000, and was said to be the worst tornado since 1871.

Four persons were drowned in the Licking Reservoir, Ohio, consisting of Mr. Stough, his two children, and his sister. The wind and waves capsized the small skiff in which they were pleasuring. Mrs. Stough escaped.

17th.—A fire occurred on the Porto Bello road, near London, Sunday night, in which a father, mother, and four children were burned to death.

The steamer *Gresham*, while starting from New Orleans for Hamburg yesterday, loaded with 72,000 bushels of corn, struck her broadside against a barge, and soon afterwards sank. The vessel was valued at \$100,000; her cargo was insured for \$42,000.

An excursion boat on the St. Croix River ran on the rocks near Stillwater, Minnesota, yesterday, causing a number of passengers to be thrown overboard. Two of them were drowned. The accident is declared to have been wholly unavoidable, having been caused by a sudden gust of wind. Another river accident by which three persons, one man and two women, were drowned, is reported from Evansville, Indiana, and four persons were drowned near Newark, Ohio.

The *Mark Lane Express* says that the dry, harsh winds of last week have greatly retarded the growth of the English grain crops. Spring wheat will be almost a failure, and on the whole the season is the latest on record. Following three bad seasons, the prospect is not very encouraging to the British farmers.

There were three hundred and sixty-one deaths in Chicago, last week, according to the report of the Registrar of Vital Statistics, while the week previous the deaths aggregated three hundred, being an increase of sixty-one. In 1880, for the corresponding week, the deaths were but one hundred and seventy-eight, and in the same period of 1879 but one hundred and thirty-eight. One of the most startling things to be noticed in the above is the fact that two hundred and thirty children under five years fell victims to various maladies. From infantile convulsions and nervous diseases among children there were seventy-six deaths. A part of the result is explained by the fact that Sunday a week ago was a very hot day. Many mothers who were nursing infants at the breast took out their children, and their milk became overheated. As an evidence of this, the greatest mortality among infants was apparent on Tuesday and Wednesday last. Mothers should not nurse their children while overheated and immediately after great physical exertion. The heated milk causes cholera-infantum and kindred diseases.

The business community at Cracow, Russia, have been warned from Warsaw not to send Jewish travelers thither. Placards have been posted at all the street corners inviting the Christians to attack the Jews. Many refugee Jews have crossed the frontier in consequence of the anti Jewish outbreak Saturday at Kuminiee.

A tube containing dynamite or gun cotton, with a fuse attached, was thrown into the doorway of the Central Police Station at Liverpool at midnight last night. A loud explosion followed, and many windows were broken. Nobody was hurt.

We have received the sad intelligence of the drowning of two little boys at Lamoni, Iowa. It appears that after school had let out in the afternoon, they had gone in swimming, in a pond three-fourths of a mile north-east of town. They were both about ten years old. One was Alynah Todd,

son of Sr. Todd, the other was Harry Cunningham, son of Mr. Cunningham, wagon-maker, of Lamoni. Bro. Joseph preached the funeral sermon of the former, and Bro. Stebbins that of the latter.

18th.—Plots and rumors of plots continue to frighten the Czar and his proteges and supporters. Yesterday a mine containing thirty-seven pounds of gunpowder was discovered under a stone bridge leading to a steamboat landing. Two Lieutenants of the navy suspected of Nihilistic proclivities were arrested at Cronstadt on the charge of stealing dynamite from the Government stores; and, finally, the Nihilists have issued a proclamation declaring war to the bitter end on the Czar. The prospect is not pleasant for the Russian monarch and his friends.

Anti-Jewish outbreaks are still the order of the day in Southern Russia. Yesterday there were revolts at Smela, Kieff, and Odessa. At the latter place the houses of several Hebrew residents were wrecked, and at Tartovo a Jew was thrown into the flames of a burning building. The authorities seem to be utterly unable to suppress these outrages. Perhaps they do not try very hard.

The plague which broke out some time ago in Mesopotamia is committing frightful ravages. Since May 2d there have been twenty-six deaths per day, and the inhabitants have been obliged to leave the cities and camp in the open plains in order to escape the dreaded pestilence. The health authorities are doing all in their power to check the ravages of the plague.

A destructive fire broke out at Nashville, Tenn., yesterday, which caused the destruction of half a million dollars' worth of property, and for a time threatened the destruction of the whole city. The Noel House, the offices of the Western Union Telegraph Company, and a large number of warehouses, about half of four blocks in all, were reduced to ashes.

19th.—The London *Standard*, next to the *Pall Mall Gazette* the most scholarly of the London dailies, has a scathing review of the work of the New Testament revisers. It charges that they have sought rather to meet the views of the critics than those of the public; that they have been entirely forgetful of the effect which associations have given to certain passages, and have mended their grammatical construction in such a way as to destroy to a great extent that effect. The reviser says that "moods and tenses have been shifted around to satisfy the pedants as to the syntactical symmetry of the sentences," while other sentences have been robbed of all their true value by being "tortured and crucified" so as to accord with the ideas of the hypercritical grammarians. The Lord's Prayer and St. Paul's praise of charity, says the critic, have been changed and mutilated by the revisers in an attempt "to harmonize with self-opinionated scholarship regulated by a doubtful standard of taste, and accepted by a motley combination of theologians and Professors." The *Standard* reviewer is evidently a churchman who feels keenly on the subject. His article is likely to create a sensation.

Three fishing boats were capsized at the mouth of the Columbia River off the coast of Oregon yesterday, and all the occupants were drowned.

During the first four days of this week 9,200 immigrants have arrived at Castle Garden, and 41,611 have arrived so far this month.

The army worm has made its appearance in the vicinity of Watertown, New York, and is causing great destruction to all kinds of vegetation. Its ravages are said to extend all over Northern New York.

Three children were drowned while boating on Coon River, Iowa. The row lock caught in a snag, and the current upset the boat.

A telegram from Woloszka, on the Prussian frontier, reports that the Jews there have been attacked by the populace and all their houses destroyed. Three hundred and thirty families were rendered homeless and fled into Galacia.

A demonstration against the new Italian Ministry took place yesterday at Milan. The troops charged the people, and several persons were wounded.

20th.—Four hundred thousand copies of the revised New Testament are locked up in the store of Messrs Nelson & Co., New York. The new edition

has been guarded with great zeal. The consignment arrived from England, last Sunday, and only two or three of the most trusted employes of the firm have had access to the books. The entire lot has already been disposed of to retailers, to whom the Testament will be delivered after four o'clock this morning.

The Kurdish Chief Obridullah has taken to his native heath once more, and with him have gone some 20,000 Kurds. He is preparing another invasion of Persia. The Shah objects, and has called on the Sultan to suppress Obridullah.

A brute named McPheeters, who resided in Indiana, so ill-treated his wife that she had to leave him and go to live with her mother. He went to the mother's house, killed his wife while she held her infant child in her arms, killed her sister, and then ended his own worthless life.

Correspondence.

SANTA ANA, Los Angeles Co., Cal.,
May 4th, 1881.

Bro. Joseph Smith:—Our conference—a quiet, peaceable one—has just closed. Saints and friends from San Bernardino, this county, Ventura county, and Santa Barbara county, were present. We met with the Laguna Saints Friday evening, the eve of our conference, and had an excellent prayer meeting—receiving counsel, encouragement and confirmation of our faith and hope, through the gifts of the Spirit. Saturday we attended to business—preaching in the evening. Sunday morning and evening preaching by Brn. Glaud Rodger and D. S. Mills; of course we had an excellent afternoon sacrament and fellowship meeting; also confirmation of Bro. David Landers, baptized by Bro. John Houk in Santa Maria. No Elder living near there, he traveled about 225 miles to attend conference, and receive the gift of the Holy Ghost by laying on of hands.

Monday forenoon we finished the business, and then most all of us started for our homes—generally well pleased with our meeting; and with renewed determination to assist in the great latter day work. On Monday we presented the matter of going into Los Angeles City—its opportunities—present opening and needs, and in ten minutes after the proposition was fairly made in reference to money wanted, we had \$72.50 laid on the stand—mostly in cash; some few not having money with them, will pay hereafter. I assure you, Bro. Joseph, I felt very thankful and grateful to our Master, and the brethren for their promptness and assistance in this matter, for I have for some time been looking for this; and now we earnestly desire your prayers for us. Brn. Mills and Rodger will be our guns in laying siege to this city,—of course we will help all we possibly can. The Adventists have been breaking down prejudice some, as they have been holding tent meetings for several weeks, and we think now is the time. San Buena Ventura town is all ready also; and if possible I will move the army and battery right up there from Los Angeles City, taking possession of a few out posts by the way.

"Their King is Christ, their armor truth,
The word of God their sword,
Their shield the power of mighty faith,
Their general is the Lord."

How glorious to live in such a day and hour, and to fight in such a cause, with such "noble ones" chosen before the world was. Oh, may we all continue faithful until "the conflict" ended, vict'ry won," then "hail! King Imanuel."

Yours in Christ,

JOS. F. BURTON.

CAMBRIDGE, IOWA, May 6th, 1881.

Editor *Saints' Herald*:—In your issue of the 1st inst., there is a correction by Elder N. Stamm, to the effect that the Des Moines branch needed a spiritual man to preside over it. The writer of this was presiding elder of said branch at that time; and this I hope will suffice for an apology for appearing upon so delicate a subject. Even were it true that the branch was without "a spiritual man to preside," inasmuch as the will of the branch had been done, whether wise or unwise, the inuendo made is disrespectful and uncourteous unto the branch and its presiding

officer. It is a queer way to exhibit "the milk of human kindness," and that "charity which covereth a multitude of sins." Can brethren expect to enjoy the good will of those whom, without cause, they seek to becloud? It would be well for Elders in particular, before passing judgment of the spirituality of others, first to get the Spirit themselves; ever remembering that its fruits are "love, joy and peace," and that wisdom is a special gift, dearly to be prized. Evenness and consistency of action are necessary to insure personal acceptability and success. Good results are often defeated by the whimsical and childish conduct of Elders who love the cause of Christ. Not professing to be perfect, nor free from human weakness, nor to have at all times richly of the Spirit; but professing to love the cause of truth and its friends.

I am yours,

T. E. LLOYD.

GOSPEL SWAMP, California,
May 4th, 1881.

Bro. Joseph:—We have just closed a conference of three days' duration, during which time we enjoyed ourselves—the good Spirit helping us; and the many testimonies borne, confirmed our faith that the good Lord was with this people. We had much good instruction from the president of the district, Bro. J. F. Burton, and our friend and brother, D. S. Mills. I am happy to say he feels well—improving in bodily health, and strong in spiritual faith and hope. May his days be long and useful, a champion for the truth. I have been over the greatest part of this district, and find things generally on the move for the better. Confidence on the increase, and former troubles passing away. Many openings for preaching, though laborers are few. Bro. Burton is an agreeable companion; humble as a child, and full of zeal for the Master's cause; generally liked as a pleasant preacher, and his administrations greatly blest. I expect to travel with him this summer if not called some where else.

We have heard nothing from the eastern Conference, but expect you had a good time. We felt interested, but far off, and could only remember the day and the hour, and pray the Lord of the harvest that his favor might shine upon you, for year after year the importance of the work increases, and a united effort more needed. We are sorry we can do so little, but hope wisdom will be found in what we do, or try to do, that our labor in the great end may not be counted unprofitable, and we meet the loss. I am impressed more and more that the character formed here will meet the like glory in the far beyond (if any at all). I fear and tremble, and humbly pray for strength to meet future events.

Ever praying for the prosperity of the work, and the welfare of yourself and family, I remain your brother in Christ,

GLAUD RODGER.

PORTLAND, IOWA, May 14th, 1881.

Bro. Joseph Smith:—Mary Jane Warnock died at her father's residence in Farmington, Iowa, in the night of the 10th inst., and was found in the morning of 11th. She and her sister and cousin slept in the same room. After the two sisters had got into bed, and the cousin in a cot, the lamp having been put out, Mary J. complained of the heat. Her sister Susan, arose, and got a fan, and gave it to her. She commenced fanning herself, and Susan then got into a spare bed that was in the room. They went to sleep, and in the morning, when the cousin awoke, she went to the bed where Mary Jane was, and found she was asleep in Jesus, with the fan in her hand—the fan partly over her face.

She had been usually well the day before her death. The last act before she got into bed was to retire to a private part of the room, and was in prayer for some time, which had been her custom for years—so her mother informed me. I went to the house in a short time after it was known of her death, as I was in Farmington at the time. It was a sad scene; but what could I say, but to repeat Paul's instruction, "To weep not as those that have no hope."

The funeral services were at the Saints Church on the 12th, at 3 p.m. I spoke from the above

quotation of Paul's. The Lord blessed me, and we were much comforted. The hearts of the aged parents, and sister, a brother, and friends were greatly comforted by the many promises of the Lord, concerning those that sleep in Jesus; and by the sweet communion of the Holy Spirit bringing solace to the mind, and comfort to the sad heart. She was born September, 1837. She was baptized in Canada, on February 28th, 1864.

Had meeting at this place last evening, and to have meeting this evening, to-morrow, (Sunday), and to continue as wisdom may direct. My health is improving; thanks to my Heavenly Father for the same.

Yours in the one faith,

JOHN H. LAKE.

ALLEGHENY CITY, Pennsylvania,
May 6th, 1881.

Bro. Joseph.—I feel it a duty to inform you of the progress of the work in this part of the vineyard. I was appointed by district conference to labor in the north-western part of this district six months since, and have attended to that duty. I first visited Crawford county, Pa., where I found a few old time Saints, whose desire is to see the spread of the work. I will here mention the names of Bro. Elisur Tyler and I. G. Holman, who have the work at heart; but the surroundings of Bro. I. G. Holman are such that prevents him at the present time from taking an active part in it; Sister Holman's great desire is to see the work prosper and souls saved. Sister Tyler is a very faithful woman; would to God the Church was filled with such noble women as I found them. I must not forget to mention mother Holman, who is in her eighty-fourth year of age, who showed me her Patriarchal blessing, which she received under the hands of Father Smith in Kirtland, I believe in 1837. Her great delight is in speaking of the latter day work. I hope and trust the day is not far distant when a branch of the Church will be organized in this section. I first preached in the Tyler school-house. I gave six lectures on different subjects. There had been no preaching in this section for six years, and very good attention was had. The minds of the people are very much prejudiced against us, on account of the Salt Lake Mormons' doctrine of polygamy; besides there is a great deal of Spiritualism, Liberal League and Universalism, and other isms.

I visited this place again on the 18th of March. It was at this second visit I learned the character of the people; and therefore, was better prepared to battle with their prejudices, and present our claims, showing the Reorganization did not endorse any of the Salt Lake views in regard to the doctrine of polygamy and other kindred doctrines. I read from our standard works: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;" also on page 330, on marriage. Also read from Book of Mormon: "Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord; and again, for there shall not any man among you have save it be one wife, and concubines he shall have none, for I the Lord God, delighteth in the chastity of woman." I also read an extract from the General Conference Minutes of 1870, where a committee was appointed to draft a Memorial to Congress, in which was an epitome of our faith, and giving the names of the committee who drew it up, which Memorial was duly sent in behalf of the Reorganization; it being addressed to their Excellencies the President, Vice President and the Honorable Senate and House of Representatives of the United States in Congress assembled; setting forth that the true Church of Jesus Christ of Latter Day Saints was a pure monogamic church in its origin and in its laws and sacred books. That this Memorial was presented to the Senate by Senator Trumbull of Illinois, and referred to the committee, on Territories. By taking this course, it has had a good effect. I was told by those who attended our preaching, I had moved a great deal of prejudice from their minds. They are now investigating our doctrine. I preached four times in the Disciples Church, and as the report was also among them in reference to our connection with the Salt Lake Mormons, I took the same

course in referring them to our works, and also to the Memorial. I believe the word is sown in some of their hearts, that will ultimately be watered.

I left here on the 11th of April for Church Hill, Ohio, where I spent four weeks, and I am happy to say it is in a very different condition now than when I visited it. It had a name to live; and was spiritually dead. Thank the Lord my visit proved a success. At that time it was in a disorganized condition, the members allege it had not been visited by the district officer for near five years, and of which they complained very much. They have reorganized the branch, by electing Elder W. O. Williams president, and ordaining Bro. David Strachan a Priest, and Thomas Evans a Teacher, and Thomas Frew a Deacon. These are faithful men, and seem determined by the help of the Lord, to do their duty. The members of the branch seem to be united to the same end.

On April 30th I visited the Mansfield Valley Branch, and on Sabbath May 1st, I had another opportunity of preaching by invitation in the Disciples Church in the morning; they also invited me to preach again in the evening, which I did. In the afternoon preached to the Saints, and blessed one child. I am satisfied I have done my duty in all my visitations, and hope that God will bless the word, that it may take root in the hearts of those who heard, to his honor and his glory, is my prayer.

Yours in the truth,

JOSEPH PARSONS.

BOEGER'S STORE, Osage Co., Mo.,
May 17th, 1881.

Bro. Joseph.—I came here from Carrollton, Illinois, last Fall, and I found prejudice very high; but I have done a good deal of talking, distributed several old *Heralds*, loaned out the Book of Mormon, and now there are many who say that if we are the people we profess to be, that we are without doubt the children of light. I will begin a series of lectures next Sunday, that I think will result in the baptism of several; but the work is the Lord's. May he carry it on to his name's honor and glory. I want an Elder to come to my assistance, (as I am only a Priest), and I think we can, with God's help, do some good here, for there is much interest excited now in the people. I want the prayers of all Saints.

I remain your brother in Christ,

J. M. LISENBEE.

MAGNOLIA, HARRISON Co., Iowa,
May 17th, 1881.

Editor Herald; Dear Brother.—It is some time since I appeared in the pages of the *Herald*, not because I have not written; but probably because of miscarriage during the severe winter; or perhaps because my effusions were considered unsuited for publication. However, I try again. I am trying to contribute my mite of labor to build up the kingdom of God, in the Little Sioux District. The Winter and Spring have thus far been a hindrance to my doing all that I would like to do. Where I have labored I have had good attention, and some interest has seemed to be manifested; and I am persuaded that the people have a clearer view of our faith, and are less prejudiced than they were. I can not say that the work in this district is as prosperous as it might be; but I believe that officers and members, generally, are trying to do the will of God. The severe Winter has hindered the Saints, who live far from meeting places, from attending. The late Spring is demanding all their time in the week for work on their farms, and frequent rains prevent their traveling to meetings on Sundays; hence attendance is not so good as it otherwise would be.

In this branch, I am happy to say, we have a good Sabbath School; Elder P. Cadwell, superintendent, and Elder Minturn, assistant superintendent. Bro. Cadwell, living six miles away, tried hard to be excused; but children, appreciating his labors in the past, were not willing to excuse him. It is pleasant to labor when we know we have the entire confidence of those for whom we labor. God bless the Sabbath School! I wish every branch would establish one, and sustain it, and thus furnish nurseries for the Church. Let

all the young men and women take hold, and help in the good work. It will help fit the young men for the active ministry, by forming a more thorough acquaintance with God's word; and the young women will prepare themselves for greater usefulness in the cause of the truth. Nor should the older Saints think it beneath them to train the infant mind in the knowledge of God. The Sabbath School is God's nursery for his Church.

I still love the gospel; it is to me the "pearl of great price;" but I can not say that I am yet fully in harmony with it. My nature seems harder to subdue than many whom I meet. My life has been one continual struggle with myself, and yet the victory is not complete; but by God's help I will still try, and wherein I lack, I will trust in Christ's glorious merits to make up the deficiency, when I have done all I can. I need stronger faith, greater patience, a purer zeal, a holier love, higher knowledge, greater wisdom, and a better understanding of my own nature and God's boundless love. I do not feel like shirking my duty, or shrinking from any trials that the Master may lay before me; but I want to know that he requires it. I am not altogether in harmony with some of the rulings of the late Conference on Representation. I think a wrong is done; but I can not believe it intentional; I shall speak when the time comes, perhaps. I firmly believe, however, that God will permit no great wrong to endure to the destruction of his cause, and rest in the assurance that right will conquer.

I heartily approve your sentiments on the General Assembly question, and thank God for the noble utterances; but I can not, as yet, endorse all your views on "Representation." Yet I want to be found in harmony with all of my brethren, if I can be so, and also be in harmony with God. I still feel I am the Lord's, and at his service; and I pray that greater harmony will abound among all his children. If we can only be one with him, we shall certainly be one with each other.

May God bless all his quorums, and every individual thereof, and also all his Saints everywhere. And may his guidance forever be with you, and your Council, is the earnest, humble prayer of,

CHARLES DERRY.

STOCKDALE, Wilson Co., Texas,
May 7th, 1881.

Bro. Joseph. I have been for some time impressed with the duty of penning a few lines, on the condition of the Church at this place, organized by Bro. Bays, with twenty-four members. By the removal of some by death, others moving from our midst, leaving only seven members, myself being the only officer, left in the church, seemingly leaving me in a helpless condition to effect much good. By letter through the *Herald* from Bro. Heman C. Smith, at Oak Island, a distance of about sixty miles, we were very much in hopes he would give us a call. He has failed as yet; and as we learn through the *Herald* that Bro. Smith is assigned to Texas Mission, we very much desire a visit from him; being satisfied some good can be effected. While there has been a great deal of opposition, we feel thankful to say there are some honest hearts searching for truth. We think some will obey when an opportunity presents itself. As one of the weakest, yet anxiously desiring the prosperity of the work, and spread of the gospel, is ever my prayer,

J. A. CURRIE.

PITTSFIELD, Ill., May 6th, 1881.

Bro. J. Smith.—I have had a poor time of it for five weeks past. Neuralgia, very severe, in face, neck and head. I was threatened one night, fore part last month, with paralysis. Just upon recovery from that shock, I was taken last Sunday morning at about two o'clock, with severe pain in pit of the stomach, which grew worse, and lasted for about seven hours. Hot remedies were applied and given, externally and internally, but to no avail; when applications would be operating, my stomach would turn like unto a stone. I was administered to; finally a physician was sent for. I received relief. Toward the latter part of the suffering, I evi-

dently was struck with death. My hands and arms up to elbows, were lifeless; feet and legs, toward knees were the same; all pain left, and for a few moments I knew nothing. For two days previous to this, the words of P. Bliss' last hymn were continually passing through my mind:

"I know not what awaits me,
God kindly veils my eyes,
I had rather walk in the dark with God,
Than go alone in the light."

I was so prostrated, that yesterday was the first day I came down stairs since Sunday. Today I am feeling weakly.

The Saints here have treated me with the utmost respect, and have assiduously cared for me.
J. F. McDOWELL.

LEHI, Utah, May 10th, 1881.

Bro. Joseph Smith:—Returned yesterday from Camp Floyd, (Fairfield), where Bro. Wm. Gibson and I went last Saturday. We held four meetings and Bro. Gibson-baptized two. Many more are believing, and some say they will unite with us soon. Among these are some who have lived among the Utah Mormons for the past twenty-four years; but could never believe in the latter day work till now. Old Bro. William Carson, father-in-law of J. Rob. Walker of Walker Bros., says our work is true, and that the recognizes in our work the voice of the good shepherd. He was one of those driven out from Independence, Mo., in 1833. He remembers Bro. Edward Larky and others in the Reorganization. The Lord helps us mightily by his Spirit. Bro. A. T. Christensen is to settle his family in Salt Lake City, and this will enable me to visit different parts of the mission more readily, as he can preach for them in the city on Sundays. We felt discouraged when we learned that our recommendations for this mission were not to a greater degree complied with by the late Annual Conference; but we are still encouraged by his Spirit, and shall press on to fulfill our mission the best we can. The Lord is at work in this Mission for good, whether our Conferences are sonscious of the fact or not. In Him we trust.

W. W. BLAIR.

DAVIS CITY, Decatur County, Iowa,
May 9th, 1881.

Dear Brethren in the Office:—Bro. Joseph was here yesterday and preached for us in the morning. Some that have been opposed to us heretofore, were constrained to say that his sermon was the best they ever heard. There seems to be an interest taken here of late, by some of the noble men of our place, and I can observe that the cause is brightening up in our midst. Bro. Zenas H. Gurley was here last night, and delivered a good discourse to a full house; had fair liberty and good attention. I hope there will be an awakening up in the work in every part of the world. Pray for one so weak as I.

Yours in the gospel,

T. J. BELL.

Conference Minutes.

FLORIDA DISTRICT.

A conference for this district was held at Santa Rosa Branch, Santa Rosa county, Florida, April 2d, 3d and 4th, 1881. L. F. West, president; F. P. Scarciff, clerk *pro tem*.

Elders A. Kennedy, B. L. West, J. N. Hawkins, J. Calhoun, F. P. Scarciff, W. L. Booker (baptized 3) reported.

Branch Reports.—Pleasant View 11. Coldwater, same as last report. Santa Rosa 32; baptized 9. Hinote 15; no change.

L. F. West was sustained as president; J. McArthur, as clerk; and B. L. West as Bishop's Agent of this district. F. P. Scarciff was sustained as missionary in the South-East. A vote of thanks was offered to W. L. Booker for past labor in this district, and he was requested to devote as much time in the future as he could, to the work in Florida.

Whereas, the church at Black Water has been broken up, by the removal of most of the members,

and as the church building there is now of no advantage to the Church, and is not likely to be soon; and as accounts exist against the said church building, which we have not the means of paying; therefore, be it resolved, that a committee, consisting of A. Kennedy and W. W. Squires, be appointed to examine the propriety and practicability of selling the said house, and report to the next conference.

[Will Bro. E. Powell, also, please think about this matter, and talk to the Saints and friends in his section about it, and be prepared to advise us concerning it at next conference.—L. F. W.]

Sacrament and prayer meeting on the evening of the 2d. Preaching on the 3d, by W. L. Booker and F. P. Scarciff. Four were baptized and confirmed.

Adjourned to meet at Pleasant View Branch, at 10 a.m., August 6th, 1881.

ST. LOUIS DISTRICT.

This conference met at 1302 Broadway, St. Louis, Mo., April 3d and 4th, 1881. A. Reese, president; J. E. Betts and N. M. Cooke, clerks.

James Whitehead and Alex. H. Smith addressed the conference, giving good instruction.

2 p.m.—Abram Reese addressed the Saints upon the Lord's supper, after blessing of children and administering to the sick. Preaching in the evening by Alex. H. Smith.

Monday: Branch Reports.—St. Louis 189; died 1. Caseyville 41. Alton 25; removed by letter 1. Belleville 69; died 1, baptized 1. Alma 44; removed by letter 4. Gravois 53. Moselle 8. Cheltenham 29.

Reports.—Elders: W. Smith, W. Still, S. Blackie. Priests: H. Roberts and J. Houston.

The financial condition of the district was spoken of by several, and it was

Resolved, that whereas, our financial policy of the past in this district has not sustained the treasury of the Bishopric of the Church as we would like to see, neither has it supplied the wants of our traveling ministry as satisfactorily and as systematically as we think it ought to be done, it is hereby Resolved, that this conference urgently request that every member in this district will observe and adopt the following financial plan: That after paying the necessary donation of the expenses of the branch, that they pay to their respective presidents, or to the Bishop's Agent for this district, a monthly freewill offering as much as they are able, whether it be five cents or more, as the Lord may bless them in temporal things; to be used by the Bishop's Agent of the district in keeping with the instruction of the Bishop of the Church, that the necessary wants of the poor, and our traveling ministry may be supplied by our Bishop's Agent.

Adjourned to the first Sunday and Monday in July, [3d and 4th], 1881.

NORTHERN CALIFORNIA DISTRICT.

The semi-annual conference of the above district was held in the Saints' Hall, at Oakland, Cal., April 6th, 1881. John Carmichael, presiding; B. J. Phillips, assistant; T. J. Andrews, clerk.

Branch Reports.—Watsonville 44; 1 removed by letter. Santa Rosa 71; died 4. Oakland 39; baptized 1, removed 1. Lodi 9; removed 4. Stockton 45; received by letter 3. Sacramento 64; received by letter 2, baptized 3. San Francisco 31. Mount Diablo 14. San Benito 31. Jefferson 19. Nortonville 14. Uniontown 19.

Elders' Reports.—J. Carmichael, D. J. Phillips, G. S. Lincoln, A. Haws, I. B. Price, E. H. Webb, G. W. Harlow, O. Dinsdale, A. C. Bryan, T. J. Andrews, J. Roberts, J. Vernon and T. C. Cane. Priests' Reports.—P. Anderson, J. Nightingale, J. Blake, R. Ferris. Teachers' Reports.—Brn. Finnegan and C. Monk. Written Reports.—Elders D. Brown and W. W. Dawson.

Brn. A. Hawes, O. Dinsdale, and R. Ferris, committee appointed to audit Bishop's accounts, reported as having examined Bishop Roberts' accounts, and found them exactly corresponding with his report.—Accepted.

The committee appointed in the case of appeal by Lyman S. Hutchings against a decision of a Court of Elders reported as follows: "Having care-

fully heard all the available testimony in the case, do unanimously confirm said decision." Accepted.

Moved and carried that the Daisville Branch be dissolved, and its members be requested to associate themselves with the nearest branch.

Moved and carried, that this conference sustain for the next six months Bro. John Carmichael as president, D. J. Phillips as vice-president, and T. J. Andrews as clerk of this Northern District.

Resolved that this conference recommend to the churches of this district, the propriety of holding two days' meetings when practicable and not attended with too much expense; and that the first be held in Sacramento City, commencing April 30th.—Carried.

Moved and carried, that it be left discretionary with the president to appoint Elders to conduct the two day meetings.

This preamble and resolution was suggested and prepared by the signers as befitting the occasion:

Whereas, we as a body of believers in the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, have oftentimes been classed with the Mormon Church of Utah, without any discrimination:

Therefore, be it Resolved, that we as a body, are the only true and legitimate Church of Jesus Christ of Latter Day Saints, founded upon the foundation of the Apostles and Prophets, and possessing all the gifts and blessings of the gospel; believe, also, it is demanded of every citizen of this great nation to honor and obey its laws, and hold in high esteem the rights of all men, the privilege to worship God according to the dictates of their own conscience, provided their religious service does not conflict with the laws of the land.

Therefore be it further Resolved, that, Polygamy, Blood Atonement, and the worship of the Adam God, are not doctrines of this Church of Jesus Christ, neither have they ever been, but are innovations by the Utah leaders, and should not be tolerated nor believed in as true principles from God.

WILLIAM ANDERSON.

ALBERT HAWS.

During the Conference, alternately with its business, much preaching was done by Brn. Carmichael, E. H. Webb, J. C. Price and W. Anderson, during which was evidenced that the gospel fire is still glowing with them; and that its lucid, everlasting truths, are indelibly impressed upon their minds.

In the various reports was displayed the pleasant assurance that a sensible conviction of present active duty is impressed upon the mind, leading to the conclusion that a revival of the work can be reasonably expected.

From many points an awakening, earnest inquiry, after the work is reported. Public service has recommenced, especially in Oakland and San Francisco, where various circumstances are leading many to investigate that which they have never before considered.

One especial feature of the conference was to attend to its own duties, to the exclusion of all matters that strictly belong to the branches; with the earnest recommendation that all such be attended to there without disturbing conference with it, and that a proper discipline be exercised there; that those houses may be swept and garnished, and fully prepared to entertain those who may desire to enter there.

Adjourned to meet at Sacramento City, October 7th, 1881, at 10 a.m.

SOUTHERN CALIFORNIA DISTRICT.

Conference convened at Laguna Canon, Cal., April 30th, 1881. Bro. Joseph Burton was appointed to preside. He chose D. S. Mills and Gland Rodger to assist. N. W. Best, clerk.

Remarks were then made by Jos. Burton, Gland Rodger, D. S. Mills, and John Brush.

Elders D. S. Mills, Gland Rodger, J. F. Burton, H. Holt, J. Brush, P. M. Betts, H. Hemmenway, J. R. Jeffries, and P. Q. Farrer, reported. Priests J. Houk, A. W. Thompson, H. E. Goff, H. Ladd, D. Harris, J. Damron and N. W. Best reported. Teacher C. H. Best and Deacon E. J. French reported.

Branch Reports.—Santa Maria 15; removed by

letter 3, baptized 1. San Bernardino 286; no report the last conference. Newport 146; removed by letter 3, died 2, baptized 3. Laguna 22; baptized 2, received by letter 1.

Preaching in the evening by J. F. Burton, and on Sunday morning by Gland Rodger, and in the evening by D. S. Mills. Sacramento and testimony meeting in the afternoon.

Monday, 10 a.m.—Jos. F. Burton was sustained as president, N. W. Best as clerk, and R. Allen as Bishop's Agent for Southern California District. Resolved that we sustain Elders Gland Rodger and H. Holt in their labors in this district.

Resolved that we sustain Elder D. S. Mills to labor in this District all that his circumstances will permit; and especially that he open up the work in Los Angeles at once, and we will sustain him by our faith, prayers and means.

Resolved that persons having faith in God and in his Son Jesus Christ, having repented and been baptized for the remission of sins, and received the laying on of hands for confirmation, and for the gift of the Holy Ghost, (by proper authority), who continue to live uprightly, keeping themselves free from the vices and follies of the world, and leading a christian life, shall be received or retained in full fellowship in the Church, by the brethren in this district; and their belief or non-belief in other principles or portions of the books of the Church shall not be applied to them as a test of fellowship. And no one shall talk to the injury of any one because of belief or non-belief in these; neither shall any one talk to the detriment of the Church, or members thereof, because of belief or non-belief in any portions of the books or principles taught generally by the Church, other than those mentioned, until the General Assembly shall decide what shall be a test of fellowship in this matter. Nevertheless, in all questions brought before the Church, the books shall be the standard of authority by us.

The president then made a request for money to open up the work in the city of Los Angeles, and there was \$72.50 received on the grounds.

Adjourned to meet at San Bernardino, Cal., October 6th, 1881, at 10 o'clock a.m.

Miscellaneous.

NOTICE.

To the Saints in Michigan, Indiana, Ohio and Canada; Brethren:—It has pleased our heavenly Father, and the Conference, to continue me another term as a laborer among you, and in view of the good of the cause, I address you a few lines touching some things of importance, and for our immediate consideration.

By the experiences of the past, I trust that we are made wiser, and are better prepared thereby to enter upon present and future responsibilities that may claim our attention.

Whatever of errors we may have made, let us strive to avoid them in the future, and not belong to that class who live in the world but refuse to improve by experience.

I trust that the cordial good will, friendly relations, esteem and brotherly love that has hitherto existed among us as brethren, may abide and be increased; that our future relations and duties may be attended with increased happiness and benefit to each other and the cause that we feel so anxious to serve.

Whatever of strife, of envy, of jealousies, of undue ambition, of malice, or variance, or hatred, or any other thing that is contrary to the doctrine of God, that we have harbored or cherished in our hearts against others, let us examine ourselves and become divested of them at once, that we may walk circumspectly, as children of the light and of the day, blessed of God.

If there is anything lovely, of good report, of noble incentive, that will enlarge the feelings, elevate and embolden our aspirations for the spiritual, the useful, the heavenly—the beyond; or render us wiser and more acceptable here, let us think of these things; that we may be the spiritual house of Christ indeed, and not be filled with vain glory.

Our quota of constant laborers allotted us this Summer are unavoidably few. For this we are

sorry. Will the local laborers stir up their strength and diligence, and help to move the cause this Summer? Let us wake up and occupy upon our talents, whether few or many, and God will support the effort. He will soon call for recruits to take increased responsibilities and duties. Who will be diligent and faithful, that he may be trusted with greater obligations and honors?

By enactment of the Annual Conference, last session, a representative method of holding the General Conferences was adopted. It will be found in the minutes of the April Conference this year. It is now brought before the Saints throughout the world, for consideration and thought, with a view to its perfection and adoption. If they have something better, they should send it in; if they wish any changes in this, they should suggest them,—giving two months notice through the *Herald* previous to the convening of the Semi-Annual Conference, to be held at Council Bluffs, the first of September next.

The object of adopting this representative method is to secure the voice of the whole Church throughout the world in the General Conferences, which can only be done by representation; and prepare in time, against the possibility of those living at and adjacent to the place of holding the General Conference flocking together, and by reason of the superior numbers, and all local, controlling the Conference in their direct interests. *Examine the matter.*

Further. It will be noticed that representatives to the General Conference are to be selected by the District Conferences at their last sessions held previous to the holding of the General Conference; and those representatives must be, in number, in proportion to the number of branches and numerical strength of the respective districts. Make out a full list of names of members in each Branch, and report to the District Conference.

Think fast and act; for the District Conferences are at hand and there will be none others held until after the sitting of the Semi Annual Conference.

Attend in mass, or send delegates,—at all events send names, reports, and letters of instruction. Let officials especially, not neglect to report in person or by letter. We must appoint our representatives to the Semi-Annual Conference at our next District Conferences. **WAKE UP!!**

The Michigan District Conference will be held at Galien, Berrien county, Michigan, on the 25th and 26th of June, 1881. Send all communications to Wm. H. Kelley, or Seth M. Bass, in care of G. A. Blakeslee; addressed to Galien, Mich. Don't forget that G. A. Blakeslee is Bishop's Agent for the District.

The Southern Indiana and Canada Conference are appointed for the fore part of June. General officers will attend as many as possible. May the present year be productive of increased numerical strength and spirituality among the Saints. The blessing of God attend his people and work.

WM. H. KELLEY, in Charge of Mission.

CANADA CONFERENCE.

The London District conference will be held at Corinth, Ontario, on the 4th and 5th of June, 1881. Some of the branches are far behind in the matter of reports to District Secretary. Will all such see that all corrections, new names, losses, and other changes, with particulars in full, and oblige yours very truly.

SAMUEL BROWN, District Secretary.

Enquire for Brn. Berce and Pearson.

KENT AND ELGIN DISTRICT.

The conference of the Kent and Elgin District will be held in the Zone Branch, on June 11th, and 12th, 1881. All the officers and members are cordially invited to attend.

RICHARD COBURN, District Secretary.

CONDOLENCE.

The following resolutions of condolence were passed by the Zion's Hope Sunday-School, of Nebraska City, Nebraska, May 15th, 1881; and was ordered by the school to be spread upon the record, and that a copy of the same be forwarded to the *Herald* Office for publication.

Whereas, it hath pleased Almighty God to remove from our midst, by death, our beloved teacher and co-laborer, sister Ella E. Mott, on the 29th day of April, 1881; and

Whereas, we feel the great loss, and mourn for the companionship of the departed one, yet we bow most humbly to the will of our Father, and count our loss her gain; therefore be it

Resolved, that we hereby extend our heart felt sympathy to the bereaved parents and friends, and express our hope of meeting our sister in the better land.

J. W. WALDSMITH, Secretary of School.

ROCKY MOUNTAIN MISSION.

It has fallen to my lot to remain in charge of the Rocky Mountain Mission indefinitely; and as I am determined to prosecute the work here with vigor and persistency, I ask the Saints, and the friends of the Mission, to aid our little *Advocate*, by extending its circulation. All in arrears on subscription therefor are respectfully requested to pay without delay, and renew. Help for the *Advocate* is help for this Mission. It has reached and redeemed many noble souls. We shall seek to make it interesting and edifying in its line. We circulate many thousands as tracts free.

Remit to Joseph Smith, box 50, Plano, Kendall county, Illinois. W. W. BLAIR.

FIRST QUORUM OF ELDERS.

Items wanted of the First Quorum of Elders:

E. W. Tullidge: date of birth. Charles Williams and P. S. Wixom: date of birth and baptism. Wm. Woodward: date of birth. E. N. Ware: when ordained, where and by whom. Robert Lyle: when ordained. Jerome Ruby and J. M. Stubbard: when born and baptized; when, where and by whom ordained. Abraham Hendrickson: date of birth (day of month). Robert Warnock: when and where ordained. Gordon E. Deuel: when ordained (date of month). D. K. Dodson: when baptized (day of month). Eli Clothier: when baptized and ordained. S. V. Bailey, O. J. Bailey and Peter Devlin: when baptized. T. J. Adams: when born and baptized. T. J. Andrews, John Beaird and Joseph Boswall: when born. J. C. Bennett: when baptized. Elijah Cobb: date of birth; when, where and by whom ordained.—Andrew Hayer, Thomas Hougas, J. C. Jones, J. J. Kaster and Henry Kemp: date of birth and baptism. J. W. Mather: when baptized and ordained. Anthony Metcalf: Is he living? Henry M. Pomeroy: have no items at all. F. P. Scarcliff: when baptized. I. M. Smith: have no items. H. N. Snively: when baptized. George Thomas and James Thomas: when born.

J. R. BADHAM, Secretary.

SHENANDOAH, IOWA.

CHURCH LIBRARY.

We return thanks to the following brethren for gifts to the Church Library. To W. M. Sherril, Cook's Point, Texas, for "Watson's Prophetic Interpretations." To Jesse Ervin, Nebraska, for the "Life of Rev. James Y. McGinnes. To Milton Ervin, Nebraska, for "Night Scenes in the Bible." (illustrated). To R. M. Elvin, Nebraska City, Neb., for the "Bible not of Man: or the Argument for the Divine Origin of the Sacred Scriptures, drawn from the Scriptures themselves." And also Titcomb's Letters to Young People, Single and Married." The last four we received by the politeness of Bro. Elvin, during his visit to General Conference. JOHN SCOTT, Librarian.

NOTICE.

The Southern Indiana District Conference will be held at Union, Jefferson county, Indiana, June 11th and 12th, 1881. WM. H. KELLEY.

ADDRESSES.

W. W. Blair, Box 417, Salt Lake City, Utah.
Mark H. Forscutt, St. Joseph, Missouri.
Alexander H. Smith, box 179 Stewartsville, DeKalb co., Mo.
S. P. Sherrill, Oeanaville, Bell co., Texas.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.
Henry A. Stebbins, Church Secretary and Recorder, Lamoni, Decatur county, 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.

LAMBERT—May 8th, 1881, to Bro. and Sr. Joseph R. Lambert, at Dow City, Iowa, a daughter. Mother and child doing well.

DIED.

HILLIARD—At Jeffersonville, Wayne county, Illinois, May 13th, 1881, of puerperal fever, Amanda Elizabeth, wife of Bro. G. H. Hilliard, and daughter of Bro. T. P. Green. She was born October 24th, 1839, in Wayne county, Illinois. United with the Church, August 3d, 1867, under the ministration of Elder M. H. Forscutt. She lived a faithful, consistent life, and died in the full hope of a glorious resurrection. A husband and ten children, father, mother, brothers and sisters, and relatives, besides many friends are left to mourn her loss. She was a faithful wife and an affectionate mother.

TRUMAN.—At Moline, Illinois, April 18th, 1881, of water on the brain, Charley, son of Samuel and Jennie Truman, aged 15 months. "Suffer little children to come unto me, for of such is the kingdom of heaven."

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, Editor.

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, Editor.

REDUCTION IN PRICE.

Holy Scriptures:

Inspired Translation by Joseph Smith the Prophet. Sheep, or Library binding\$1 50 Imitation Morocco, gilt edges.....\$2 00 Morocco, full gilt finished and gilt edges.....\$2 50 New Testament, inspired edition.....75c

Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith.

In Cloth, full gilt finished, very handsome.....\$2 00 Postage extra, 20 cents. This book contains 827 pages, set in large and clear type, and printed on good paper. It is E. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete History of the Church up to 1880. Three very fine new steel engravings and fac simile of autographs of Joseph the Prophet and Emma, and of Joseph Smith, have been added to the book at great cost, and greatly enhances its value. Brethren, this is a book that will sell among your neighbors and friends of the Church, and to all who desire to keep themselves informed in matters of history, and is the cheapest book published by the Church.

Book of Mormon:

Roan, sprinkled edges.....\$1 25 Imitation Morocco, gilt edges.....\$1 50 Turkey Morocco, marbled edges.....\$1 75

The Saints' Harp—Hymn Book:

Roan, plain.....\$1 25 Imitation Morocco, marbled edges.....\$1 35 Imitation Morocco, gilt edges.....\$1 50

Doctrine and Covenants:

Sprinkled Sheep.....\$1 25 Morocco.....\$1 75

Joseph Smith the Prophet and his Progenitors:

Cloth.....75c. Leather.....\$1 35

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 covers.....50c 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

Sunday School Class Books, 10c. each.

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. 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. 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 cents 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.
No. 30. Origin of the Book of Mormon. 8 pages, 20 cents per dozen, \$1.30 per 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.

Licenses and Notices:

Elder's, Priest's, Teacher's, and Deacon's, License, per dozen.....12c
Blank Notices for Lectures, Preaching, and Two Days' Meetings, each, per hundred.....5c
Preaching Notices, smaller, per hundred.....40c

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
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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 of money, and Expenditures for Branch, District, and General Church Funds; price.....35c

Baptism, Confirmation, and Ordination Certificates bound in flexible covers.....40c

Certificates and Reports:

Branch Statistical Reports, per dozen.....5c
Annual Statistical Reports, two for.....15c
Branch Financial Reports, per dozen.....3c
District Financial Reports, per dozen.....55c
Certificates of Baptism and Membership, per dozen.....20c
Removal Certificates, per dozen.....20c
Marriage Certificates, per dozen.....25c

Miscellaneous:

Mosheim's Church History, 2 vols. cloth.....\$4 00
Baldwin's Ancient America.....\$2 00
Rollin's Ancient History.....\$4 00
Cruden's Complete Concordance of the Bible, cloth.....\$1 75
The Koran.....\$1 50
The Bible Text Book.....\$1 00
Apocryphal New Testament.....\$1 65
Brown's Concordance of the Bible.....6c
Five Quires of Note Paper, 125 sheets, free of postage.....35c
Do. do. do.....50c
Emerson's Ready Binder, old Herald size.....70c
" " new ".....85c

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 Principles of the Gospel, 6 cts.; the Epitome of Faith 2 cts.; the Sixth Trumpet, a 54 page pamphlet, 25 cts., including postage.

WRITING PADS.

Letter, size 8 1/2 x 11 inches, postage paid.....40c
Packet Note, size 8 x 9 inches.....50c
Note, size 5 1/2 x 8 1/2 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.

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 deceased by The Latter Day Apostasy. Remittances must be sent to W. W. Blair, Box 417, Salt Lake City, Utah; or to Joseph Smith, Plano, Illinois.

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 HORN be particular in giving the correct address of the "new subscriber."

1 June 81.

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. \$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.

"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. 28.—Whole No. 457.

Plano, Illinois, June 15, 1881.

No. 12.

STABAT MATER.

A Translation of the Old Latin Hymn

Sad the mother kept her station
By the cross, in tribulation;
While her Son hung there on high;
Through her cheerless soul bemoaning,
Rent with grief, and inly groaning,
Pierced the sword of agony.

O, how sad and sorrow-laden
Was that peerless, blessed maiden,
Mother of God's only Son!
Pangs—none sorer! then swept o'er her;
Anguish tore her, as before her
Suffering hung her precious one!

For the sins of her own nation,
She beheld Him an oblation,
And with scourges bruised and torn;
Him, once in her bosom lying,
She beheld in torments, dying,
All forsaken and forlorn.

Mother, fountain of affection,
Fill me with a deep dejection,
That my tears with thine may flow;
Make my heart be ever glowing
With the love to Jesus owing,
That His favor I may know.

Holy mother! this boon grant thou,
In my heart the wounds implant thou,
Deeply of the Crucified;
For me wailing, he bore nailing,
Ruthless railing, dread impaling,
So, with me, his pangs divide.

Let my sorrow, true and thorough,
Blend with thine, till my last morrow,
For His sad life's fearful close;
By the Cross I'd join thy station,
Freely share thy desolation—
All thy sorrows—all thy woes.

Maiden! of all maidens glorious,
May these pleadings be victorious!
Make me to lament with thee;
In my vision, with precision,
Keep my Savior's mournful mission,
Wounds, and death, and agony.

Let His painful wounding smite me,
Let the daily Cross delight me,
All for love of thy dear Son;
Fired with raptures, from thee taken,
Then I'd stand, that day, unshaken,
When the Judgment is begun.

Let my Savior's cross and passion
Be my stay and preservation,
By the comforts of His grace;
When the grave shall ope its portal,
Grant, then, to my soul immortal,
In God's Paradise a place!

Who Are Called of God to Preach and Baptize?

This is a question upon which there is considerable difference of opinion entertained by members of the Church. Some claim that because Elders have authority to ordain Elders, the call by revelation is unnecessary. And in organizing branches all that is necessary is

to nominate and elect men to preside over and fill the offices of said branch. Now, to my mind, this is a mistake; and I believe it to be one of the greatest reasons for trouble and contention in branches, and also the great reason why there are so many worse than useless Elders in the Church. Men have been ordained but have never been called by revelation. If God has the guidance of his Church, and he communicates with it through the Holy Spirit, I can see no necessity for calling men in any other way; as God is certainly more competent to select instruments to carry on his work than any number of human beings. In the tract "By Three Witnesses," we find the following: "Who has authority to preach and baptize? Those only who are called by revelation. And no man taketh this honor unto himself; but he that is called of God, as was Aaron.—Heb. 5:4. "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the mount of God, and kissed him, and Moses told Aaron all the words of the Lord who had sent him."—Ex. 4:27, 28. Again in the tract, "The One Body," it reads: "Men must be called into that ministry by revelation or prophecy." Again in Doctrine and Covenants, sec. 104, par. 17: "It shall be 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." In this we see that they are to be called by revelation from God before being ordained. Again, in Doctrine and Covenants, sec. 35, we learn that Edward Partridge was called to the ministry by revelation. Paragraph 2, we read, "And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants Sidney Rigdon and Joseph Smith, Jr., embracing this calling and commandment shall be ordained," &c. By this we learn that any man coming to Joseph Smith, Jr., and Sidney Rigdon, embracing a call by revelation, should be by them ordained to the ministry. Again, in par. 3, we learn that the same power to ordain men to the ministry was given to the Elders of the Church, for we read: "And this commandment shall be given unto the Elders of my church, that every man which will embrace it, (the call of revelation), with singleness of heart, may be ordained and sent forth." Again we see that those who have been called by revelation and ordained and sent forth to preach the gospel, have been blessed in their labors, whenever they have gone and worked in God's vineyard, and reaped in the great harvest of souls. Now the question arises, what is to be done where wisdom would dictate that a branch ought to be organized, and there has been no

revelation given as to who should be the officers. According to Gibbon's Rome, it seems that in the first centuries after Christ that the Saints had to prepare themselves by fasting and prayer to receive visions and revelations to guide in the administration of the affairs of the Church. We also read in Acts 13: 1, 2, that while certain prophets ministered unto the Lord and fasted, the Holy Ghost said, separate me Barnabas and Paul for the work whereunto I have called them; which would seem to indicate that is the proper plan to pursue in such cases. Our aged brother, William Smith, in his interpretation of Dawson's dream, given by the guidance of the Spirit, says: "There are certain defective spots in the organization of the Church, covered up by the artificial works of man." Let us examine this matter and see if this is not one of those spots that is artificially covered up, and pray for the gift of prophecy to guide the Elders in their duty of organizing branches and ordaining Elders to preach the gospel, and bring us all into the unity of the faith.

DANIEL JONES.

Peter, James and John.

IN THE *Herald* of April 1st, I saw the reply of Bro. R. M. Elvin to Bro. A. C. Everett's article, called "After Death," in which Bro. Everett had said that no spirits visit the earth after death. But by the *Herald* of March 15th I see that the belief that spirits do minister to people on the earth is rapidly increasing. I see that it is argued that Peter, James and John, and all the messengers who visited the martyrs were only their spirits. Is not this, then, Spiritualism? Yea, and of rather a worse kind than are our modern Spiritualists. For they are more consistent, in that they do not pretend to bring up the man, but only the spirit of man.

Spiritualism is an abomination to the Lord, and when it is set up as a system, it is a foreboding of the nations fulness and their downfall. (See Gen. 15: 19; Deut. 18: 9—12. So in these last days, it is the foreboding of this world's end. Alas! alas! will any of the Latter Day Saints be helpers of these children of the devil? Oh! that the Latter Day Saints would purge out the old leaven, and eat of the new unleavened bread of the kingdom.

Now I affirm that the spirit of Moses could not be called Moses, neither the spirit of Peter be called Peter; for it takes the spirit and body united to make the man. When a man dies the body is buried, and the Spirit returns to God who gave it. Elijah was translated, the whole man was taken up, be-

cause he held the keys of the Aaronic Priesthood; so that when the time came it could be restored to earth. For it must be restored, and without a broken link in the chain. And had Elijah died, God would have raised him as he raised Moses, for a spirit could not restore it, for the spirit would only be a part of the man; hence the whole man Elijah was sent to do the work. But Moses had to die, for he sinned at the waters of strife. His soul being grieved with Israel's provoking of the Lord. God told him to take his rod and strike the rock and water would come. Moses' spirit was filled with anger (grief), and he said, "Ye rebels, must we draw water!" And in his vexed soul he struck the rock twice, and because of this he had to die. And Moses held the keys of the greater priesthood. It could not be restored, for none had the keys of it in this world, and his spirit could not give it. It took the whole man Moses to do it. I would just say, as Paul said before Agrippa, "Why should it be thought strange among you that God can raise the dead?" And now I will show that God can and does raise the dead.

"For as the Father raiseth up the dead and quickeneth them, even so also the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself."—John 5: 25, 26.

Now I think that the mistake of the people lies in the words that Jesus was the first that should rise from the dead. But we must make a distinction between rising from the dead and being raised. Jesus raised Lazarus and the widow's son; they did not of themselves arise, neither did Jesus quicken them, for they had to die again. But when God raised Moses, he also quickened him. Jesus said, "Even so the Son quickeneth whom he will."

Now let us see if Jesus willed to quicken any. Read John, 17th chapter. This chapter, with the four preceding ones, were all spoken to his apostles, and the 17th chapter is all a prayer for them, except verses 20, 21, 22, 23, which ought to be in parenthesis. Read verses 18, 19, and 24:

"As thou hast sent me into the world, even so have I sent them into the world, and for their [the apostles] sakes I sanctify myself, that they also may be sanctified through the truth. *** Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me."

Now Peter had the keys. He opened the gospel door on the day of Pentecost, and so he has in this dispensation of the fulness of times. Not Peter's or John's spirit did this, for it does not read that the spirits of Peter and John came, but the whole man came.

What advantage then does it give to us? Much every way. First, we can better understand that passage in Matthew, tenth chapter, when he sent out his apostles to preach to the lost tribes of Israel, saying:

"For I say unto you, You shall not have gone over the cities of Israel until the Son of Man has come."—Matt 10: 20.

"Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—Matt. 28: 18, 19.

Now, from these passages, we can see that their mission will not be finished until Jesus comes in his kingdom, then he will send them again to the lost tribes of Israel who have not heard the gospel. And no doubt Paul will be

sent with Barnabas to the heathen. Jesus said:

"For as thou hast sent me into the world, even so also have I sent them into the world."—John 17: 18.

Jesus' mission into the world did not end when he ascended to the Father: indeed it was only begun. He is now ministering to the world. Neither did the apostles end their mission, but they are now working with their Master. Blessed be the Lord God of Abraham, Isaac and Jacob, for the latter-day truths; for was it not for these glorious truths, now revealed, we would be worshiping the great goddess Diana that fell down from heaven.

JOHN MACAULEY.

GOING BACK TO PALESTINE.

WHAT LEADING NEW YORK RABBIS SAY ABOUT THE STORY.

No General Movement Toward the Holy Land—How the Report Started—Waiting for the Messiah—The Prophesied Ingathering.

A WESTERN newspaper published recently, in its European correspondence, a statement that the Jews were flocking back to Jerusalem, from all parts of the world, with a hope of establishing in Palestine an independent Jewish State. To ascertain whether there was any truth in the report, a *Sun* reporter visited several of the most distinguished rabbis in New York, and called their attention to the paragraph in question.

Rabbi Adolph Huebsch, of the Congregation Ahaveth Chesed (Reform), said:

"I wonder that practical men, especially men of the press, who are distinctively practical, should not see that such an idea is nothing more than a dream. The poor of our people have, in all ages, gone in numbers to Jerusalem, because the charity of wealthy Hebrews was directed there. The movement of this year is not at all exceptional. Jerusalem is, and probably always will be, the refuge of the poor learned Jews of the orthodox persuasion. They go there to devote themselves to study, and the munificence of their brethren supports them there; but as for the formation of a Jewish State, I do not think that any of the prominent Jews entertain such an idea. A State under any other constitution than that of the Bible would not be a Jewish State, and to live up to the political constitution of the Bible, in its details, would not, at this day, be practicable. To change that constitution would be impious; to retain it would be impossible. We do not wish to have an exclusive State. That implies the rebuilding of the temple at Jerusalem, the re-institution of sacrifices, &c., &c. No; our idea of our mission is not to return to Palestine; it is that God's providence has taken us from there and scattered us among all the nations of the earth to spread abroad the knowledge and influence of that book which we have carried through the ages and make it the standard book of religion. I do not see any benefit to our religion possible from the formation of a political State. It would be an attempt to undo what God has done. There may be some who entertain the hope that everything will yet be arranged as before the Destruction; but the centuries that have passed can not be denied, they stand between

the old and the modern times. As you can not rebuild Rome as she was in olden times, so you can not again build up Jerusalem as it was; and every change from that model would be a sacrilege in the eyes of the pious. I hardly think many of our brethren in this land would be willing to exchange America for the soil of Palestine. Our numbers now are such that it would not be possible for us all to live in Palestine, and a partial return would not be what it ought to be. Besides, the resources of that country are not now such as would render an independent State able to exist there except by the mercy of other States. Furthermore, we must recognize that in this day all the tendency of the world is toward the separation of politics from religion. Why, then, should the Jews be expected to turn their backs upon the progress of the world, and be the first to lay the foundation of a religio-political State? No; no one can wish that. Should we again have a Jewish State, a Catholic State, a Protestant State, it would throw the world back many centuries. I do not mean to say that Jerusalem is not an interesting city to us—that I, as a Jew, have not a particular interest in it as the cradle of my nation; but I love it in an intelligent way."

Rabbi Gustave Gottheil, of the Congregation Temple Emanu El (Reform) said:

"There is no basis for the statement in question. It comes only from the fruitful brain of the traveler or correspondent. There is no desire on the part of the Jews to return to Palestine. Even among the most orthodox, who believe in the final actual ingathering, there is no idea of attempting to hasten it by their own notion of returning there of their own accord. Much less would they think of founding an independent State. So long as they were not permitted to call any other country their own, persecuted and ostracized in every land, it was natural that they looked to Palestine as their country; but even in their darkest days they never made any attempt at a general return there. The orthodox Jew believes that the fulfillment of those predictions respecting the ultimate ingathering, is in the hands of God, and not of man. Besides, they expect the arrival of the Messiah, and so long as he has not appeared, they do not dream of going back. His coming must precede the return. If there are any who emigrate to Palestine, it is from purely religious motives, because they fancy that they can live a holier life there than elsewhere, and will be more sure of their resurrection if they are buried in the soil of the Holy Land. They can live there very cheaply, and without care to distract them, devote themselves entirely to the study of the Talmud and rabbinical writings. Most, if not all, those emigrants have gone there from countries where the darkness of ignorance still prevails and the Jews are still subject to tyranny—as in Russia, Poland, and Roumania, and all the east and southeast of Europe. The whole story looks to me like an invention of the enemies of the Jews, who have lately been rather clamorous in Germany. They have grossly misrepresented the work and objects of the Alliance Israélite, making it appear as if it aimed at the establishment of an independent Government, while in reality its sole and exclusive object is the dissemination of knowledge and enlightenment among and the affording protection to, the Jews.

Rabbi David Etnorn, of the Congregation Beth-El (Reform), said:

"There is no truth in all that story. You can not find one Jew in the whole State of New York, or, I believe, in the United States, who wishes to go back to Palestine. They do not look upon it as the promised land to which they are to return after their long pilgrimage. No; our promised land is the whole world, with the universal acknowledgment of God. That is the mission of the Israelites. I am of the reform church, but the orthodox look upon this matter as I do. Neither they nor we wish to go back to Palestine. No man who knows the Jews of to-day, either in Europe or America, will believe that they have any such desire."

Rev. Dr. de Sala Mendes, rabbi of the Congregation Shaarai Tephila (Orthodox), said:

"I should be very much inclined to doubt the veracity of the report that the emigration of the Jews to Palestine this year is any greater than ever before. It is true, however, that the Jewish societies of Europe are doing all they can to encourage emigration there, not of the common class of beggars who go there to be supported by Judaism, but of intelligent young men who may be of service in re-developing the resources of that land. The French society, the Alliance Israelite Universelle has established an agricultural college at Jaffa, and is doing good work turning out young farmers to render the country productive. There was a letter in the London *Jewish Chronicle* of a month ago which spoke in very high terms of the younger Jewish population who are striving to introduce their handicrafts into Palestine. I have no doubt that in course of time some of those ports may take a great portion of the trade of the Levant and grow to a commercial importance they have never heretofore known. There was some talk recently among the Jewish holders of Turkish bonds in England, of receiving for them lands in Palestine, and that I have no doubt has been the foundation of these reports. As to the idea of England assisting or promoting any such emigration, it is absurd, and arises simply from the fact of Disraeli being Premier, that is all. The promised Messiah is held by some of the modern school of Jews to mean not a personal Messiah, but an era of good will and peace; but the orthodox believe in the coming of a personal Messiah. As it is expressed in the twelfth creed: 'I believe, with a firm faith, in the coming of the Messiah, and though he tarry, I await his appearance.' Those creeds were written by Maimonides, at the end of the twelfth century, and they express the belief of the orthodox school. The Messiah must come before the promised land is attained. I think you will find the opinion of intelligent Hebrews is, that it would be physically impossible to crowd the six million Jews now scattered through the earth into Palestine, but that they may come to look upon it as the center of their religious worship—a sort of national as well as religious center, basing their feeling upon the old associations in our history, clustering about the Holy Land. But this story is merely one of the canards that from time to time go the rounds of the papers. There is no authority for representing any such increase of emigration."

The Rev. Samuel M. Isaacs, late rabbi of the Congregation Shaarai Tephila (Orthodox), said:

"I would like to go to Jerusalem; but there is no such movement among my people. I have no doubt, if the Turks go to fighting, something may occur; but there is nothing now. I sent some money lately—£132—to Sir Moses Montague for the Jews of Jerusalem. Surely, if there was any such thing, he would know it, and would state it to me; yet, in his letter acknowledging the receipt of the money, he mentions nothing of the kind. In our opinion, the Messiah will come previous to our going to Palestine; but, in fact, we have no fixed theory about it. In regard to the ingathering, there can be no doubt; and there must be a personal Messiah, a descendant of David. So we wait and hope. But there is nothing going on now, not the least sign of anything. Gendalah, one of our ultra-orthodox men of prominence, believes that there is a returning to the promised land near at hand; but it is only his own idea, the child of his hope. As for the establishment of a distinguished Jewish State—independent of Christian help, at this time—the idea is absurd."

THE SCIO EARTHQUAKE.

SCENES OF DESOLATION AND HORROR—A VIVID DESCRIPTION OF THE CALAMITY SENT FROM THE RUINED ISLAND.

Letter from Scio in London News.

THE temperature on the 3d was heavy and oppressive, and the horizon was broken by broad flashes of light that seemed to denote a coming storm. In all this atmospheric disturbance, however, the inhabitants saw nothing extraordinary, and were far from being alarmed by what they fancied would result in a thunderstorm. At ten minutes to two in the afternoon a terrific shock was felt, bringing three-fourths of the houses in the town to the ground like so many packs of cards, and burying a thousand persons under the falling ruins. Then commenced a fearful scene of horror. The ground rocked and danced, kneading the ruin already formed into an unrecognizable mass of stone. The survivors ran hither and thither, not knowing where to flee to escape the horrible fate that menaced them, and were tossed and flung about by the heaving earth like feathers in a breeze. On every side the sinister rumblings of the earth, the noise of falling buildings, the tearing asunder of the walls of houses, and the shrieks of the wounded lent a fearful horror to the scene. All sought to leave the town and get into the plains, in order to avoid being buried under the falling buildings, but even those who gained the open country were by no means safe. The earthquake attacked not only the towns and villages, but worked its ravages in the hills and mountains of the island. Enormous masses of rock and earth came rushing down the hillsides, carrying all before them, bounding far into the plains, and tearing roads in the solid rocks of the mountain such as might have been formed by a torrent a thousand years old.

Some time elapsed before any of the survivors recovered from the terror caused by the shock sufficiently to be able to comprehend the extent of the catastrophe, or to think of looking for friends or relatives still perhaps alive beneath the ruins. The town presented a pitiable spectacle. Great fissures and crevices yawned in the streets, walls were falling

with a crashing report, and entire buildings crumbled in fragments to the ground. In many places whole streets had disappeared, and it was hard to say where the different well-known buildings had stood. No one knew where to look for family or friends. The ground still heaved and tossed, bringing fresh buildings to the ground at every moment, and hurrying innumerable victims to destruction. The people seeking to escape were caught in the staircases of their houses by falling walls, or were crushed by the entire house falling in on them as they crossed the threshold. It is impossible to say what the number of victims would have been if a second shock had not displaced the ruins formed by the first, and thus permitted thousands of sufferers to escape, or to be rescued by others from the horrible imprisonment to which they had been condemned. In the town the victims have been very numerous. The quarters most damaged are the citadel, the Atzikies quarter, and the industrial quarter. Beneath the ruins of the citadel alone five hundred victims at least must be buried. Among others, there are forty Turkish women who were engaged in prayer in an oratory situated in the court of the castle. The Government Palace and buildings, the telegraph office, and the mosques are little better than tottering ruins. Hardly a minaret in the town remains upright. The Frank quarter may be said to have suffered the least of any, but even here there is not a house the walls of which do not exhibit one or more ominous looking crevices. All the fissures and crevices run from east to west. In the industrial quarter hardly a house remains standing, and whole families of from ten to fifteen persons have perished, or must perish, beneath the ruins.

In the country the effects of the horrible upheaval have been even more terrible than in the town. Here the victims may be counted by thousands instead of by hundreds. The monastery of Neomoni is completely razed to the ground, and sixty monks lie buried beneath its walls. The site of the village of Nehita presents the appearance of a disused stone-quarry. Not a trace of a building remains. The inhabitants have disappeared. It is thought that the number of victims in three villages (Calimassis, Thimiana, and Neochori) is over three thousand. The total population of the three districts is between six and seven thousand souls. I have just visited Cardamals, Pythios, and Davenona, which are entirely destroyed. The number of victims is unknown, but is very considerable. At Tchesme one thousand houses, half of the town, have been destroyed. Five dead and fifty wounded have been discovered at Kato Panaya. Every house, and there are nine hundred, is in ruins. Twenty-three dead and one hundred and fifty wounded have been found hitherto. The aspect of the plain of Vounaki is heartrending. Between forty and fifty thousand persons of all ages and both sexes are camped there, on the open ground, and there are as yet but few tents to shelter them, and old and young, sick and well, the dead even in some places, are scattered indiscriminately about the plain. Parents wander from group to group in the crowd seeking their children, and endeavoring to persuade themselves that their darlings will be found among the living. Not a single baking-house in the whole island is left stand-

ing, and the entire population was thus without food until aid could arrive from the exterior. At one moment an entire village, built in the form of an amphitheatre on the side of a hill, broke bodily away from the parent rock, and rushed crashing down into the plain.

The shocks are now diminishing. In all we have counted two hundred and fifty since the first three awful upheavals which destroyed the greater part of the island. Of these two hundred and fifty shocks at least forty-seven were capable of overthrowing a solidly built house. The work of excavation has been commenced, but how few of the buried victims shall we be able to extricate from their living tombs? The scene is sickening. Here a hand makes feeble signs through a crevice, while the unfortunate wretch to whom it belongs is buried beneath thousands of tons of masonry. Here, again, a voice calls for aid from underground. A daughter, sobbing, endeavors to encourage her father, who is imprisoned down below the surface; and at every turn of the spade or pick, some horrible, mutilated corpse is brought to light. Numbers of dead are unburied, and in isolated places the dogs are disputing the possession of their mantled corpses.

Doctrines and Commandments of Men.

IT WOULD be a task to one much more learned in what constitutes the doctrines of men, than your humble servant can lay claim to, to show up all the errors men have fallen into; but a few thoughts may suffice to show the difference between the doctrine of Christ and the doctrines of men. The Apostle Paul tells us that Christ is preached by contention in some, and of good will in others; and he rejoices that Christ is preached. Better that he should be preached, even though contentiously, than not at all and rejected entirely. A great many theories were afloat in those days, but not so many as now. The doctrine of Liberalism was not known in Paul's day; or, if it was, it is not mentioned by any of Christ's followers. Any deviation from the established rule met with reproof. Every thing looking like heresy, was rebuked openly. And no system differing in the least from what the apostles were commanded to teach, was countenanced for one moment. No use for a man to say, "I believe God is too good, too kind, too merciful, too loving, to condemn mankind for their differences of opinion, and their different forms of worship." No use I say in Paul's day, to offer such excuses. Neither would John allow it. "If any man come unto you, bringing not this doctrine, receive him not into your house, nor bid him God speed, lest ye be partakers with him of his evil deeds." Now all kinds of doctrines, orthodox, heterodox (and paradoxical) are offered, and by the masses are swallowed with avidity. In our small town of twenty-two hundred people, all told, are five places of worship; each one having a bell on their separate building to call the flock together; each one using King James' version of the Bible as their text book.

The worshippers of the one in front of me as I write, the M. E., established by John Wesley, claims a divine right to teach, and insist upon the forms of worship known to them; and as they are instructed by the higher functionaries of said Church. Any

deviation from the acknowledged system is deemed heresy. (Doctor Thomas, for instance). Their faith in Christ is at variance with our Savior's teachings; even according to King James, mercy seats, mourners' benches, probation, and sprinkling, are all men-made doctrines. The baptism of water for the remission of sins, as Christ and his apostles taught it, is virtually ridiculed by them; thus constituting themselves judges as to what shall be salvation for them.

On my left is a church reared by those who follow John Calvin, the five points of fellowship, and the perseverance of Saints. I acknowledge my ignorance of the meaning of the word Saints, with them; unless they mean disembodied spirits. And I am sure there are none such members of their fraternity. The name of Saint attached to a living being is odious to them. They, too, have abrogated the plain statements of holy writ; or rather those things ordained by Christ as the means of salvation to all who desire to be saved. Baptism of water for the remission of sins, is a thing absurd to them. We are told that Christ's blood cleanses from sin; and in the next breath, the Spirit, cleanses from sin, something I never knew before; that God cleanses people from sin by his Spirit.

To the rear of where I am sitting is a church erected by the followers of Alexander Campbell. They of course, take the book, nothing but the book, as the man of their counsel. They are fond of throwing dirt at their Christian neighbors, on account of their creeds and disciplines. They certainly are the only true church (in their opinion). But upon investigation I find them to be as guilty of false doctrine as those they are so fond of abusing. Certainly, they believe that baptism of water for the remission of sins is the gospel plan. Faith, repentance and baptism are their strong grounds; but like a guide post at the forks of the road, there they are. They deny the Spirit's power, as the apostles taught. They deny the laying on of hands, except for ordination; and have substituted the right hand of fellowship and walking round the church, for confirmation by laying on of hands. They do away with apostles, prophets, gifts, and such like; and still profess to be the true church.

Another one still further back, and a little to the right, is one whose worshippers style it the Episcopal, or Church of England. I don't know whether it is the high or the low, but it is very high in its own opinion. This form of belief and worship originated and was sustained in its infancy by the veritable Henry VIII, King of England, of whom little, if any good can be named. They also open King James' translation, and find reason enough therein for their peculiar belief. They too abrogate the doctrine of baptism of water for remission of sins; although the book all whom I have mentioned in this use, expressly declares the baptism of water for remission of sin, to be one of the principles of the doctrine of Christ. In their ritual, liturgy, or creed, they have what they call the Apostle's creed; but where they find any right to call it a creed, is more than I can tell. And in that creed, we are told that Christ descended into hell; but they fail to tell us what he went there for; for the reason, I suppose, that they don't know. I find no place in Scripture that says

he descended into hell. But that he went and preached to the spirits in prison. If that be hell, I have no objection. But here we are again. The Scriptures and they are at variance once more. For where the Scriptures expressly declare that he went and preached to the spirits in prison; they expressly declare that he did not. Now, is it not strange that one book should generate so many and so varied doctrines, while Christ is the same yesterday, to day and for ever. His gospel the same, with its promises of comfort and joy in the Holy Ghost in this life; and eternal life as the ultimate. That which Jesus taught himself and left with his apostles to perpetuate; and authorized a curse upon any one, even an angel from heaven, who would dare preach any other doctrine. I don't endorse the idea of sympathizing with the different doctrines; and saying that they will receive a reward according to the light they have; while they not only reject the plain statements of Christ, but actually teach a different doctrine. Some go so far as to say that they will receive a lesser glory, or that a glory as great as the light they have will be their reward. All right, if they have no light, they will have no glory. Paul says, "If the Spirit of God dwell not in you, ye are none of his." If all the sects have the Spirit of God, they are the children of God. If not, what then? And if the Spirit of God is with them, where is the advantage between them or us, or what advantage have the Saints over them? There was a time when God winked at men's ignorance; but that passed long since, and men are commanded everywhere, to repent and obey the gospel. If Christ, when he comes, will take vengeance on all that know not God and obey not the gospel of Christ; what can we say in extenuation of all the theories of men now extant? Shall we say too, "O well, it don't mean what it says. No, no, God is too merciful to condemn so many. It will lessen his glory. Christ came to save men, and if they are lost his mission was a failure." Shall we acquiesce in this notion? Never, never! If God's glory depends upon the salvation of a single individual, a hundred or a thousand of them, it is likely to be in danger; unless the Calvinists' theory be the true one, and the number of the saved and the lost be specified. The gospel is the power of God unto salvation, to every one that believeth; but he that believeth not shall receive a lesser glory. How does that read? Thank God, it don't read so; but "He that believeth not shall be damned." And whether he be a president of a republic or a pauper, salvation is conditional; and those conditions God made. Christ presented them to the world. His apostles took up the strain. And now, in the nineteenth century, the same gospel with all its appurtenances is offered to the children of men, with the privilege of receiving or rejecting, but at their own risk. God forces no man to heaven. Never did. Never will. But he will force the wicked into hell. Who says nay? The Book declares that he will; and God's word is above all other words to me.

Then, in conclusion, faith in God and Christ; repentance for past sins, and ceasing to do sin; baptism of water for the washing away those sins; the baptism of the Spirit to follow; the gifts of the gospel to accompany the Saint through life; and finally a home with the re-

deemed of Christ. Opposite to this is false doctrine; and Saints have no business winking at or giving countenance to any thing short of the gospel in its entirety. T. F. STAFFORD.

Be Encouraged.

Dear Herald:—I have thought a great many times that I would like to write something for you; but could not make up my mind that I could say any thing that would be of benefit to any one; but if every one thought as I, and acted accordingly, there would be no *Herald* to read; so I have concluded to try.

I love to read the *Herald*. It is food for the hungry soul; but, O, how hungry we get after reading one, before we get another. If all felt as I do, we would not wish (as I often hear it remarked) that we could have it every week, but we would have it. I have no doubt that all would like the privilege of reading the *Herald* every week; but the trouble is, there are so many good and free hearted people that are willing to lend. Why, it is not necessary for me to subscribe for the *Herald*, because neighbor X lives so near, and he is perfectly willing that I should read his. And when I have read it through, of course I do not want it any more. I can return it to the owner, and I have my \$2.15 yet. So you see by that means I can save money. There are some things that we can not very well borrow (if we do, it takes money to return them), and of course those things we must buy. Such as tobacco, tea, and other necessaries of life. But I really wish it was a weekly, for I am satisfied there are a great many good letters and much instructive reading left out for want of room. Well, I'll wait; perhaps the time will come when it can be published weekly.

Brothers and sisters, is it right to wait? You see, as I stated at first, if all thought as I did, there would be no *Herald* to read; and the same rule will apply in this case. If we should all sit down and wait, we would never see it a weekly. We must work. There are many ways of working, and doing good, and when we have gained for ourselves what we want, shall we stop? No, work on, and never stop, until Christ shall say, "The work is finished; come my people and rest from your weary labors." Ah, that will be a glorious time for those who have faithfully done their work. Some have more to do than others, but if we do all that we can, we have no more to do.

Now, a few words with my sisters. Although I am not personally acquainted with all of you, the feeling is with me that after we have been ushered into the kingdom through the door, we are free. We no longer have to wait to go through the form of an introduction by some particular friend, or acquaintance, before we dare speak. I have often thought about the great work the women are engaged in throughout the country, the work of crushing and trying to destroy that most contemptible, horrible, and degrading monster, intemperance. It is a grand work. They are trying with all their might, and they are doing good. Every one they raise or save from the gutter, is one step nearer the kingdom. They are spending money, time, and making other sacrifices which they can not help but make. They are fighting a grand battle. What for? To save human beings from a drunkard's

grave. Yes; when they do that they have done a grand and noble thing, and they will get their reward. But is the work ended there? No. There is still a greater and grander thing to do. Now, my dear sisters, who shall do it? Shall I tell you? We are the ones to help this great work on to the end.

"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." Who shall preach this gospel of the kingdom? Those who are called, as was Aaron, and have received authority from the Most High. My sisters, let us work with all our might, until by our encouragement, perseverance, diligence, economy, and sacrifices that we must make if we get the reward, we can send out a grand army; not soldiers with sword and gun to compel the people to surrender or die, but an army who can say, "Our great Master has called, we have heard his voice, and have come to proclaim his everlasting gospel, which if obeyed will insure you everlasting life. You shall not only believe, but you shall know that we speak the truth." Ah! is it not a sweet, and consoling thought, to know that when they go out they are clothed with authority from, and have the sanction of our great Creator. Shall we not help them with all the energy and power that we can command? Let us try. Let us send them with a blessing, and a God-speed, and pray for them while they are at work.

I could talk longer, but will forbear; as I fear I have already occupied too much space, praying that the work may go on, and the time will speedily come, when we shall all be rewarded according to our works, and rest from our weary labors and sacrifices. I will bid you adieu for the present. Your sister in the gospel of Christ. N. C.

A Dream.

I DREAMED, and lo, I stood with many others looking towards a certain part of the earth, expecting, waiting, with bated breath, for something to appear, that something none of us seemed to be able to define. At length there was a low murmur among the people; we gazed more earnestly, listened more attentively, when a noise in the far away distance smote on our ears. Standing on tip toe we peered through the gloom, clouds seemed to be rolling towards us; a noise like unto thunder; the air around vibrated; the earth shook beneath our feet as this wonderful sight approached. On, on it came with great rapidity, and swept past us like a whirlwind; but swift as was its motion, we saw it clearly and distinctly, and wondered greatly. We shouted, "The judgments of God are at hand." I will describe it as best I can. It was a small compact body of men, thirteen in number, arranged in a square, twelve were of one height, tall, fine looking men; the thirteenth was in the center of the group, and stood head and shoulders above his companions; a noble looking face was his; every face was similar in form and expression, a firm, resolute look on each, and all were joined by connecting rods; bright wheels and rods connected the whole of them together in one strange looking engine; the center one having a pair of governing balls, revolving over his head.

This is the dream. Some of my brothers and sisters in the latter day work will have its interpretation. C. H. HASSALL.

39 Russell St., DRESDEN, Staffordshire, England.

Be Diligent.

Dear Herald:—As your papers are read by many thousands, and anything that will be of benefit to man and help to spread the gospel of Christ will be received, I have thought proper to offer a few thoughts that perhaps may be the means of causing one soul to turn from the error of his ways, and perchance awaken new life in some that have entered the fold, but are either, standing still, or drifting back into the ways of the world.

In San Francisco there are, I believe, about thirty (perhaps more) members of the Church of Jesus Christ of Latter Day Saints. Of these there are only about twelve who attend meeting anything like regularly.

Now we all know that the prize is at the end of the race. We also know that if it was an all important step for us to believe and be baptized, it is more important that we prove ourselves worthy soldiers after our enlistment.

It is true that "he that believeth and is baptized shall be saved," on conditions that he learns the will of the Lord and does it. Will simply being baptized save and exalt us in the presence of the Father and the Son? We show that we have faith when we confess that we believe and desire baptism into the kingdom. How? By our works. How shall we show that we are worthy subjects? In the same way; by our works. James says: "Show me thy faith without works, and I will show my faith by my works." We read that "without faith it is impossible to please God." We are also told to work out our salvation with fear and trembling. Why fear and tremble? Lest we should do anything to displease God, and cause him to withdraw his Spirit and leave us to contend with temptation alone. The history of the past, (in many instances), shows us how men act when left alone without the help of the Holy Spirit. But if our faith be alive we will work, and strive with all our might, mind and strength, to please God and benefit our fellow man. I have always pictured to my mind the operation of the Holy Spirit with man, to have the effect of keeping him alive to the work; and I believe the history of the past will bear me out in the assertion. In fact, we might compare its operation to the blast on a charcoal fire, just as soon as the blast is stopped, the coals begin to die down and finally go entirely out. So with man; just as long as he is in possession of a portion of the Spirit he will remain alive to the work of God, alive to work for his own salvation, and alive to the interest of his fellow men, and the spreading of the everlasting gospel. But on the other hand, if his faith gets weak, and by displeasing God (on account of his faith being dead) the Holy Spirit be withdrawn, he will become like the coals after the blast has stopped, spiritually dead. Alas! just so with too many of the Saints on this coast. There is no use whipping round the bush, 'tis too true; would to God 'twere not. But shall we remain so? God forbid. Let us arise in the strength of the Great Jehovah and return to the old paths; seek diligently to know the will of the Lord and do it. Let us remember

that the time will come, and perhaps sooner than any of us dream of, when the opportunity will be past and out of our reach, like the rich man in the parable. Let us remember too, that in the great day of judgment every one must stand alone then. How bitter it would be to look back and see where we made the one great mistake; and a mistake, not only for the time being, but for eternity.

May God help us to be wise servants, but harmless as doves, is my sincere and humble prayer.

CHARLES A. PARKIN.

SAN FRANCISCO, Feb. 13th, 1881.

Tobacco Using.

HAVING a little spare time I thought I would pen a few of my thoughts, on the use of alcohol and tobacco, amongst the people whom God has chosen out from amongst the world, to be as lights unto them that sit in darkness. I, myself, having had many years experience in the use of both of these, to my mind great evils, I can feel for those who are yet slaves to their craving appetite for the use of something to stimulate them. Often have I wondered why it was that I did not enjoy more of the Spirit of God; often have I tried to force myself to believe that the use of tobacco was no hindrance to my spiritual welfare, but only an injury to the body. Beloved Saints, I can testify to you that such is not the case, for since I have given up the use of both of these evils, the Lord has blessed me abundantly with his Spirit.

I think I can hear some one say, "The Lord blesses me with his Spirit, and I use tobacco, and take a drink of beer when I feel to need one." Yes; and I too have felt the kind influence of the Spirit for a moment or two perhaps, while some faithful brother or sister being filled with the Spirit has spoken in prayer or testimony; it enters every heart; but alas! in a few short moments it is gone, and we are left to battle with our evil nature, without that help that we so much need. O, brethren and sisters, let each ask themselves the question, What is the cause, why are we left as it were destitute of the Spirit? O, Saints, let us find out the cause and remove it, for it is a sad, a lamentable thing to be left destitute of that Spirit, which is the only strength that we have to overcome the enemy. I earnestly invite all who have not as yet been able to overcome these evils to make an effort. If you have not accomplished the object the first time, try again. The grace of God is waiting to sustain you in your efforts to overcome all that would deter us from having that blessed Spirit to lead us all the day long. I often think of those beautiful words:

"I need thy Spirit every passing hour;
What but thy grace, can foil the tempter's power;
Who, like thyself, my guide and stay can be,
O, thou who changest not, abide with me."

I believe from past experience that these evils are a great hindrance to those who indulge in them, in making spiritual progress in the Church of Christ; and not only that, but the money that is expended each week, in the use of things which we would be far better without, would, if put into the coffers of the Church, amount to a considerable sum each week, and would help to sustain those who are desirous of devoting their time in ministerial labors. Brethren, I could cover my face with shame, when I see Elders who are devoting

their whole time in the cause, good able men, without a pair of shoes to their feet worthy of calling shoes, and their families in the same condition; while many of us can smoke two and three five cent cigars each day; and not satisfied with that, can chew in the meantime, while the coffers of the Church are empty. Can we come before our God consistently in prayer at the close of each day, and ask him to bless and prosper the cause that he has committed unto us, while we are smoking, and chewing, and drinking the very means that would help it to prosper. O, consistency, thou art a jewel. Saints, I would say, Let us whom God has been so merciful to, in opening the eyes of our understanding, let us be wise; let us do all we can in sending the messengers of salvation to those who have not as yet received an understanding of the glorious plan which God has revealed unto man in this last dispensation. Will our garments be clear of the blood of this generation if we withhold the means that God has entrusted to our care, to spread this gospel of the kingdom? Saints, let us awake to a sense of our duty. Some of us think, Oh, I can not spare any thing. I have this to do, and that to do; it takes all I can do to just live. And still we must have our tobacco, could not do without that; and then we flatter ourselves that we do all we can. Saints, let us remember that the years are rolling by, the work is languishing, there are many honest souls who are waiting for the joyful sound; let us, by the grace of God, deny ourselves of things which we can do without, and add bright stars to the crown which is awaiting for those who have been led and guided by the Spirit of truth.

Hoping that none will be offended at the plainness with which I have written, I long to see the day when the children of Zion will be free from every contaminating influence, which binds us at the present; when the Spirit of God will have full influence over us as a people; when we shall be as a city set upon a hill; when our examples may be worthy of imitation; and when the people whom we have any dealings with, may be able to say, "These are the people of God." May the day soon come, is the prayer of your brother in the gospel.

GEORGE HERWORTH.

My Experience.

I WAS brought up in the Church of England, a week day and Sunday scholar. When about sixteen years old, I was confirmed a member of that church, by the laying on of hands. During my studies for said confirmation, my mind was opened to inquire still further into Primitive Church doctrine. My confidence was shaken; for I found that baptism by immersion for the remission of sin was taught by Christ and his apostles; that the laying on of hands, or confirmation, was accompanied by the wondrous outpouring of the Holy Spirit; the gifts and blessings, dreams, visions, healings, tongues, interpretations, etc., etc.; the Spirit's call to the ministry, who were sent out without purse or scrip. Where was the Christian Church? Not taking the advice of James in asking God, I groped, stumbled, and fell into infidelity; read most free thought works, and waxed worse and worse in spiritual blindness and error. At length I thought to write some tracts against religion and its professors.

For this purpose I retired into my room one day, spread writing materials before me, and a number of books for reference, when musing on what I should write, I slept and dreamed; yes, dreamed that I saw, and conversed with spiritual beings, who taught me that God lived; showed me many things; told me that man lived after death; that earth life was only a probationary one; that we were sent here for a purpose, unconscious of our former existence, to work out a far more exceeding degree of glory to that we had formerly. I awoke convinced, and for some time I sorrowed much at my former darkness; but yet I could not feel confidence in myself enough to address a prayer to God for light and knowledge, nor could I see my way clear to be forgiven.

C. H. HASSALL.

Answer to J. N. Wait.

Editor of Saints' Herald:—I see in the *Herald* for February 15th, an article from the pen of Joseph Nephi Wait, in which the writer makes strong assertions, very unwarranted, I think, and without foundation. He says "You advise men to abstain from one evil so that they may be better prepared to commit greater crimes, and deprive others of what they honestly earn, and belongs to them." I remember reading in a good book, that "charity never faileth, suffereth long, and is kind, is not easily provoked, *thinketh no evil.*" How are you fixed for that up there, Bro. Wait? I should judge from the article written by you, that you were most out of that portion which "*thinketh no evil.*" Bro. Wait refers us to the Old Testament to show us that taking usury is not right. I read in Deuteronomy 23:20, these words, "Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury." We find in Matthew 25:27, "Thou oughtest therefore to have put my money to the exchangers and then at my coming I should have received mine own with usury." Also in Luke 19:23, "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury." Christ did not condemn the money lender, and why should you, Bro. Wait. I remember several years ago paying about fifteen per cent on money; I did not consider the man of whom I borrowed dishonest. It was an agreement, we did just as we agreed. Bro. Wait says, interest has caused more poverty and distress than all the tobacco ever used by a million fold. This is simply a statement without any proof, but we will pass it by. If I had my choice I would much rather be a money lender at lawful rates, than to be a communist. I began some time ago to send the *Herald*, after we read them, to some who do not belong to the Church, with the hope that they might do good; therefore would like to have them carry good news (not bad) concerning not only the Editor, but all who labor and sacrifice for the cause of truth.

Permit me to say that I think Bro. J. C. Crabb "hit the nail on the head" when he said in speaking of Patriarch, "We have nothing to do except it be to pray that the Lord will fill the office." I should prefer to have him fill the office rather than man.

ALEX. MCCALLUM.

God's Glory Worlds.

IT IS SEEMINGLY passing strange how ignorantly the world has been educated by "the church" in matters of religion. The ignorance has grown out of the fact that the instructress was herself ignorant.

If the church holds, or has within it the power and ability by which to convert "the world," she must not abuse that power, nor misguide her converts, by misrepresentation or detraction from the principles of truth that form the great and grand basis of the church in which her power to do good is vested. When she begins to "pervert the right way of the Lord," she manifests her blindness, and becoming blind, she deals in mysteries, and shrouds the living principles of truth in garb, dark and incomprehensible.

In this manner has the church for centuries been leading the masses. The world in general looking to her for instruction of paramount importance, not discerning the state of spiritual stupidity into which she had fallen, was misled, misguided, became grossly superstitious and bigoted. "The darkness comprehended not the light."

She taught that there were but two places aside from this world into which all humanity in futurity should be plunged. One of these places is called heaven, the other hell.

The church taught and teaches, that the major part of humanity shall go to hell. For what reason is not plainly defined. She has quoted the text: "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." It is taught that this language represents two places—up and down, heaven—saved, hell—condemned. The church having a misunderstanding of the text, grew bigoted, self-willed, and a monster of persecution. Claiming to hold "the keys of the kingdom of heaven," she thought she could also unlock the portals of hell; and all who were not subject to her would-be "divine behests," were cast into a burning hell; while all who followed and bowed in blind belief to her mysteries and dictum, were sent forth with to heaven—because they had been baptized, and died believing children. A reasonable unbelief in her teachings and condemnation, would be superior than a belief, baptism, and salvation in a heaven of a perverted and corrupted church.

When the church was enlightened, she taught reasonable, broad and liberal doctrines. and when Jesus uttered the language of the text aforementioned, the thought of eternal burning, eternal torture, had no place in that loving, great and majestic soul of his. His countenance was never marred nor ruffled by a thought of eternal misery. Had he harbored such, had he kept secreted within his heart such ideas, his teachings, his manifest love and overflowing fulness of mercy—were the outbursts of the better part—but a "fountain doth not send forth fresh and salt water." "from the abundance of the heart the mouth speaketh."

The representations of God by Jewish priests and Jesus are vastly diverse in their character. The former suited the church best in her blindness and persecuting state. The latter suited the church best in her state of purity, love and missionary labor of life to the world. We turn our eyes away

from Jewish priests and Christian bigots, to Jesus our Mediator and only true representative of God to the human family.

In the beginning God never intended to eternally damn any man. The idea that Christ intervened between God and man, to prevent the execution of wrath, ascribes unto Christ a disposition superior to that of God; a manifestation of judgment and discretion better than that of God.

It was the intention of God, as the books teach, to imprison in the prison house all spirit transgressors; and after they had paid the penalty, then to reward them for all their goodness. But there was an agreement or covenant entered into by God and Christ to this effect: That upon a celestialization of this earth, Jesus would establish a plan of forgiveness by way of entitling certain ones to dwell in a higher state of glory than otherwise would have been given. Christ agreed to come to the world as he did, be subjected to evil temptations, die, suffering the pangs of death, be buried—and God promised to raise him. Now the agreement was, that inasmuch as men would believe in God and Christ—their truth; repent of their sins, be baptized—as a token or sign of the covenant, God promised to cancel the sins, thus removing the obligation of paying the penalty, by the individual, God accepting the sufferings of Christ, according to previous agreement, as proxy; then God would give his Spirit to aid the individual to live righteously unto "death," and such should inherit a celestial glory. The sufferings having only lasted a short time, they serving as a substitute, is evidence that others' punishment shall not *for ever* endure. Jesus offered himself a sacrifice. No wrath was appeased. No tyranny removed, for none had existed. All who do not obey the gospel, must suffer imprisonment by way of paying the penalty—then receive a reward in a glory world, or an inheritance in one according as the good works may merit reward.

Those who comply with the terms of agreement, escape paying the penalty, for Jesus was substituted according to *his own offer*, and of course by living good and enjoying a foretaste of glory, passing through the millennial reign, will be fitted to enter upon a full enjoyment of celestial light. So when Jesus said: "He that believeth and is baptized shall be saved," he meant an entering into celestial glory by and bye. He that believeth not shall be condemned; was to pay the penalty and abide a lesser glory.

For "in my Father's house are many mansions, if it were *not so* I would have told you." These mansions are glory worlds. "For there is one glory of the sun, another glory of the moon, and another glory of the stars." Celestial, terrestrial and telesstial.

It may be, for aught I know, that every shining orb that bedecks the arch of yon unmeasured sky are worlds of glory, the many mansions in our Father's house.

"Every man was rewarded." To reward, is not to eternally damn in endless torture.

It was when the church had apostatized, lost the Spirit, that she passed by all these sparkling gems of truth that beautify the pages of the church's early history. She became relentless and demoniacal in her power, and men became cringing, religious cowards; believing that every breath they drew might be a sin, and every act not strictly guarded

would be deserving eternal damnation. To obey, is not to blindly submit to any God, or any man. To be saved, is not to be freed from an angry God whom we dread and view as a tyrannical monster, but to be made free from paying the penalty, through the act of love by Christ. Herein, then, was and is, "Glad tidings of great joy" to the human family, in that upon certain terms aforementioned, we should be freed through Christ, enjoy peace and light from God in the present state of the world, have the earth renewed, celestialized, for our home and therein enjoy God's immediate presence.

In the garden of Eden, spiritual death was produced by disobedience. "Life" by obedience. Temporal death is the result, or the carrying into effect things pertaining to law natural. We find it pervading all nature, in the vegetable and mineral kingdoms as well as in the animal. If temporal death or dissolution came upon man by disobedience, what law did the brute creation violate as also the vegetable? It is folly to so believe. Hence, the resurrection of Christ affected no man; it is seen and exemplified in all nature. Jesus was "the way, the truth, and the life," in the sense that his work and agreement, or covenant effected an entrance into a higher glory state; and "eternal life," in a strictly gospel sense, does not mean more or less than an immortal existence in God's immediate presence in a celestial world.

The spiritual death which some are to suffer is a separation, or consignment to another world of glory, where God's presence immediate will not be enjoyed. God simply gave assurance, by the glorious resurrection of Christ, that all mankind should be resurrected; good, bad and indifferent.

We have herein given you, *Herald* reader, a synopsis of this subject for your consideration, as we can give no more, as an hour or one and half hour's reading in the *Herald* as we might "talk it" in a discourse to you.

J. F. McDOWELL.

Sunstroke.

THE peculiar cerebral congestion known as "sunstroke" was so named from the popular belief that it was the result of a sudden concentration of the sun's rays upon a focal point, and the name survives the absurd misconception out of which it grew. We know now that the disease may attack persons who are not exposed to the sun's rays at all, and that in fact it frequently occurs at night, although in the greater number of cases the attack is felt in the latter half of the day, partly because the heat is greatest then, but more largely, perhaps, because the heat and labors of the earlier part of the day have exhausted the subject's vitality, and produced in him conditions favorable to the development of the disease. For a like reason persons who have recently passed or are passing through exhausting ordeals, persons exhausted by watching, by trouble, by anxiety, or by mental strain of any kind, are peculiarly liable to sunstroke. The disease is fatal in a little more than half the cases, and persons who recover are believed to be more subject than before to attacks of the kind. They are less able than before to endure either heat or nervous exhaustion, and extreme care of themselves is always enjoined by physicians.

It is a peculiarity of the disease that partial recovery does not necessarily promise complete recovery or remove the prospect of speedy death. In many cases the patient begins what seems to be a recovery, and the symptoms continue to grow better for a time; but within a day or two there follows a serious effusion within the cranial cavity which results in death. Another danger to which patients are subject is that of falling into pulmonary disease, as a result of the congestion of the lungs which usually accompanies the cerebral congestion, and is the cause of the stertorous breathing which commonly attends sunstroke. Patients who recover from the original malady sometimes do so only to die of the consequent pulmonary affection. Persons are always liable to the disease in our climate in the Summer, and no pains should be spared to guard against its attack. Over-exertion—especially of the brain, anxiety, worry and undue exposure to the sunlight should be carefully shunned. The trouble may be avoided by simply keeping cool, both metaphorically and literally; and of the two the metaphorical keeping cool is by no means the less important.

Evolution.

A REVIEW in the June *Scribner*, writing of Huxley's book on the Crayfish, defines the status of the Evolution discussion in the following terse paragraph:

"It is somewhat remarkable that a man so keen and clear-headed as Prof. Huxley can think to settle the origin of all things by merely pushing the difficulty to transformation from the non-living elements to living organisms back a few millions of years. A miracle differs from ordinary phenomena, not in degree, but in kind. Granted a force able to transform one atom of inorganic matter into a living germ, and we have a God capable of creating a universe. With all his brilliancy of intellect and power of logical thought, Prof. Huxley can believe that somehow, in some infinite distance of time, by a fortuitous combination of force and matter, some fragment of inorganic matter became endued with life, which was, by the action of blind force, developed into the well-ordered system of the organic world, and yet he scoffs at the absurdity of the belief that Will, the one uncorrelated force of which we know, should have anything to do with that or any other transformation. Truly, the faith that science demands puts to shame the faith of religion."

The Vice of Gluttony.

PHYSIOLOGY teaches that the human stomach is capable of digesting a proper and adequate proportion of food, and no more. Nature makes no provision for digesting more than her proper wants require. She has a fixed order and system, in which she is always consistent. She is something like conscience, giving warning against doing wrong. When one eats with due deliberation, as he ought, not bolting food, more *Americano*, she gives him plain indications when he has enough. If he heed them, he will have a good stomach, which is a blessing second only to a good conscience; but if he heed them not, he may be sure of penalties commensurate with the extent of his

fault. Good digestion is not going to wait on appetite when enough for two meals is put at a sitting into one.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, June 15, 1881.

SEED OF THE CHURCH.

THE following bit of information will be well received by the Bible readers and lovers of church history among the Saints. It is taken from a late work written by L. P. Brockett, M. D., entitled "The Cross and the Crescent, or Russia and Turkey." In considering the countries adjacent to Turkey and involved in the war between Russia and that country, Bosnia and Herzegovina, the latter name meaning The Little Dutchy, are treated of. The inhabitants of both these provinces were from the families of Slavonians, known as Serbs and Croats, who migrated from Galicia and other places north of the Danube, in the fifth century, at the invitation of the Emperor of the Greeks, driving back to the Crimea and Asia the Avars, Huns and other Tartar tribes. They found favor with the Emperor, and in the sixth century, Upravada, the son of a Bosniac Serb, mounted the throne of the Cæsars as the Emperor Justinian, whose able but unfortunate general Velicar, is known to us by history as Belisarius. The foregoing is a brief sketch as preliminary, from the opening chapter on Bosnia.

"The Slavonic race, in its early and pre-historic period, was evidently a branch of the Aryan family, and like most of the other races sprung from that stock, held to the doctrines which, at a later time, were proclaimed in the Zend-avesta, and the discourses of Zoroaster. They recognized two principles as ruling the world, the Spirit of Good, and the Spirit of Evil, and these two principles they believed to be constantly in conflict for the sovereignty of the world. The Parsees of Persia and India still adhere to this doctrine. In the early history of Christianity; it was adopted, with some modification of detail, by several sects, and by some entire nations, notably by the Armenians, and the sects known as Manichæans and Paulicians. The policy of the Greek emperors in planting colonies of Armenians, even while they denounced them as heretics, among their Slavonic subjects, in Thrace, Albania, Bulgaria, Bosnia, Croatia, etc., gave a very wide opportunity for propagandizing, to these so-called heretics, and it was diligently improved. As early as the close of the ninth century, there was a large body of believers in doctrines represented by their enemies as those of the Manichæans or Massalians, in Bulgaria, but they were known there by their enemies as Bogomiles, either, as some say, from a bishop of that name, or from a Bulgarian phrase, *Bog's milui*, signifying "God have mercy," which was a literal translation of the names of the Massalians and Euchites, oriental sects holding the same alleged opinions. They themselves did not recognize the name of Bogomiles, but called themselves simply 'Christians.' By the end of the tenth century, their doctrines had taken a firm root among the Serbs, especially in Bosnia and the Herzegovina. St. Vladimir, one of the early princes of Servia, was said to have been a

zealous enemy of the Bogomiles, though his son and his son's wife were of that faith. During the eleventh century, the Greek emperor, Basil, and his successors, especially Alexius Comnenius, were noted as persecutors of the Bogomiles, whom they burned at the stake and tortured with great cruelty, and many of them, flying from these persecutions, found a home in Bosnia and Herzegovina, where they were for a time at least, free from the malice of their foes. Thus, it came to pass, that in the twelfth century, Bosnia had become the headquarters of this alleged heresy.

"It is uncertain what were the real doctrines of the Bogomiles. There are not, so far as is known, extant any writings of their leaders declarative of their faith, and the representations of their enemies bear such evidence of falsehood and distortion on their face that they can not be accepted as correct. These particulars seem to be settled; that they were generally of a blameless life; that they held the doctrine of the Trinity in a different sense from the Greek or Roman Church; that they regarded Satan as a son of God, but that he rebelled, and was cast out of heaven, and signally overthrown, after a terrible battle with Michael, the archangel, and the heavenly host. They recognized the scheme of redemption, through the death and resurrection of Christ, but would not worship the Virgin Mary, nor any of the saints; permitted no icons, pictures, images or crucifixes in their houses; did not acknowledge the authority of any hierarchy, either Greek or Roman, nor the doctrines of auricular confession, absolution, trans-substantiation, nor mysticism in regard to the Lord's supper. Their views in regard to baptism seem to have differed at different times. Some deny that they practiced it at all, others say that they baptized adults, but without the trine immersion, anointing, etc., of the Greek Church, and not by affusion or sprinkling like the Roman Church. It is admitted that they did not baptize children. Their views seem to have grown more orthodox with the lapse of time. Some of the most strenuous believers among them became ascetics, and abjured marriage, the use of intoxicating drinks and meats, and devoted themselves to the active practice of good works; but the number of these ascetics was never large; it did not exceed four thousand in the thirteenth century, when the believers in the Bogomilic doctrines were counted by millions. Their church polity was based on that of Christ and his apostles. Their chief, or leader, had twelve elders, and there were other subordinate officers under these. Their churches were very plain, without tower or steeple, without bells or pictures or statues, without chancel or altar. A copy of the gospels was on the table, and they sang songs of their own, and prayed *extempore*, and used also the Lord's Prayer.

"Their doctrines spread into Italy and the west, and in the thirteenth and fourteenth centuries they were in full communion and correspondence with the Patarenes, Albigenses, and Vaudois of Italy and Germany, and their missionaries had visited and made converts in every country in Europe. On the Continent they were most widely known as *Cathari* (The pure); in England, as Paulicians, or Publicans. At the close of the twelfth century, the Italian Reniero Sacconi, who had been a Bogomile, but had abjured the faith and become an inquisitor, says that the church of the Cathari numbered thirteen

bishoprics in Europe,—Slavonic, Greek, Romance, (French or Spanish), Teutonic and Anglian; of these that of Bosnia or Slavonia was the most important. These 'Reformers before the Reformation,' not only led the way to the Protestant movements of Italy and France, to the Puritan development in England in its first stages, but they were the prime movers in the religious revolt led by John Huss and Jerome of Prague, among the Czechs of Bohemia and Hungary, in the early part of the fifteenth century.

This people were subjected to the most abominable and trying persecutions. In 1238 an army invaded Bosnia to exterminate them, and its leader reported the work done; but three years after the Bogomiles were more numerous than ever. In 1246, it was tried again, many were butchered and thousands imprisoned; but so strong was the faith that no bishop appointed by the Pope could stay there. In 1291 the Inquisition was instituted in Bosnia, and efforts to crush out these people of a purer faith were again made; but they still grew and multiplied. In 1330, the Inquisitor Fabian, assisted by the King of Hungary and the political ruler (Ban) of Bosnia, tried to root this people out; but in 1337, after oceans of their blood had been shed the 'heresy' was still rampant and the crusade against them failed. From this date to 1444, when a recusant ruler Stephen Thomas by name, betrayed them, they enjoyed comparative peace. This man was seduced and intimidated by a Papal legate, and persecution resulted. Not long after the Bogomiles, wearied by trouble, and disgusted by the treachery of their native rulers, made overtures to the Turk for protection; but their king bought a peace of Murad II, for \$63,000 per year tribute. In 1459 this king was assassinated and Stephen Tomasevic succeeded him, who drove forty thousand of his Bogomile subjects from his realm, and threw himself at the feet of the Pope. There were two hundred thousand of the faith left in the country, who, finding another persecution impending transferred their allegiance to Sultan Mohammed II, and this Turkish ruler overran and reduced Bosnia to the sway of the Turk. This was followed by a sad result. Mohammed broke his faith with these persecuted people, and almost depopulated many of the cities and towns where they were the most numerous, by recruiting the Janissaries from the youths, and selling two hundred thousand as slaves, retaining hundreds of the women and girls for the lusts of the Turkish soldiery. Mr. Brockett writes of this movement on the part of these Bogomile believers, Christians as they called themselves and were, thus:

"It was a sad commentary on the inhumanity of the Pope and his vassals, that a great people, capable of the noblest impulses, and ready to give their lives for their faith, should have deemed the Moslem, who had so often broken his word, more worthy of trust than the head of the Roman Church. But it was a frightful mistake which the Bogomiles made, from their lack of faith, not in the Pope, but in Him who rules over the nations, and does His will in heaven and earth. Let us see what have been the results which followed their surrender. The wholesale destruction and desolation which fell upon them, rendered scores of thousands of homes desolate. The wives and daughters were enslaved, or suffered a worse fate; the sons were placed among the Janissaries, and not suffered to return till they

had become Mahometans; and under the rule of cruel and fanatical Turkish Pashas or Beglerbegs, the widowed and childless remnant were compelled to pay tribute to the Turk, and even to profess the Moslem faith, or submit to every indignity. In the next generation these young Bosnians now strong and almost fanatical Mahometans, came back to claim their ancestral lands and titles, and thus there sprang up in Bosnia a large body of Mahometans, not Turks, but of the Slavonic and Servian race; and they still continue, side by side with their Christian neighbors, but in many respects more fanatical in their adherence to the doctrines of Islam than the Turks themselves."

Herzegovina was transformed in a similar way; but in both countries many among all classes preserved their faith and many of their Christian practices and customs so successfully that in 1875 a large proportion of those whom the fierce Turks slaughtered and drove out of Bosnia, were Bogomiles, as stated by W. J. Stillman, Esq.

To many of our readers all this will appear as germane to the history of the Waldenses and Vaudois of France and Germany; but if we carefully consider the statement of what was "more surely believed" among them, it will not be difficult to trace the influence of the primitive faith and polity of Christ and the Apostles. Indeed, the differing from the Greek and Catholic Churches in regard to the Trinity, the mode of baptism, the redemption through the death and resurrection of Jesus, the Lord's Supper, the baptism of infants, the worship of images, the simplicity of their houses and forms of worship, their *extempore* prayers and sermons—all are so strikingly suggestive of the influence of direct tradition, that many of the Saints can easily see why both of those powers so strenuously strove to "wear out the faith," during those dark ages. Nor must so peculiar an expression of belief as that of there being two powers at work among men, the evil one and the Holy one be overlooked; and he who reads this article with the Book of Mormon in hand, or memory, must see the striking similarity. Witness this statement, "Whatsoever enticeth men to do good is of God; whatsoever enticeth them to do evil is of the adversary." "There are save it be but two churches, the church of the Lamb, and the church of the devil." Thus arraying all the influences at work among men for their salvation, or their destruction, under two great centers of power, the good, of God; the evil, of the devil.

Politically, Montenegro and Switzerland occupy similar positions, differing only in this; the first accepted the divine right of kings to rule, but made a dynasty of rulers for itself, while the latter preferred the republican form of independence; both have preserved their independence. Religiously, Bosnia and Herzegovina, or the Bogomilic portion of their inhabitants, may in a similar manner, ultimately make head against the crushing influences of the Turk, and Osmanli, and aid greatly in speeding the New Evangel destined to redeem the world. Nor would it seem difficult, to the teachers of the faith of Christ, as revealed to them that believe on this western land, were the political and conventional barriers now existing through the ambition of Russia and the perilous misrule of Turkey once removed, and the liberty of speech and the right of conscience acknowledged and

maintained throughout the provinces where these Christians have so long suffered, to make successful alliance with the "seed of the Church" scattered there; so nearly are the items of faith allied one to the other.

It has seemed as if there must have been, somewhere, a nook of land where some part of the seed beaten from the mustard stalk might have fallen and grown again; and is it not possible that in this fair province south of the Danube, such nook may be found; where, in spite of the Turk, who owns but to despoil and destroy; in spite of the Russ, who owns but to paralyze and dominate, the Good Spirit may have rested to strive with men, that in the Orient as in the Occident God might have provided witnesses in his behalf against the world.

Of a similar tendency to show kinship of belief is the idea that Satan was a son of God, but rebelled, &c. This tradition is quite like one in our own day taught by latter day philosophers; nor does it make it untrue that they or we hold it by tradition. No more does the fact that the Parsees of India and Persia hold to the doctrine of there being but two powers ruling the world, the Spirit of Good and the Spirit of Evil, make such doctrine untrue, nor make it unmanly or unwise to believe it. It ought not to be strange, nor be thought so, if there had been much of Christ's truth preserved in the world, east and west; or that Edenic thoughts should find way even to the confines of hell; and certainly no Saint who believes that God is the God of all the earth will consent to make less the wisdom and power of that being, by claiming an entire withdrawal of clemency and truth from every quarter of the globe, through all the dark ages of the past. Ought we not rather to believe that He has preserved a portion of the truth wherever that truth has been sown, and will in His own due time sublimate its issues to mankind and give the fruitage.

We have taken freely from Mr. Brockett's work, pages 310 to 338, in preparing this article. It is a most readable work and is published by Hubbard Bros., Chicago, Illinois; Springfield, Mass.; Philadelphia, Pa.; Cincinnati, Ohio; N. D. Thompson & Co., St. Louis, Mo., and A. L. Bancroft, San Francisco, Cal. Its title is "The Cross and the Crescent; or Russia, Turkey, and the countries adjacent.

EXTRACTS FROM LETTERS.

Bro. L. C. Donaldson, Riverton, Iowa, writes as follows, of the misfortune of a brother:

Bro. Phineas Tempest, of Gratiot county, Kan., lost his horse and part of his goods by fire, and is compelled to call on the Saints for help. All that can help him in provision or clothing, will please ship to P. Tempest Logan, Kansas. His Post Office address is Whitfield, Gratiot county Kansas.

Elder F. C. Warnky, of Independence, Mo., on the 21st of May, wrote as follows:

We had a pleasant conference; Bro. A. H. Smith was with us, preached three times, and we had a general time of rejoicing. Since one year ago, there has been quite an improvement here among the Saints; with the exception of very few the Saints are all trying to live their religion, and the result is that love and good will prevails among us. I have been down to Holden, and preached there; also, out near Lake City. I have quite a number of pressing invitations to preach, which I wish to comply with as soon as Bro. Luff gets back.

Bro. R. Etzenhouser, writing from East Des Moines, Iowa, May 20th, says:

I am in field at work; been speaking twice on Sunday, and as often during week as could get hearers. It seems difficult to get people interested here now. I go to Valley Branch to-morrow.

Elder George S. Lincoln, of San Francisco, California, writes as follows, on May 18th:

All are well with us, and the Saints generally here, we hold meetings every Sunday evening, and do not fail to tell the "good news of the kingdom." Although there are so few of us here, we, of the active ones are united, and are the means of making some few hear the word. We still have great hopes of the future, and are striving for more united efforts and more of God's Spirit.

Mr. H. A. McCoy, of Grafton, Posey county, Indiana, writes:

If it would not be too much trouble, please send some Saints here; there has not been any of them in this part of the country yet; if they will come, I will meet them at Upton Station, Posey county, Indiana, and give them a house and audience.

We have the following from Bro. Blair in regard to the chapel at Salt Lake City:

We are taking active steps toward our Mission Chapel affairs. We are determined to build straightway. One good brother just writes me he will give \$100. Another has already given \$20. A stranger who sometimes attends our services, said to Bro. Hudson of late to put him down for \$10. We have made no effort toward taking subscriptions in this city, but shall do so at an early time. Inasmuch as the Reorganized Church is to own the chapel, and grounds upon which it is built, it is proper that the Church at large aid liberally in the work, and we trust they will do so. When they do this, then we can have confidence to ask non-members to help us. A commodious chapel is essential to the success of this mission. Generous aid, given at once, and the work is accomplished.

EDITORIAL ITEMS.

We have been absent from the office since April 20th on business connected with the publishing department, and at our return on June 4th we found a huge pile of papers, letters, questions and communications, all demanding instant attention. Even now our desk is piled deep with all sorts, articles, queries for private reading and answer, queries for consideration and published answers, on all sorts of topics connected with personal conduct and church polity; letters requiring personal attention and requesting long correspondence to explain all that we know, and more that we do not know and expect never to know, unless, possibly, it may be made manifest in the world to come—and of that we do not know. With all this accumulation of material we shall do the best we can; but it will be useless for every one having sent letters and communications to us to expect, or require immediate attention, and insertion in the HERALD for that intended for that purpose. When we left the office the HERALD matter for May and June, except casual correspondence and miscellaneous matter was already selected and prepared, some of it having been deferred for some time for want of room. All that we can do is to make what is on hand, and the rest must needs abide its time, or be left out altogether.

In setting the type and proof reading of the Bishop's quarterly report, in HERALD for May 15th, an error has crept in. In the center column,

near the bottom, where it reads: "Anna Neilson, Nebraska, 15cts," it should read, "William O. Cleveland, Virginia, 15cts," and Anna Neilson, Nebraska, should be credited with \$10, instead of 15 cents.

Bro. B. V. Springer writing from Canaan, Indiana, May 23d, supplements his report to Conference thus: "I might have been more explicit by reporting having baptized ten since last report." He further says:

"Bro. J. C. Foss' visit with us was a timely one and did the cause much good. I consider him sound as a standard dollar, and wish we had a thousand such; and further wish that I could be his constant companion in the work. I would be sure of a good companion, but whether he would or not this deponent saith not. By the way, he promised to write to me, and as I have not received the long looked for, I conclude that he is lost, strayed, or stolen. Please advertise him in HERALD and confer a favor on, &, &, and may the blessings of the Father attend him wherever he is."

We forgive Bro. Springer his delay because of the good addition he makes to his report; please continue in well doing, brother; may the blessings be yours. Bro. Springer had been quite ill when he wrote, but later advices state his recovery.

Bro. James W. Gillen wrote March 19th, from Sydney, Australia, at the close of a business letter about books and HERALDS, "I have been preaching in the open air in Lambton each Sunday for ten weeks; congregations fair, attention excellent; interest apparently good; additions as yet, none."

Bro. W. H. Blalock, writes from Buchanan, Tennessee, May 2d, that Bro. John Thomas had baptized seven since Bro. Foss left them there. That there is an organized branch of thirteen at the Foundry. At Eagle Creek branch there is a Sunday School of twenty-eight members. He had the pleasure of carrying the good news to a brother in the flesh who obeyed it.

Bro. George Montague, writes from Whiston, Mobile county, Alabama, where he and Elder Cato were trying to speed the gospel plow. May they be blessed.

"St. Louis, is on the gain, spiritually; and we hope and pray to continue." So writes Bro. Noah Cooke from that burgh.

Bro. C. M. Fulks, of Weir, Kansas, evidently believes in the efficacy and efficiency of the Kansas prohibition law, as he writes: "Everything is shaping quite a different future since the whisky is stopped. We are having better meetings, and are considerably encouraged, and still hopeful of getting a church built here, in which to worship and hold Sunday School."

Bro. Andrew J. Smith writes from Clear Lake, Indiana: "We have good meetings every Sunday. The majority of the Saints attend regularly, but some seem to be indifferent. I am trying to do all I can to keep them in a unity of the faith."

Bro. J. W. Briggs wrote Bro. I. L. Rogers, lately, that he was expecting to take the field soon. May our brother be blessed with the health necessary to sustain the wear of missionary labor, is our prayer. He has been suffering more or less, for months.

Bro. J. D. Bennett wrote from Cuba, Kansas, May 12th, 1881. The work there was going fairly. He had found some old Saints who seem to have received some part of spiritualistic teaching, which he was striving to meet as best he could. Absence from home prevented our replying to Bro. Bennett's letter as he desired.

Bro. Jobe Brown wrote card April 26th, that he had baptized four, all heads of families. Thus the good work goes on. We had thought to be at the Clinton conference.

Bro. George H. Graves, wrote from Tilsonburg, Ontario, May 20th. He was proposing to do some missionary work this Summer, if practicable.

Bro. Joseph A. Stewart writes May 23d. He had preached at Hornerstown, N. J., and other places, with Bro. Small and others. Had most excellent liberty, and fair attention.

Brn. Blair and Brand join in deprecating the failure of the April session to send missionaries to Utah. The latter says, "The only bad feature, and very bad at that, no missionaries for Utah."

Bro. J. Avondet, Omaha, Nebraska, April 10th: "The Omaha branch has kept me busy all the time. I never knew what it was to be released since I belonged to the Church. I never had to act with a better Teacher than Bro. Rumel, he means to do his duty faithfully." Like Bro. Avondet, we have never been released, nor do we look for one till we get the final one; either ruin and disaster, or triumph and the riches of life eternal.

We regret to learn that Bro. and Sr. Cherry, of Malta, Illinois, have been visited by the messenger of death, two having been taken from their family circle. May they be comforted.

Bro. John Cox, Reese, Michigan, April 30th: "I like the HERALD, for in reading it, I find it to contain good, sound doctrine, and that is just what I want. It throws light on the Scriptures and helps me to understand."

Bro. E. M. Reynolds, Cuba Kansas, May 24th: "Our district conference came off last Saturday and Sunday. We enjoyed the labors of Brn. John Landers, Kent, Harder and Bennett. I believe the Saints here are taking a higher stand spiritually than heretofore. Some are investigating, but I fear all love the applause and dread the contempt of men too much to come out soon and obey the gospel." The Saints everywhere must assume and rightly occupy high spiritual ground and moral excellence.

Bro. E. N. Webster: "The Boston conference was an excellent one. Bro. Sheehy, Gilbert and Smith preached the word in much power. There seems to be much zeal and earnest endeavor to press the work on to victory."

Bro. B. F. Durfee, Keokuk, Iowa, May 23d, writes that the good work prospers to some extent there, and regions round about. One had lately been baptized by him.

Bro. J. Lakeman, Grand Manan, N. B.: "Our population is not decreasing as in many other parts of the Dominion, but our growth is steady and healthy and bids fair to continue. In spiritual things progress has been slow. I often ask myself the question, What is to be done? And again, What is the best thing to do?" Keep telling the gospel plan of redemption, Bro. Joseph. The Spirit works with us. Be not afraid to tell it every where; and in every place tell it as the power of God to salvation. We shall surely win, by and by.

Bro. S. S. Wilcox, Shenandoah, Iowa, May 23d, 1881: "We are moving along slowly; have a neat little church to worship in. However it is not all paid for; we thought not best to have it dedicated until it was free from debt. Love to all the officials in the Herald Office." That is

right, Bro. Wilcox. We oppose giving anything to God by solemn services and prayer that is mortgaged for debt to the "world, the flesh, or the devil." Keep the places where the Lord is worshipped by his Saints out of debt.

We are in receipt of a good letter from Bro. Ad Richter, Burlington, Iowa, accompanying a tract of fifty-three pages, called the "Sixth Trumpet," in the German language for distribution among the German people. We have not yet had time to examine it, but from the character of Brn. Bauer and Richter, under whose management this tract has been written and published, we expect it is a fair exposition of the faith on the subjects it treats of. Bro. Richter complains a little of the lack of effort on the part of the Church to preach to the German people. We regret that there is any reason for the complaint he makes. Late events may help to show that the Lord is at work to open the door, closed to us. Be patient, brethren.

Letters received from Bro. John A. Scott seem to indicate that there is need of spiritual labor and advancement in several of the Indiana churches. We deplore all this, but time and the good Spirit must purify all hearts.

Letters are acknowledged from Brn. W. R. Calhoun, Cortland, Ill.; R. J. Anthony, Tabor, Iowa; H. Grim, Coltharp, Texas; John Shippy, Rond Eau, Ontario; R. M. Elvin, Nebraska City, Nebraska; W. H. Kelley, Coldwater, Michigan; T. W. Smith, Chicago, Ill.; R. M. Dungan, Dos Cabezas, Arizona; B. V. Springer, Canaan, Ind.; D. J. Phillips, Oakland, Cal.; Sr. Florence Jenkins, Whitney, Texas; R. D. Kendrick, London, England; J. H. Hansen, Weston, Iowa; William Anderson, Oakland, California; C. Derry, Magnolia, Iowa; J. C. Crabb, Little Sioux, Iowa; John O. Smith, Noble, Mich.; Dr. W. A. Riedel, New Albany, Ind.; Isaac Furniss, Ogden, Utah; Laura Paden, Cleveland, Ohio, and a number of others, all of which will receive attention if found practicable.

News Summary.

May 21st.—The Pope is much concerned once more about the condition of Ireland, and is reported to have taken Archbishop Crooke to task for giving utterance to sentiments which were offensive to the British Government, but very popular in Ireland.

The English Government has taken a bold step in arresting a Catholic priest, on the charge of assembling with others, and unlawfully attempting, by threats and menaces, to compel divers of her Majesty's subjects to omit their lawful employment.

Garibaldi is out in a pronouncement against the annexation of any part of Tunis by France, or even the establishment over it of a French protectorate. The revolutionary hero says that while he is a friend to France, he is yet an Italian, and that all Italy ought to feel insulted if France should carry matters too far in regard to the territory in question.

An appalling disaster is reported from the vicinity of Deadwood, D. T. By the caving in of the roof of the Golden Terra Mine at that place, two men were instantly killed and eleven buried alive.

23d.—Abdul Bey, ex-Chief of the Albanian League, has been tried by court martial, and sentenced to death.

Fires in grain fields began to day. One near Merced, California, destroyed several hundred acres. Another in San Joaquin County, near Oakdale, burned over country five miles square, principally wheat fields. Four houses were destroyed. The fire started from a lighted cigar thrown from

a railroad car.

Proclamations bearing the heading "Land and Liberty," and calling on the people to drive out the Jews, are posted extensively throughout Southern Russia. What connection the persecution of an oppressed people has with liberty is not apparent.

The English grain crops do not stand well for the harvest. Vegetation of all kinds is in a somewhat backward state all over Great Britain, and a copious rainfall is needed.

The Government of Sweden is becoming alarmed at the large emigration from that country to the United States, and is reported to be contemplating the enactment of laws to check the exodus. Those who are leaving are strong, healthy young men and women, and so great is their number that it is stated that whole counties are being cleared of their able bodied population.

There is an insurrection in South America, which is not passing strange. Venezuela is the theater of the rising. At Llanos in that country a body of rebels have taken the field.

The fierce east wind of the past few days brought into Quebec forty vessels, and caused terrible disasters in the Lower St. Lawrence, resulting in large loss of life.

Many of the rich Jews in Moscow have received threatening letters, and have abandoned their country villas, which were hired for the Summer.

The number of arrests in the Kieff district for attacks on the Jews since the 15th inst. is 1,227.

Baron Gunzberg, a prominent banker, heading deputations of influential Jews, will have an audience with the Czar at Gretchina to day.

A telegram from Odessa Saturday states that disturbances continue there. Forty-five restaurants have been plundered and wrecked. Troops bivouac in the streets.

The Russian revolutionists have answered the Czar's manifesto by a second utterance, which concludes as follows: "Let your Majesty assemble your people around you and listen to their wishes in an unprejudiced spirit, and then neither your Majesty nor the State will have any reason to apprehend a further catastrophe."

25th.—An appalling calamity is reported from London, Ont. As the steamer *Victoria* was returning from Spring Bank, about three miles below London, with 600 excursionists on board, she suddenly collapsed, and became a total wreck. All her passengers were plunged into the river, and about 175 persons perished.

26th.—At half past ten o'clock last night 238 bodies had been taken from the Thames near London, Ont., where the appalling disaster of Thursday afternoon occurred. The people of London are stupefied with grief over the terrible affair. There is scarcely a family in the city which has not lost a relative. To day will be a day of public mourning.

Correspondence.

BAY POINT, Florida, May 20th, 1881.

Dear Herald.—I have not seen anything in your columns from this part of the Lord's vineyard, except Bro. Scarcliff's letters. We would be happy to have him visit our branch. Bro. Powell preached there in the Fall of 1873; also, Bro. L. F. West. Bro. Powell has continued to preach there every opportunity, and in October, 1880, the 23d day, we organized a branch, named Solid Rock, with ten members, two of them were officers. Since then we have met three times, and on last Sabbath we had a time of rejoicing, long to be remembered; one was baptized and confirmed, one ordained, and one child blessed; expect more when we meet again. We feel that the Lord is with us, and try to live humble and in love and unity, desiring an interest in the prayers of all Saints, that we may hold out faithful, and love one another, and all pull together Zionward, is the prayer of your sister in the gospel.

CORNELIA CARR.

LOS ANGELES, California,

May 24th, 1881.

Bro. Joseph, Dear Sir.—This evening finishes our continued meetings for the present. Our congregations were not large, yet a number are

investigating and interested in our faith; we baptized six persons, these with four members near here, and the three just arrived from Colorado—Bro. Schnell and family—counts thirteen, enough for a branch; but we want officers, and we hope the Lord will help us in this matter.

Bro. Rodger and I commence meetings tomorrow evening about five miles from here. Bro. Mills has been here but is now home; he will be with us next week, and go up to Ventura county with us. Thank God the work is progressing in this section of the country, and the outlook for the future is good. We are all well. Bro. Rodger will labor in the southern part of this county the next three weeks, while Bro. Mills and I are up in Ventura county. We were all glad to hear Bro. Mills' voice again in the field, sounding the trumpet and leading souls to Christ; he will spend some time this summer in the ministry. Yours in Christ,

JOS. F. BURTON.

MACHIAS, Maine, May 20th, 1881.

Brother Joseph.—After almost eleven months away from my home, I arrived safe on Saturday last. On my way east I visited Pittsburg, Pennsylvania; found the Saints striving for the right. I baptized a young lady there that belonged to the Catholic Church. From there I visited the Saints at Philadelphia, finding and leaving many who desire to see the work roll on. On my way to Philadelphia I called at Washington, D. C., and learned there were two of the Saints residing in the city, but as I did not know where they lived, I could not call on them. I called on Bro. Squires in Brooklyn, N. Y.; he is alive in the work, and has a good desire for its welfare. I also visited Boston, Fall River, Massachusetts, and Providence, R. I.; found all alive in the cause. At Providence I baptized a young lady who belonged to the Catholic choir. I shall visit the Massachusetts District in July, and try and open up some new places, as they desire I should.

Yours truly,

J. C. FOSS.

WATERLOO, Nebraska,

May 18th, 1881.

Dear Herald.—I intended to visit Plattsmouth, after the adjournment of the April Conference, and from thence to other parts of the Southern Nebraska District, but the high water cut off travel, so that it will not be thought that I was un mindful of or forgot their request. It would be quite an advantage these times were it possible for an Elder to visit a number of places at once, or become omnipresent. Believing that a necessity exists, am endeavoring to comply with the request made by the officials of the North Nebraska District in their last quarterly gathering, March 26th, 1881. Circumstances prevent, I suppose, any one devoting their whole time in the ministry. So in all this vast district we have no representative. Now, in all seriousness, while there may be some excuse for this lack in this, and other districts, there might be more, very much more, done by the local brethren, by way of preaching on the Sabbath days, if the will power was not lacking. But in all kindness, should there be a move, and an increased zeal in this direction the present season, I respectfully suggest that all who thus move will, in the regions of Nebraska, Kansas and Colorado move cautiously; and not seek to overwhelm the people with an outburst of talent leading to the development of something so high, deep, long and broad, that those who hear can comprehend but little, if any of that presented; and those who present, worse bewildered than those who hear. For it sometimes happens that those following are asked to explain. And for myself, I wish it distinctly understood that I don't know the exact year, month, week, day, hour, minute and second, that the work of apostasy reached a full and final completion. I believe there has been an apostasy from the primitive Church and that it can be proved in a general way; and that is enough, (or so I think). I can not tell when the little season will commence, referred to in Revelation, and as to its length I am no better posted. I am no chronologist. Dr. Hodge says that eighty different calculations have been made by Jewish and

Christian authors of the length of the period between Adam and Christ. The longest of them make six thousand nine hundred and eighty-four, the shortest three thousand four hundred and eighty-three years, making a slight difference of three thousand five hundred and one years. So I don't know when the thousand three hundred and five and thirty days shall end, referred to by Daniel; but do believe that he is faithful who has promised, and remember that he has commanded to watch, work, and wait. Nor is the promise altogether lost sight of, that to those He will appear and those He will save. Blessed will he or she be who shall watch and wait. I am in no way prepared to tell how long it will be before all are saved, or how long those who are condemned will remain condemned. But the word tells me, which I believe is most significant and has a broad meaning, that all shall be rewarded according to their works; nor do I forget that saying, "Every man in his own order. Christ the first fruits; afterwards they who are Christ's at his coming." And without arrogating to myself, I believe the Judge of all the earth will do right. And to Him and with Him I leave the disposition of the whole work, thinking He is worthy of all honor and praise for the rich provision, and for the assurance of a full realization of its benefits in the sweet by and by. The glad rivers of salvation flow down into the valleys of Zion, so said the *Herald* a short time ago; how elevating the thought? But we were told we must go to them in order that we may drink of their life giving waters. Ah! It is that going thus to drink, and thereby becoming strong that tests our fidelity. I am trying to walk by faith, not by sight, (yet), and know nothing of the departed spirits as to how they are employed, or what they do, but praise God for an assurance that the departed righteous rest from their labor. Nor do I think it is a kind of rest which implies inactivity. Christ did not particularize on this; shall mortals assume to render plain that which He did not reveal? It is time that we descended from the elevated plane of pretended knowledge into the valley of humiliation. Success may be possible in reconciling the gospel economy with all that is called science to-day, but if it be as Professor Jamison claimed in his discussion with Bro. Kelley at Glenwood, that science of ten years ago and science to-day is different; what then? Might we not as well now, as at any future time determine not to know anything among men save Christ and him crucified. Nor would such a decision involve a necessity for indifference, or a failure to notice passing events, or resorting to honorable means to study and learn what others claim to be good or elevating; a knowledge of the foundation those are built upon who oppose our faith by no means militates against us; so far from this as to be advantageous. The grand old gospel economy in its study and presentation give scope for the most gigantic mind. It has had its enemies; their name is legion, they decrease not, nor do they fail to work, but despite their effort, the keystone of the great arch of salvation is still there, with no sign of it becoming loose; so far from this that outside pressure adds to its strength and stability.

Emerging from the field of mystery wherein some feel so much at ease, and so joyous at the prestige and reputation thus obtained, with a little courage left, I call it into requisition, and respectfully suggest that in my understanding the terms used by the ancient apostles, when seeking to instruct the Saints in their relationship with God, Body, Church, and Kingdom are synonymous, implying a system of government of which, by the laws of adoption, we become members; which adoption on our part, is tantamount to a covenant, to be subject to that government the residue of our days. All of which is preparatory, or to fit them for his, Christ's coming. And Christ is their prince of life—Savior—Messiah—Redeemer. The King and Prince, though absent in person, are by the Comforter, the Spirit of Truth, which is the Holy Ghost, present with them. The gospel, the law of the kingdom, the will of the King, is preached among them in the doctrines and teachings of Christ. The officers called to represent the King and Prince, and to administer the law of the

kingdom, are apostles, prophets, teachers, evangelists, and there are helps, governments, gifts of healing, and diversities of tongues. Here is the kingdom of God, where the seeker may rest from his searching and bring forth the righteousness which works by faith. See last page of tract the "Kingdom of God." So this membership in this kingdom and labors performed, are preparatory, and prepare us for the coming of Christ, whose coming will be a glorious acquisition to this kingdom; but this acquisition is made by the same authority that it is established among men, and grows from its incipient stages to larger proportions.

I would further suggest, that all speakers have, or acquire habits, gestures, etc., peculiar to themselves, and as all are not apt at imitating, or mimicry, it might be well for all, our young Elders not excepted, to be contented with their own peculiar style, habits, or gestures, and so understanding themselves as to know, what may be objectionable, with corresponding efforts to improve. It has been said we are not all equally intelligent, but we may all be wise, and discreet, marching on towards improvement. Again; it may not be proper to be too blatant and frequent in talking boastfully of the wonderful sacrifice we have made for the gospel, especially if a force of circumstances have conspired or been the main object, or thereby we have become representative of the Church. Better that we let our works speak, for thereby we show our faith.

I was very peculiarly struck, on meeting Bro. G. Montague, on his way southward, as per appointment of General Conference, on hearing him say that he had been trying and at last had succeeded, in getting his family in a self sustaining position, at which he had long been aiming, but now reached; unless some indebted to him should fail to come to time; in which event some assistance for his family would be needed. What a satisfaction to be able to devote one's time to the work of God, as Bro. Montague says he now intends to do, without being dependent and viewed as objects of charity, and sometimes to be told, "I help pay for the coat you wear." And yet how very few get ready who seek to get themselves thus situated.

How news travels these times. I was forcibly reminded of this on returning from Conference, and being informed that the contemplated move of the publishing office was the result of a "Thus saith the Lord," during Conference, which I failed to hear; and I thought I kept my ears pretty free of wax and heard, if my limited ability precluded the possibility of comprehending all that was said, and saw all that was done. Why don't we better understand that written, "He who waits to be commanded in all things is a slothful servant," etc. In the early part of the Reorganization there was a large branch of the Church at —, a young man went among them, and said: "Ye strong and stalwart young men, see, those broad acres of land lying all around; go, settle thereon, buy homesteads, pre-empt, make homes; freeze to them." "Ah," said they, "He is a good young man, but inexperienced. Why we are waiting to go to Zion. We don't want homes in Babylon." So they waited. Some had but little, others had more. How nice, how brotherly to live after the having all things common order. How long they waited or how many revelations were obtained; or how often they were enraptured, or carried away at the thought of being let carefully down adjacent to the rising temple in Jackson, I know not; but certain it is that if the getting and freezing to homes policy had been adopted, they or their heirs might have represented hundreds of thousands of dollars worth of property in land, stock, etc. This with proper moral rectitude, would have brought a name and prestige to the Church for good. But no, these knowing, pious, waiting souls, would not have their religious equilibrium disturbed by the trouble of getting land and making homes among the Gentiles. And instead of the above god-like, natural results, their waiting places, or some of their acts there perpetrated, have made obstacles to, rather than helped to build up the cause.

While snow and cold tended to preclude travel in the Winter, the Spring brings obstacles in the shape of rains, mud, washed out roads, dilapidated

or lost bridges. In Douglas county, Nebraska, the land is so wet as to prevent plowing, and farmers are somewhat despondent, yet many are hopeful.

I would not have it understood but what the present mode of chronology, or so far as understood, may be a means of better understanding some prophetic declarations.

Yours in hope,

JAMES CAFFALL.

MIRACULOUS CONVERSION.

OGDEN, Utah, May 28th, 1881.

In the Fall of 1863, Elders E. C. Briggs and John Taylor called at the residence of John Hart, near Slatersville, in this vicinity, to converse with the family in respect to the Reorganized Church, but found only Mrs. Ann Hart, the wife, and Miss Alice, the daughter, at home. Mrs. Hart, on being questioned as to her belief in polygamy, avowed with much warmth her convictions of its being commanded of God, and sought to defend her views with arguments, though she admitted there were some things about it she did not comprehend. After no little conversation between the parties, the daughter Alice, blind from her infancy, feeble from recent sickness, and so hoarse as to be scarcely able to speak, rose upon her feet, raising her right hand toward heaven, her face white and radiant, spoke to her mother in a clear, full voice, saying, "Mother, mother, hear what the Lord saith unto you, I never commanded any one to go into polygamy! The first Bible account of it is in regard to Lamech." And she then repeated, in a clear and connected manner, the following, "Hear my voice, ye wives of Lamech; hearken unto my speech, for I have slain a man to my wounding and a young man to my hurt. If Cain shall be avenged seven fold, truly Lamech shall be seventy and seven fold." Astonished and amazed, her mother said to her, "Alice, where did you learn that?" "What do you mean, mother?" replied the daughter, not comprehending what she had said or done. Then Elder Briggs remarked to Mrs. Hart that God had spoken to convince her that polygamy was not of God.

The mother comprehended the situation at once, and perceived also that the voice of her daughter was completely restored. Whereupon Elder Briggs prophesied that she should never lose her voice again till death, which prophecy has been fulfilled up to this time. It is needless to say that Sr. Hart, her husband and daughter finally united with Reorganized Church.

They moved to Council Bluffs, Iowa, in 1864, and in 1872 returned to Utah, in view of enjoying better health. They now reside in this city, Ogden, where they exert an excellent influence as worthy and exemplary members of the Church of Christ.

Bro. John Hart relates some remarkable evidences given him of the divinity of the Reorganization. In 1861-2 he had some controversy with the Utah teachers, and said to them that the laws of our nation were excellent, but they were badly administered; and so of the Church, its laws were good, but the priesthood had become corrupt in their administration. To this they partly assented, but afterward defended the Church stoutly. About these times Joseph Morris was making some stir, and he felt anxious to know whose the true leadership of the Church was; and one night he devoutly prayed that the Lord would show him. In the visions of the night he began singing, "The shepherds are watching over their flocks by night." He then saw in the east a bright star, and the shepherds coming toward him with glad tidings. Just then a voice out of the heavens said, "My kingdom is not of this world; it is immortal, and fadeth not away. Lay not up for yourselves treasures in heaven, where moth nor rust doth not corrupt, nor thieves break through and steal." He then saw himself in Salt Lake City, in a spacious, well furnished library, and saw a young woman offering the Church publications for sale, but none bought them; upon this the scene changed and in the place of the young woman there appeared a youth, who, raising his hand to heaven, said, "I am young Joseph." In these strange manifestations he thinks there were clear evidences given him

in answer to his petitions. He is now joyful in his fellowship in the Reorganized Church of Christ.
W. W. BLAIR.

MOUNT WASHINGTON, Pittsburgh, Pa.,
May 24th, 1881.

My Dear Bro. Joseph Smith.—I take this opportunity to write you as usual a strictly business letter dismissing all twaddle as useless. In my last I promised to write you again after some further developments in my affairs; all this has taken place and now my hands are free of business, for as I would be a Latter Saint, so the people decided to leave me quietly and severely alone, and would not employ me as a physician or deal with me as an apothecary, and I came to the starving point to be a living sacrifice for my religion sake as they love it not. But I know so well the value of our standard religion, I do not propose to die down or lie idle to please them, for if they of Blairsville do not want it, there is still plenty that need to be looked after, who will know the sound of the voice of the saving Son of God, and will willingly adopt it.

On the 15th of May, 1881, I went to the Pittsburgh Branch, and reported my present status and was made welcome; I preached by invitation of the authorities there, and again last Sabbath. I shall be advertised I believe, in all the Pittsburgh papers for the coming Sabbath, and I shall be glad to see a crowd come to the hall on fourth street. I feel thankful that my name is in the second quorum of Elders, for I am now what we call an old man and not able to long travelling by reason of old age and infirmity. I am now seventy-three years this month, and do not feel like Enoch of old to be only a lad. As a doctor of medicine I can abort many ailments, but there are so many that God alone can lift when he will.

My dear teacher, we need to be very strong to be able to combat the heterodoxy of this world, and I think with you that we can not do better than abide by the sure word of prophecy left behind by your dear father; our strength is in that book of regulation, Book of Doctrine and Covenants. I have lived to see a strong-minded man brought down to the dust by reason of pride and gross departure from the standard book of authority, Book of Doctrine and Covenants.

I shall be at our Pittsburgh coming conference, and if a location can be settled on for me—well, it will not be a question in my mind of dollars and cents, for our God knoweth beforehand what we stand in need.

In the year 1845 I went out as an Evangelist, by direction of Sidney Rigdon, and traveled a great deal on foot before I made a successful plant of the gospel first principles, went without purse and scrip—for I emptied the last money I had in Sidney's hand before I started, then I walked till my shoes wore out, my feet were blistered, and blood from my feet marked the ground; there was no branch made and no dear sister to wash my feet. I became somewhat exhausted. Alas, what should I say for myself; no fruit for all my labor? Quietly I knelt down and prayed to God for wisdom how to proceed. That same evening brought me relief; soon the way opened and after all my suffering I began to find my way to the ears and hearts of the people. Preaching now began in earnest, and soon I had a branch of hungry souls who wanted to know about Jesus and his power; the word went out and around, but this was all in the interest of monogamy. Opposition now presented. 'Twas intended to be overwhelming, and the host of people came to see the fun. Well, the meeting begun and the opponents and their speaker were there in force. I rose to my feet intending to preach, when I was motioned to be quiet as they, the opponent had something to say; silence so profound ensued you might hear a pin drop on the floor, and their speaker was on his feet. I waited and they waited for what he had to say; but O, what a sight! He was blind, and could not see his papers, and there he stood trembling, and finally sat down and covered his face with his hand. I then offered to read anything he had to say, and did so to the satisfaction of the crowd of people, all went well, and some called him by a certain name which they thought to be applicable.

I preached and continued through 45 and part of 46; then Sidney called his Pittsburgh Elders and people round him to the Cumberland valley, and the two branches I had raised in Western Virginia were allowed to go to ruin; other events followed, and I returned to business pursuits.

Then came a partially blank period and during that time the Lord by dream and vision showed me various things that I should have to go through, and now after fifteen years I have got through, and am ready for preaching again as my hands are now free from all secular pursuits and the serving of tables.

So by the mercy of God here I am, waiting to see what will turn up; for I do not believe in a life of mere idleness, and I am not fit now for any more hard labor of body, so the mature mind will do better for the work of God. In my first effort of 1845, I was a mere babe in the work, but since that have had a terrible experience, which I shall try to profit by and give to others the benefit of the beacon light; still I have much to learn, and have need of patience, that having done the will of God I may receive the promise.

All my family are unbelievers and have hitherto cast in my road all the obstacles they could, to prevent me from believing in this wonderful work of God in the restoration of the human family. God in his wisdom has carried me from faith to positive knowledge of his divine will, and it will be perfectly safe to do as Jesus did, *viz.*, always do that which is pleasing in the sight of the Heavenly Father.

It looks to me as if the great blessing of the whole Church will be your continuance as their teacher, that we may witness the uniting of the stick of Judah with the stick of Ephraim that they may become one in the hand of God. This is God's work, and consequently no Gentile would be competent to print and bring together the important testimonies over which the blessings hover; "O, that beautiful voice, for I am waiting to bless my people."

"Bear with me;" "bear with me," my dear teacher, for I merely place this before you as one who waits for the day of redemption; one who longs to see the outpouring of those blessings on the faithful Saints, the lifting completely of all condemnation by our saying and doing according as it is written. As the servants of the true and the living God our *ipse dixit* must be the *dico* of the Father in contradistinction to all the scientists of the world. So God the eternal will bring to naught the wisdom of the worldly wise, and the counsel of the prudent will be hid by his revealing light.

Permit me to remain your brother in this last covenant of the reorganization of the faithful,
ARCHIBALD FALCONER,
Elder in the 2nd Quorum of the Elders.

Conference Minutes.

WELSH MISSION.

The annual conference of the above Mission was held at the Saint's Chapel, Llanelly, April 24th, 1881. J. R. Gibbs, president; B. Davies, clerk.

A. N. Bishop reported the Western District in a fair condition; containing 20 Elders, 5 Priests, 2 Deacons, 86 members; total 95. W. Morris reported the Eastern District in a good condition.

J. R. Gibbs reported the book account from Oct. 31st, 1881: In hand when last reported £13 3s 11½d; received since, from Merthyr Branch, 12s; from L'azelly Branch, £1 1s 6d; from Llansamlet Branch, 8s; from E. Trimby, 4s, total £15 9s 5½d.

Bishop's Agent's Report: Received £2 8s 6d; paid 5s; in hand, £2 3s 6d.

Elders T. E. Jenkins, W. Morris, A. N. Bishop, R. Thomas, J. Bishop, J. Samuel, W. Williams, D. Williams, D. Lewis, B. Davies, J. R. Gibbs, E. Davies (Priest) reported.

Met at 2 p.m.—T. E. Jenkins preached from Acts 6: 4.

The authorities of the Church in America were sustained in righteousness; also T. Taylor, President of the European Mission; J. R. Gibbs, of the Welsh Mission; W. Morris, president of the Eastern District; A. N. Bishop, president of the Western District; T. E. Jenkins, of the Seventy and as Bishop's Agent. All the Elders, Priests, Teachers,

Deacons and Saints of the Mission.

The meeting then was given free for testimony and to receive the gifts of the Spirit, and a great portion of the invisible power was manifested, and the brethren bore a strong testimony to the work of the Lord.

Preaching by Elders D. Lewis, A. N. Bishop and W. Morris, in the evening.

Adjourned to meet at Aberaman, Aberdare, the last Sunday in October [30th], 1881.

CENTRAL NEBRASKA DISTRICT.

The above conference met at Columbus, Neb., April 10th, 1881, having been continued from March 27th, by reason of the flood prevailing, it being impossible for the brethren to get in. Geo. M. Galley, president; H. J. Hudson, secretary *pro tem.*

Elders Galley, Brindly, and Hudson reported in person, G. S. Hyde, C. H. Derry, C. Loomis and H. O. Smith by letter. Priests C. H. Hutchins and James H. Smith reported by letter.

Branch Reports.—Columbus: 1 died, 2 removed. Clear Creek: no change. Cedar and Deer Creek branches: no reports.

Bro. H. J. Hudson was elected secretary of the district.

The following was offered: Whereas, Bro. Geo. M. Galley, by reason of his circumstances as explained by him, can not give the time required for a faithful discharge of the duties of president of the Central Nebraska District; therefore, be it Resolved that he be released from the presidency of this district.

On motion, it was laid on the table till next conference.

All the authorities of the Church were sustained in righteousness; also the president of the district, together with the branch presidents.

Conference adjourned to meet at Cedar Creek Branch, on Saturday and Sunday, June 25th and 26th, at 2 p.m.

PHILADELPHIA DISTRICT.

The Philadelphia District Conference met on Sunday morning, May 22d, 1881. J. Stone, president; J. A. Stewart, secretary.

Branch Reports.—Philadelphia, 48. Horners-town, no statistical report—no change. Brooklyn, 17.

Elders' Reports.—John Stone: My labors have been very light this quarter; have not enjoyed good health; have done as much as I could; as the weather is better, I hope to do more. My faith is as strong as ever. I feel to labor to the best of my ability. J. A. Stewart: Have preached every opportunity I have had, and shall, as far as I am able, continue to do so; have been to New Jersey; I desire to see Zion prosper. My faith is as strong as ever. B. O. Herbert, J. Squires and S. Stone reported by letter.

The following resolutions were moved and seconded:—That each branch of this district be requested to send a representative to each district conference, as per commandment on the statistical report.

That this district conference sustain the action of the Philadelphia Branch in the case of Henry Koehler.

That John Stone be sustained as president of this district for the ensuing quarter.

That J. A. Stewart be sustained as secretary for the ensuing quarter.

Adjourned to meet at Horners-town, N. J., on the fourth Sunday in August [28th], 1881, at 10 30 a.m.

NORTH EAST MISSOURI DISTRICT.

Conference convened at Bevier, Mo., May 14th, 1881. G. Hicklin, president; J. T. Williams, clerk; and D. E. Evans, assistant.

Report of Branches.—Bevier 114; received by letter 4, removed by letter 1. Financial Report: Balance on hand \$2 67. Hannibal 27. Renick 16. Financial: Sent \$5 to Bishop's Agent; balance on hand \$1 40. Salt River 30.

Elders reported in person: G. Hicklin, E. Rowland, C. Perry, J. T. Williams, E. Bennett, J. T. Phillips, R. Thrutchley, D. D. Jones and S. Reed; and J. Taylor, L. Page and J. Foxall by letter.

Priests: F. Mussell, N. M. Ridings, in person; and F. Winn by letter. Teacher: J. T. Richards reported in person.

President Hicklin made a few remarks on the necessity of keeping an Elder out in the district to labor, and sustaining him both spiritually and temporally. Motion to this effect. Put to vote and lost.

Preaching by J. T. Phillips in the evening.

The auditing committee reported having found the account of the Bishop's Agent correct.

Sunday.—Prayer meeting at nine o'clock, and a good time was the result; followed by an excellent sermon by W. T. Bozarth. Sacrament, prayer and testimony meeting in the afternoon. The Spirit of our Master was present, and each heart made to rejoice. Four children were blessed and a bottle of oil consecrated. G. T. Griffiths occupied the stand in the evening.

Adjourned until the second Saturday and Sunday in August [13th and 14th, 1881], to meet in conference at Salt River.

NODAWAY DISTRICT.

The Nodaway District conference convened at the Ross Grove School House, on Saturday, May 7th, 1881. W. Hawkins, president; J. Flory, secretary.

Branch Reports.—Oregon 22; removed by letter 2, expelled 2. Ross Grove 23; removed by letter 2, died 1. No report from Platte and Guilford branches.

Elders T. Nutt, B. Fisher, P. Rasmussen, R. K. Ross, jr., J. Flory and W. Hawkins reported.

Afternoon Session.—On suggestion of the president, the following was moved and passed:

Resolved that a committee of five Elders be appointed as a committee of investigation, whose duty it shall be to receive any special business to be presented to conference, and in the event of any difficulties between brethren being presented, said committee shall use their utmost diligence to settle such difficulties, and that said committee act until the next sitting of conference, when they shall report all unsettled business remaining in their hands; provided, that any three of said committee shall constitute a quorum to do business.

Moved that the president of this conference nominate the persons who shall constitute this committee, for vote of conference to confirm his nominations. Carried.

The president nominated R. R. Ross, jr., O. Madison, W. Powell, B. Fisher and P. Rasmussen. Which nomination was accepted.

Moved that notice is hereby given to the several branches comprising the Nodaway District that at the next term of this conference, delegates will be chosen to represent the district at the Semi-Annual Conference. Carried.

The choice of officers in the district for the next six months were as follows: T. Nutt, as president. J. Flory, as secretary and district book agent. A. N. Byargaard, as Bishop's Agent.

Prayer and testimony meeting in the evening. Many faithful testimonies were given, and the gifts of tongues, interpretation and prophecy were manifested, to the edification and comfort of the Saints.

Sunday forenoon, preaching by Elders Fisher and Rasmussen. Sacrament meeting in the afternoon, followed by testimony, in which a general good spirit prevailed. Preaching in the evening by Elders Hawkins and Nutt, on the subject of the resurrection.

Adjourned to meet at the Oakland School House, near Forrest City, Holt county, Mo., on Saturday, the 13th of August, 1881.

FREMONT DISTRICT.

The above conference met in Ross School-house, in the Plum Creek Branch. The president being absent, Bro. S. S. Wilcox was chosen to preside *pro tem*.

Shenandoah Branch reported the following changes: 6 added by letter, 1 by baptism, 2 died, 1 removed by letter, 1 expelled; 111 members. Plum Creek 93; no changes since last report. Mill Creek 31; no changes since last reported. Elm Creek 16; no changes. Farm Creek, Nephi

and Glenwood, not reported.

The following Elders reported: W. Baldwin, J. Leeka, S. S. Wilcox, J. Goode, S. P. Dikes, R. J. Anthony, J. R. Badham, A. T. Mortimore, W. C. Ledingham, W. Leeka, J. M. Stubbart, G. Kemp, W. W. Gaylord, M. Gaylord, E. Benedict, J. V. Roberts, and J. W. Calkins, and R. M. Elvin, by letter. Priests: J. T. Wolsey and Matthew Stubbart, reported. Teacher H. F. Durfee reported.

Bishop's Report.—Received of I. L. Rogers \$50; paid R. J. Anthony \$2 35.

The case of Joseph Holmes was considered as belonging to the Plum Creek Branch, to which he is amenable.

The case of S. P. Beckstead, as brought by the Mill Creek Branch, was referred to a committee, consisting of W. C. Ledingham and W. W. Gaylord to examine, and report at next conference.

J. R. Badham was elected presiding Elder for the coming quarter, and was released from the office of secretary. J. M. Stubbart was appointed in his stead.

A vote of thanks was tendered Bro. D. Hougas for his past labors.

Bro. A. T. Mortimore and J. W. Calkins were given a mission to Pleasant Grove. J. M. Stubbart was assigned a mission to Pleasant Hill School-house. W. Baldwin to preach where and when he can. Request Bro. D. Hougas to labor at Center School-house, near Bro. Lushes. Bro. S. Thomas was released from his mission at Malvern with Bro. M. Stubbart, and Bro. G. E. Duell associated in his stead.

Preaching by R. J. Anthony and J. R. Badham. Adjourned to meet at Shenandoah, Iowa, August 6th, 1881.

SOUTHERN NEBRASKA DISTRICT.

Conference was held at Nebraska City Neb., May 8th and 9th, 1881. L. Anthony, president; J. W. Waldsmith, secretary *pro tem*.

Elder R. C. Elvin preached in the morning; Saint's meeting in the afternoon; L. Anthony preached in the evening.

9th.—Motion adopted, requesting Nebraska City Branch to elect a presiding Elder.

Reports.—Elders L. Anthony, P. C. Peterson, J. W. Waldsmith, J. Thomson; and by letter, R. M. Elvin, J. Armstrong, and R. C. Elvin; and Priest A. Buchanan,

Delegate to General Conference reported by letter.

Bishop's Agent.—Freewill offering received \$56.20, tithing \$61.90—total \$118.10. To the ministry \$56.20, to the Bishop \$61.60, exchange 30c.—total \$118.10. The above report is for six months ending March 31st, 1881. J. W. Waldsmith, Bishop's Agent.

Branch Reports.—Blue River (six months) 41; baptized 2. Platte River (nine months) 36; baptized 2. Nebraska City 104.

Financial Report of Blue River Branch: Received \$22 89; paid R. M. Elvin \$16.29, L. Anthony \$6.60. Robt. White, Treasurer.

A free discussion on raising means for local labor.

Motion adopted: That a missionary fund be established for local purposes.

Adjourned to meet at Nebraska City, Neb., July 10th, 1881; at 10½ a.m.

SPRING RIVER DISTRICT.

Conference was held at the Pleasant View Branch, Kansas, May 13th, 14th, 15th, 1881. J. T. Davies, presiding, and J. A. Davies, clerk. The conference was called to order by the president, and Elder Taylor offered the opening prayer; and truly the conference was a very peaceful one throughout.

Pleasant View, Columbus, and Mound Valley branches reported; in the last named branch one had died, and one was received by letter.

Elders J. T. Davies, J. H. Thomas, W. S. Taylor, I. R. Ross, D. S. Crawley and M. Ross reported (present); also W. France and L. H. Ezzel by Bird and E. Llewelyn, and Deacon C. Bird reletter. Also, Priest C. M. Fulks, Teachers R. ported.

Report of Bishop's Agent from November 12th, 1880, to May 13th, 1881: On hand last report

\$70.15, received \$40.50; disbursement \$52 75; balance on hand \$57.90. (Report received). I. R. Ross, Bishop's Agent.

A committee composed of I. R. Ross, W. S. Taylor and J. A. Davies, were appointed to enquire into the probability of keeping, in addition to the president, two Elders in the field; the committee reported back favorably. Thereupon the following was adopted:

Resolved that D. S. Crawley and E. W. Depue be appointed to labor in the coming three months, and that the clerk notify all the branches of the same, that said branches make a special effort to aid and assist in their support.

Be it also Resolved that the branches be and are hereby notified that at our next conference considerations will be taken to elect a delegation to represent the district at the next General Conference.

Resolved that we sustain the spiritual and temporal authorities of the Church in righteousness. Also, that we sustain J. T. Davies as president. J. A. Davies as clerk, and I. R. Ross as Bishop's Agent of the district.

By action of the conference, John B. Graham, of the Jacksonville Branch, was called and ordained an Elder, under the hands of J. A. Davies, D. S. Crawley and W. S. Taylor.

During conference, Mr. Warren Peak, a promising young man of about seventeen, was baptized, J. T. Davies officiating, and was confirmed under the hands of W. S. Taylor, D. S. Crawley and J. A. Davies.

Preaching was had by Elders Depue, Crawley and J. T. Davies, to full and attentive houses on every occasion.

Conference adjourned to meet at Columbus Branch, on the 5th day of August, 1881.

Miscellaneous.

THE SALT LAKE CITY CHAPEL.

We, the undersigned, trustees of the Salt Lake City Chapel property, and members of the building committee of and for the Reorganized Church of Jesus Christ of Latter Day Saints, take this method of informing the Church at large, and the friends of the work placed in our care, that we have been entrusted, in a regular manner, with the procurement of means and with entire control and management in the building of and furnishing a commodious free Church edifice (a mission chapel) in Salt Lake City, Utah, to be used for religious and educational purposes, the title and ownership of the same to be in the aforementioned Church, but the use and care thereof to be given to the Rocky Mountain Mission, the Salt Lake District Conference, and the Salt Lake City Branch of said Church.

Therefore, and in pursuance of said trust, we respectfully ask the Saints, and the friends of a free church in this land of "bondage," to aid us in our work by contributing liberally of their means, so that an early day the lovers of Christianity as taught by Christ and his disciples, as they may choose to interpret it, may have in this city a suitable place in which to meet and worship.

A lot centrally located, with excellent foundation, (both of which are too small, and both of which we hope to enlarge), now belong to the Church. There is now on hand near \$50, cash; and there is owing to the chapel fund near \$50, which can probably be collected when needed.

We appeal to presidents of branches to lay this matter before those under their care, that they may help us at once.

We appeal to individual members to aid us what they can.

We appeal to all who would promote and maintain religious freedom, moral and intellectual advancement, love toward God and man, who desire the end and overthrow of bigotry, intolerance, priestcraft, and church domination in political, commercial, individual, or educational affairs, whether in Utah or elsewhere, to assist us promptly what they can.

If any can aid us within sixty or ninety days, write immediately and say what you will do.

Remittances (by draft or post office order) should be made to W. W. Blair, Box 417, or Robt.

Warnock, Box 1046, Salt Lake City Utah, who will give receipts for money received.

If there is some one, or more persons who will loan the committee from \$1500 to \$2500, for from two to five years, at a cheap rate of interest, and take mortgage of the chapel property, they will please inform the undersigned trustees at an early time. The Bishop of the Church, I. L. Rogers, pledges himself that those who may thus make this loan, shall be made secure by mortgage on the premises.

This Mission, this Conference District, and Salt Lake City with its 25,000 inhabitants and a marvelous future before it, demand that we should have a neat, spacious, and substantial church in this city. Liberal aid is needed, and must be had, in order to succeed in the work we have in hand. If the Church at large gives generously, we may look for generous aid from the Mission, District, and City, by both members and non-members.

We hope there will be no reluctance, timidity, or delay in this matter. Act wisely, generously, and promptly.

W. W. BLAIR, *Trustee for the Chapel Property, and Chairman of Building Committee.*

ISRAEL L. ROGERS, *Trustee for Chapel Property, and Member of Building Committee.*

ROBERT WARNOCK, *Treasurer of Building Committee.*

D. F. NICHOLSON, *Secretary.*
SALT LAKE CITY, Utah, 17th May, 1881.

MITE SOCIETY.

Treasurer's report of the Sisters' St. Louis Mite Society of the Reorganized Church of Jesus Christ of Latter Day Saints, for the quarter ending May 15th, 1881: Received by dues, collections and donation, \$26 35; paid out \$23 00; balance on hand \$3.35. ELIZA COWLISHAW, *Treasurer.*

TO ELDERS NOT ENROLLED IN QUORUMS.

By act of the late General Conference I was authorized to enroll names for the organization of another quorum of Elders, to be known as the Fifth Quorum of Elders, the organization to be perfected at the ensuing September General Conference if a sufficient number of those who may be so enrolled shall be present at that time to effect such organization by the choosing of officers, etc. Therefore those desiring enrollment should apply by letter themselves, or by giving authority to some one to apply for them, as the General Conference has provided that no one shall be enrolled in a quorum except by his own application or consent thereto.

A few Elders each from England, Wales, California, or other distant lands, may be enrolled, but a majority should be those living nearer the business center of the Church, so that an organization may be effected and business transacted by those who assemble from the "regions around about." I have a roll of all the Elders who are in branches, but it requires a personal application, as spoken of above, to become a member of any quorum. Where any are not members of branches, they should state to me, *when, where, and by whom* they were ordained, and give date and place of birth, baptism and confirmation, and by whom baptized and confirmed. Respectfully,

H. A. STEBBINS, *Church Secretary.*

LAMONI, Decatur County, Iowa, May 24th, 1881.

BORN.

TEMPEST.—At Nebraska City, Neb., November 29th, 1880, to Bro. Joseph and Sr. Dinah Tempest, a son. Blessed by Elder Robt. M. Elvin, by the name of Jesse Liberty, May 22d, 1881.

MARRIED.

SHED—WILLIAMS.—At Jefferson, Montana, at the residence of Mr. Clinton Williams, May 25th, 1881, by Elder E. C. Brand, Mr. George Shed and Miss. Mary Isabella Williams, all of the above place. It was a delightful wedding, all enjoying themselves intensely.

DIED.

ENGLAND—George Washington England: Born 15th October, 1805, in Clayton township, Perry county, Ohio; died 7th of May, 1881, near Bourbon, Crawford county, Missouri, aged 75 years, 6

months, and 22 days. Was baptized May 26th, 1877, by Bro. Daniel Evans; confirmed by Bro. Wm. H. Hazzeldine, of St. Louis; was ordained a Teacher, May, 1877, by Bro. Daniel Evans. Bro. England always bore a faithful testimony in the latter day work, and we trust that he is at rest.

FULLER.—At Bedford, Ohio, May 22d, 1881, of whooping-cough, Elmer, son of Bro. R. and sister Mary A. Fuller, aged 1 year, 9 months, and 19 days. We mourn the loss of our darling; but not as they who have no hope in Christ. We hope to meet him in the first resurrection.

LISENBERG.—At Boeger's Store, Osage county, Mo., April 17th, 1881, sister Martha I. Lisensee; born at Rushville, Ill., January 20th, 1847; baptized and confirmed by Elder Darius J. Wetherbee, April 19th, 1880. She lived a faithful Christian to the last, always ready to give a reason for the hope that was in her. She leaves a husband and four children, one of which is a helpless cripple, and one three weeks old. She fell asleep calmly, for her faith in God was strong.

CHERRY.—At Malta, Illinois, March 10th, 1881, of scarlet fever, after an illness of 46 hours, May Maud, child of W. E. and K. M. Cherry, aged 6 years, 6 months, 6 days. Although she was terribly sick, she did not seem to suffer pain. "Asleep in Jesus."

CHERRY.—At Malta, Illinois, April 20th, 1881, Burt Enos, only son of W. E. and K. M. Cherry, aged 2 years, 1 month, 1 day. He had scarlet fever; was sick just one week, and was almost a constant sufferer from the time he was taken. "Not dead, but gone before."

BLACK.—At her home, near Dewitt, Arkansas, the 5th of March, 1881, of bronchitis and neuralgia, after an illness of several months, Sr. Isabel Black, aged 53 years, 7 months, and 21 days. She was an early recipient of the gospel as taught by the Latter Day Saints, and died in a peaceful assurance of a part in the resurrection of the just. No one who ever knew her, found her otherwise than a lover of the truth, and always willing to exchange good for evil. She leaves a husband and six children to mourn her loss. The Lord giveth, and the Lord taketh away.

PETERSON.—Near Lander City, Wyoming Territory, March 13th, 1881, of chronic rheumatism, Bro. Henry Peterson, aged 67 years, 11 months, and 21 days. Deceased embraced the gospel in Sweden; emigrated to Utah, and was among the first to join the Reorganization, in which he has been a faithful member; he died firm in the faith, respected by all for honesty and integrity of character, and leaves an excellent record; his hopes were strong of a glorious resurrection.

JOHNSON.—Near Little Sioux, Harrison Co., Iowa, May 5th, 1881, after eight years of suffering, our beloved brother, John Johnson. He was born June 21st, 1811, at Cheshire, England; baptized by James Hawkins, 1844; emigrated to America, 1847; united with the Reorganized Church, July, 1861. He lived and died a consistent member of the body of Christ. He is missed as a faithful husband, a kind father, and a faithful friend. His hope was bright, his faith strong, his patience great, and his love for the gospel unflinching. He rests in peace. His name and memory will endure. May God comfort the mourning widow and children. Funeral discourse by C. Derry.

THURLOW.—Slyvina E. Thurlow, at Fremont Nebraska. Sr. Thurlow struggled fifty years in mortality. Her career of near three years in the Church was marked by a moral rectitude and godliness seldom equaled and never surpassed, though not faultless. During eight weeks sickness preceding her death, a dutiful son, a loving brother, and the Saints in Fremont left nothing unturned within their power to ease pain and prolong life, but in vain. Three sons, a brother, and the Saints who knew her worth, desply mourn her loss. But thank God for so priceless a gift as the gospel, which makes this severe dispensation of providence tolerable. Funeral service at residence.

CLARK.—Near Adelphi, Polk county, Iowa, on the 26th of May, 1881, Hibert, youngest surviving son of the late Bro. Tally and widowed Sr. Sarah Clark; at his death was seven years old. He en-

dured patiently eleven weeks of sickness, terminating with quick consumption. He requested prayer in his behalf several times, and would ask the Saints to sing to him when there. Had been blessed when younger, and was a bright, promising child. The bereaved ones have the sympathy of the branch. Funeral services conducted by Bro. R. Etzenhouser.

BURCH.—At Lucas, Iowa, Persila Burch, born August 11th, 1879; died October 11th, 1879. Funeral sermon by John J. Watkins.

BURCH.—At Lucas, Iowa, Thomas Burch, born October 28th, 1880; died February 20th, 1881. Funeral sermon by John J. Watkins.

DODDS.—At Breedsville, Van Buren county, Michigan, April, 14th, 1881, after a short illness, Bro. Bartholomew Dodds. He was born at Amsterdam, Montgomery county, New York, May 9th, 1803. During his sickness he was deprived of the companionship of Saints. Was baptized August 15th, 1875, by H. C. Smith.

CHAPMAN.—Near Lamoni, Iowa, Sunday, May 15th, 1881, of consumption, Clara Ada, daughter of James R. and Clara Chapman, aged nearly nine months. It was a sweet child, and looked beautiful in death. We trust that the words of our Savior, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," will comfort the bereaved parents; and that the affliction will serve as a cord to draw them to the fold of Christ. Sermon by E. H. Gurley, assisted by J. P. Dillon.

EDMUNDS.—At Minersville, Pa., April 27th, 1881, after an illness of six weeks, of consumption, James, youngest son of Elder John Edmunds, aged 16 years, 1 month, and 6 days. Funeral service by Rev. G. W. Hylbrand.

BRADSHAW.—At her residence in Council Bluffs, Iowa, April 12th, 1881, Sr. Caroline Bradshaw, Funeral on the 14th, conducted by Elder A. Hall. Sr. Bradshaw was born in Mulone, England, June 14th, 1820; and came to Council Bluffs in 1853, where she united with the Church about twelve years since, continuing faithful to the end. Her husband and son have the sympathy of the Saints.

BRADLEY.—Near Turney Station, Mo., April 12th, of dropsy, John T., son of Bro. I. and Sr. E. Bradley, aged 1 year, 11 months and 12 days. Same day, two hours latter, of inflammation, Sarah Ann, daughter of Bro. I. and Sr. E. Bradley, aged 17 days.

DALEY.—Near Shenandoah, Iowa, March 30th, 1881, of cancer, Sr. Eliza J. Daley, aged 63 years, 9 months, and 20 days. Sr. Daley embraced the gospel in her youth, in the State of New York, and united with the Reorganization in 1865; was a faithful Saint, and died in full faith of a glorious resurrection. Burial services attended by Elder S. S. Wilcox.

HAWKINS.—At Santa Rosa, California, May 8th, 1881, of consumption, Sr. Alice M., wife of Bro. C. W. Hawkins, aged 25 years, 6 months, and 7 days. She was faithful in the discharge of her duties, patient in her sickness; although being impressed with the fact that she was passing away, and would have to part with her two small children, composed and resigned. She bore a faithful testimony concerning the divinity of the great work of God. It was sad to see one so young and full of life nipped by the cold icy hand of death, and her little babe reclining over the lifeless remains, determined not to leave its mother. The funeral service was conducted by Elder Wm. Anderson, of Oakland, California.

WANTED.

A good Moulder and a Machinest. Both must be members of the Church. One of either can receive an interest in the works. Address: Golden Swan Machine Works, Macon City, Missouri.

ADDRESSES.

Gomer T. Griffiths, Box 64, Beaver, Macon co., Mo.
W. W. Blair, Box 417, Salt Lake City, Utah.
W. W. Blair, Box 417, Salt Lake City, Utah.
Mark H. Forscutt, St. Joseph, Missouri.
Alexander H. Smith, box 179 Stewartsville, DeKalb co., Mo.
S. F. Sherrill, Oeanaville, Bell co., Texas.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.

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.

PUBLICATIONS ISSUED AND FOR SALE

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.

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.

REDUCTION IN PRICE.

Holy Scriptures:

Table listing Holy Scriptures with prices, including inspired translation by Joseph Smith, Sheep or Library binding, and various editions.

Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith.

In Cloth, full gilt finished, very handsome, \$2 00. Postage extra, 20 cents.

This book contains 827 pages, set in large and clear type, and printed on good paper. It is E. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete History of the Church up to 1880.

Book of Mormon:

Table listing Book of Mormon editions: Roan, sprinkled edges; Imitation Morocco, gilt edges; Turkey Morocco, marbled edges.

The Saints' Harp—Hymn Book:

Table listing The Saints' Harp—Hymn Book editions: Roan, plain; Imitation Morocco, marbled edges; Imitation Morocco, gilt edges.

Doctrine and Covenants:

Table listing Doctrine and Covenants editions: Sprinkled Sheep; Morocco.

Joseph Smith the Prophet and his Progenitors:

Table listing Joseph Smith the Prophet and his Progenitors editions: Cloth, 75c.; Leather, \$1 25.

Hesperis:

Table listing Hesperis editions: Poems, by David H. Smith, 202 pages, fancy cloth, gilt edges, \$1 50.

Pamphlets:

Table listing various pamphlets and their prices, including Complete set of Tracts, Forscutt and Shinn Discussion, and various tracts.

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.

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.

Visions of Joseph Smith the Seer, Discoveries of Ancient American Records and Relics, with the Statement of Dr. Lederer (Converted Jew) and others.

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.

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.

Sunday School Class Books, 10c. each.

Tracts:

- List of various tracts including Mountain of the Lord's House, Truth Made Manifest, Voice of the Good Shepherd, Epitome of Faith and Doctrine, The "One Baptism," its Mode, Subjects, Pre-Requisites, and Design; and Who Shall Administer, Who Then Can be Saved, Fullness of the Atonement, Spiritualism Viewed from a Scriptural Standpoint, The Narrow Way, The Plan of Salvation, The Bible versus Polygamy, Reply to Orson Pratt, Idolatry, Polygamy; Was it an Original Tenet of the Church?, The Successor in the Prophetic Office and Presidency of the Church, Rejection of the Church, The "One Body;" or the Church of Christ under the Apostleship and under the Apostasy, Truths by Three Witnesses, Faith and Repentance, Baptism, The Kingdom of God, Laying on of Hands, Mountain of the Lord's House, The Sabbath Question, The Basis of Polygamy: a Criticism upon the (so-called) Revelation of July 12th, 1843, A Vision of the Resurrection, from the Doctrine and Covenants, Origin of the Book of Mormon, A Memorial to Congress, Trial of the Witnesses to the Resurrection, Prophecy on the late Rebellion.

An assortment of Tracts 50 cents.

Licenses and Notices:

Table listing Licenses and Notices: Elder's, Priest's, Teacher's, and Deacon's Licenses, per dozen; Blank Notices for Lectures, Preaching, and Two Days' Meetings, each, per hundred; Preaching Notices, smaller, per hundred.

Sunday School Tickets:

Table listing Sunday School Tickets: Tickets for Prompt Attendance, per 100, 15c.; Tickets for Good Behavior, per 100, 15c.; Tickets for 1, 2, 3, or 4 Lessons, per 100, 15c.; Reward Cards, per 100.

Blank Books:

Table listing various 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; Branch Business Meetings; District Records, printed headings and ruled for 1, 2, 3 names, and bound same as above; Branch Finance Books, headed and ruled for Receipts of money, and Expenditures for Branch, District, and General Church Funds; Baptism, Confirmation, and Ordination Certificates bound in flexible covers.

Certificates and Reports:

Table listing Certificates and Reports: Branch Statistical Reports, per dozen; Annual Statistical Reports, two for; Branch Financial Reports, per dozen; District Financial Reports, per dozen; Certificates of Baptism and Membership, per dozen; Removal Certificates, per dozen; Marriage Certificates, per dozen.

Miscellaneous:

Table listing miscellaneous items: Mosheim's Church History, 2 vols. cloth; Baldwin's Ancient America; Rollin's Ancient History; Cruden's Complete Concordance of the Bible, cloth; The Koran; The Bible Text Book; Apocryphal New Testament; Brown's Concordance of the Bible; Five Quires of Note Paper, 125 sheets, free of postage; Emerson's Ready Binder, old Herald size; Emerson's Ready Binder, new.

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 Principles of the Gospel, 6 cts; the Epitome of Faith 2 cts; the Sixth Trumpet, a 54 page pamphlet, 25 cts, including postage.

WRITING PADS:

Table listing writing pads: Letter, size 8 1/2 x 11 inches, postage paid; Packet Note, size 6 x 9 inches; Note, size 5 1/2 x 8 1/2 inches. 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.

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.

Subscriptions earnestly solicited. Subscribe for yourselves and for friends received by The Latter Day Apostasy. Remittances must be sent to W. W. Blair, Box 417, Salt Lake City, Utah; or to Joseph Smith, Plano, Illinois.

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.

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.

When taking subscriptions for HERALD and HARP be particular in giving the correct address of the "new subscriber."

15 June 81.

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. \$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.

Vol. 28.—Whole No. 457

Plano, Illinois, June 15, 1881.

No. 12.

Reports of Bishop's Agents.

The following itemized reports have been received from the Bishop's Agents, for the year ending February 28th, 1881, and they are hereby published, as ordered by the General Conference. The districts whose Agents have not reported will please take notice of the remissness. Some of these were received very late, too late for conveniently preparing them to present to the General Conference. All ought to comply with the request and save trouble to us:

Elder Thomas Taylor, Agent in the English Mission, reports:

AGENT DR.	£	s	d
To balance, March 1, 1880.....	4	10	7
To Herald and Hope subscriptions	27	13	7
M. J. James, tithing.....	10	0	0
Bro. McCue.....	2	10	0
John Haywood.....	1	0	0
Matilda Newey.....	10	0	0
Thomas Taylor.....	5	0	0
Sister Stuart.....	10	0	0
Total receipts	£38	4	2
AGENT CR.			
Paid postage and stationery.....	£5	8	6
Printing.....	2	2	3
Traveling and other missionary expenses.....	11	1	10
For extra Heralds.....	4	7	0
The poor.....	1	15	0
The Bishopric.....	10	0	0
Balance in hand.....	3	9	7
Total	£38	4	2

Elder James Robb, Agent in the Kent and Elgin District, Canada, reports:

DR.		
1880 Balance March 1,.....	\$16	50
Apr. 10 Robt Buck.....	2	00
May 30 Phelan Shaw.....	2	00
" Agnes Shaw.....	2	00
June 5 Mary Miller.....	2	00
" Conference collection.....	57	
" 13 D. W. Johnstone.....	4	00
" Charles Badder.....	1	00
Oct. 1 Agnes Suaw.....	1	00
" 2 Mary Miller.....	1	00
" Charles Badder.....	5	00
" Wellington Branch.....	1	10
" Phelan Shaw.....	1	00
" 3 Robert Buck.....	4	00
" 18 William Lively.....	1	00
Dec. 24 Margaret Robb.....	1	00
Total	\$45	17
1880 CR.		
Jun 5 J. J. Cornish.....	\$4	00
" 25 Robert Davis.....	2	00

Oct. 4 Richard Coburn.....	50
" 10 Robert Davis.....	4 00
Balance in hand.....	34 67
Total	\$45 17
Elder Franklin Vickery, Agent in the Alabama District, reports:	
DR.	
1880 Balance March 1,.....	\$2 00
Mar. 14 Lone Star Branch, as follows:	
Caroline Hoover.....	25
July 17 Butler Branch, as follows:	
J. G. Vickery.....	4 00
A. M. Vickery.....	2 00
T. W. Vickery.....	1 00
Frank Vickery.....	2 50
J. M. Pickens.....	1 50
Oct. 23 J. G. Vickery.....	2 00
" J. M. Pickens.....	1 00
" Frank Vickery.....	2 00
Nov. 6 Pleasant Hill Branch:	
G. F. Chute.....	5 00
A. J. Odum.....	75
J. E. McPherson.....	2 00
G. F. Chute, tithing.....	20 00
Total	\$45 80
CR.	
July 17 Paid F. P. Searcliff.....	11 25
Nov. 6 Balance in hand.....	29 55
Total	\$45 80

Elder Samuel Brown, Agent in London District, Canada, reports:

1880 DR.		
Apr. 4 John H. Browne.....	01	
Sarah Browne.....	03	
Martha E. Browne.....	05	
Ellen Harrington.....	05	
Jun. 13 John Thorby.....	5 00	
Mary A. Sparks.....	2 00	
John Cornish.....	1 00	
" 16 St. Thomas Branch.....	1 00	
" Thomas Bearss.....	2 00	
" C. Pearson.....	2 00	
" Rebecca Pearson.....	1 00	
" John Cornish.....	1 00	
" William Jenkins.....	25	
" Jane Mooney.....	1 00	
" Ella Pearson.....	5 00	
" Elizabeth Conner.....	1 00	
" Jane Clow.....	2 00	
" " 22 W. H. Gray.....	1 00	
" " 23 George Browne.....	1 00	
Jul. 1 Usborne Branch.....	5 00	
London Branch.....	1 00	
Robert Browne.....	5 00	
Alfred Clow.....	1 00	
Aug. 3 Margaret Browne.....	1 00	
Nov. 1 Samuel Hartnall.....	5 00	
" 5 Robert Browne.....	36 00	
Oct. 14 ".....	4 00	
Dec. 12 Jane Browne.....	50	
Jan. 30, 1881, W. H. Gray.....	1 00	
Total receipts	\$94 37	
CR.		
Mar. 22 Paid J. A. McIntosh.....	2 50	
" T. A. Phillips.....	2 50	
Apr. 7 ".....	3 00	
Jul. 5 J. A. McIntosh.....	1 00	
" 16 Robert Davis.....	27 25	
" 50 J. A. McIntosh.....	1 00	
Aug. 20 Robert Davis.....	4 00	
" G. T. Griffiths.....	6 00	
Oct. 14 E. Harrington.....	4 00	
Dec. 7 Use of Blythe Hall.....	2 00	
" 5 G. T. Griffiths.....	5 00	
" 20 J. A. McIntosh.....	5 00	
Jan. 3 G. T. Griffiths.....	5 00	
" C. Pearson.....	2 50	
" 7 J. A. McIntosh.....	5 00	
Total	\$89 70	
1880 CR.		
Jun. 7 Paid J. F. Burton.....	13 40	
Nov. 8 ".....	2 25	
Sr. Nichols.....	3 50	
" 22 J. F. Burton.....	5 00	
1881		
Feb. 6 ".....	6 00	
" 20 ".....	25 00	
Balance in hand.....	34 55	
Total	\$89 70	

Elder John Ellis, Agent in the Colorado District, reports:	
DR.	
Balance last report.....	55 95
Albert Bishop.....	12 00
Thomas Stewart.....	10 00
Robert Standering.....	5 00
M. Standering.....	5 00
Peter Adamson.....	5 00
Rocky Mountain Branch.....	10 00
Total	\$102 95
CR.	
Paid for Missionary purposes.....	44 15
James Caffall.....	48 80
Balance in hand.....	10 00
Total	\$102 95

Elder Richard Allen, Sen., Agent in the Southern California District, reports:

1880 DR.		
Apr. 7 Susan Swarthout.....	50	
Susanna Ward.....	50	
" 10 David Harris.....	50	
Jul. 18 Edward Pool.....	1 00	
" 23 Mary James.....	4 00	
" 27 Mary Ralph.....	4 50	
Aug. 1 Geo. Sparks.....	2 40	
Nov. 5 Emma Burton, tithing....	3 50	
" 8 Hannah Lytle.....	2 25	
" 22 R. Allen, sen., tithing....	5 00	
1881		
Jan. 2 Mary Ralph.....	20 00	
" 29 Lydia Rebb.....	1 00	
Feb. 6 Henry E. Goff.....	5 00	
" 15 Emma Burton.....	2 05	
" 20 Mabel Matthews.....	2 50	
Susan Fabun.....	5 00	
Hannah Lytle.....	19 00	
Adaline Boren.....	5 00	
R. Allen, sen.....	15 00	
Total receipts	\$89 70	
1880 CR.		
Jun. 7 Paid J. F. Burton.....	13 40	
Nov. 8 ".....	2 25	
Sr. Nichols.....	3 50	
" 22 J. F. Burton.....	5 00	
1881		
Feb. 6 ".....	6 00	
" 20 ".....	25 00	
Balance in hand.....	34 55	
Total	\$89 70	

Feb. 7 G. T. Griffiths.....	10 00
Blank Finance Book.....	25
Balance due Church.....	10 87
Total	\$94 87

Elder John Roberts, Agent in the Northern California District, reports:

1880 DR.		
Mar. 1 Books, avtithing, on hand	112 25	
Cash balance.....	13 83	
" 10 D. McGlashen.....	1 00	
" 28 Margaret Wingate.....	1 00	
" May 2.....	1 00	
" 30.....	1 00	
Jun. 26 G. L. Matthews.....	3 00	
July 4 Margaret Wingate.....	1 00	
Aug. 1 ".....	1 00	
Sr. Williams.....	25	
13 T. J. Andrews.....	10 00	
Sep. 5 Margaret Wingate.....	1 00	
" 12 Sr. M. S. Moore.....	2 00	
" Richard Ferris.....	1 25	
" Ann Vernon.....	2 00	
" 16 Rhoda A. Lawn.....	2 00	
Oct. 7 Sr. M. L. Joseph.....	1 00	
Deseret Young.....	1 00	
Elizabeth Lowry.....	1 50	
" 17 San Francisco Branch.....	7 00	
" 20 E. T. Dawson.....	60	
" 24 Margaret Wingate.....	2 00	
" William Potter.....	1 50	
Nov. 21 E. T. Dawson.....	2 45	
" 28 Richard Ferris.....	20 00	
" Mary Griswold.....	3 15	
Dec. 8 Margaret Wingate.....	1 00	
" 16 W. N. and S. C. Dawson.....	5 30	
1881		
Jan. 9 Margaret Wingate.....	1 00	
" 24 E. T. Dawson.....	50	
" 30 Margaret Wingate.....	1 00	
Feb. 6 Sr. M. D. Moore.....	1 00	
" 25 Perry Davis.....	60 00	
" 27 Margaret Wingate.....	1 00	
Total receipts	\$265 58	
1880 CR.		
Mar. 4 Sr. Ann Bona.....	5 00	
Aug. 13 Care of Sr. M. L. Hall.....	20 00	
" John Carmichael.....	5 00	
" Sr. M. J. Haws.....	5 00	
Sep. 12 Sr. M. L. Hall.....	4 00	
" 13 Care Sr. M. L. Hall.....	20 00	
Oct. 16 ".....	20 00	
" 24 Sr. Ann Bona.....	5 00	
" John Carmichael.....	5 00	
" 31 Sr. Ann Bona.....	3 00	
Nov. 18 Sr. M. J. Haws.....	5 00	
" 22 Sr. Ann Bona.....	5 00	
Dec. 2 Sr. M. J. Haws.....	5 00	
" 20 Sr. Ann Bona.....	5 00	
1881		
Feb. 25 A. Haws' family.....	20 00	
" 28 D. J. Phillips.....	7 00	
" Gland Rodger.....	10 00	
" Books on hand, as tithing.....	108 50	
" Cash on hand.....	8 08	
Total	\$265 58	

Besides the above General Fund, Bro. Roberts had on hand a year ago \$31.60, that was raised to help pay off the debt on the Stockton chapel, which sum he paid over to Sr. H. P. Robbins, May 24th, 1880.

He also reports the following contributions for the support of Bro. John Carmichael, district president:

Table listing contributions for Bro. John Carmichael, including Santa Rosa Branch, A friend, Sr. Pomeroy, Sr. Root, Fanny Clapp, Corinda Smith, Sacramento Branch, George L. Matthews, C. Traden, E. H. Webb, Israel Davis, Sr. M. Greenwood, Bro. Nightingale, Watsonville Branch, M. H. Joseph, Bro. Clark, H. Green, Sr. Lock, Sr. Green, A friend (S. A.), A friend, A friend, Santa Cruz District Fund, Total receipts \$48 80, Expended by Bro. Carmichael 43 00, Balance in his hands 5 80.

Bro. R. J. Benjamin, Agent in the Kewanee District, Illinois, reports:

Table listing contributions for Bro. R. J. Benjamin, including 1880 Dr. Mar. 1 Balance last report 4 73, 2 By Millersburg Branch 1 00, May 1 R. J. Benjamin 1 00, July 28 District Conference col. 5 16, Aug. 1 A. L. Benjamin 2 00, R. J. Benjamin 3 00, 23 Thomas France 5 00, Alice France 5 00, Benjamin Sumpson 3 00, Dist. Conf. collection 8 93, Dec. 28 Thomas France 10 00, Dist Conf. collection 7 16, A. L. Benjamin 10 00, Stephen Davis 20 00, Feb. 19, 1881, Hiel & M. D. Brunson 50 00, Total receipts \$135 98, Balance due Agent 7 27, 1880 Cr. \$143 25.

Table listing contributions for Bro. R. J. Benjamin, including 1880 Cr. May 3 Paid J. A. Robinson 6 00, 7 J. S. Patterson 3 00, June 9 J. H. Hopkins 5 00, Jul. 25 Minute Book for District 2 50, J. A. Robinson 2 66, Aug. 23 John Chisnall 3 00, Columbus Scott 3 00, Dec. 28 J. A. Robinson 6 66, John Chisnall 50, The Bishopric 40 00, 1881 Feb. 1 Sr. H. C. Bronson 15 00, 19 The Bishopric 50 00, Total \$143 25.

Elder A. W. Head, Agent in the Nauvoo and String Prairie District, reports:

Table listing contributions for Elder A. W. Head, including 1880 Dr. Balance last report 6 42, Mar. 7 Dist. Conf. collection 8 75, 15 D. C. Salisbury 1 00, 30 Sisters of Zion, Keokuk 20 00, Burlington Branch 10 00, Sr. W. R. Sulton 1 50, Dora H. Sulton 1 00, Total \$201 99.

Table listing contributions for Elder A. W. Head, including Mar. J. H. Lambert 50, W. T. Lambert 50, Josephine Herbert 50, Apr. 16 H. T. Pitt 50, Burlington Branch 5 00, Owen Owen 25, Soren Wilson 1 00, John Nicholas 50, Frederick Johnson 55, Alex. McFarland 50, May 15 Sophia Milliken 2 00, D. C. Milliken 2 00, John Matthews 3 00, 23 G. P. Lambert 1 00, June 6 Conference collection 8 05, W. McGahan 1 00, Samuel Ferris 1 00, Frederick Johnson 1 00, Alice Wilson 1 00, 13 Frederick Johnson 5 00, H. T. Pitt 5 00, D. C. Milliken 5 00, W. T. Lambert 1 00, Samuel Seigfreid 25, H. N. Sutvely 1 00, Alice Wilson 1 50, George Wilson 1 00, Alamon Wells 1 00, J. W. Newberry 6 03, L. M. Parsons 1 00, John Stevenson 2 00, Edwin Shupe 1 00, G. P. Lambert 1 00, R. Lambert 5 00, George Terry 25, Maggie Head 55, Sep. 5 D. C. Milliken 5 00, Samuel Ferris 50, Conference collection 17 15, Burlington Branch 5 00, Susan Warnock 1 00, Mary J. Warnock 1 00, Ruth Turner 50, G. P. Lambert 1 00, W. R. Sulton 1 00, Mary P. Matthews 1 00, Oct. 14 W. T. Lambert 50, Alice Wilson 1 50, Hannah Bowden 30, 29 W. McGahan 1 00, Nov. 14 Sr. W. R. Sulton 50, Martha Kendall 53, John Anderson 1 00, W. J. Talbott 1 00, Alex. McFarland 1 00, Andrew Anderson 50, Owen Owen 50, J. W. Sawyer 50, Dora Kestener 25, Henry Kestener 20, Frederick Otto 1 00, Chris. Wilson 1 00, Frederick Johnson 1 00, Annie Johnson 15, Sawyer 10, Burlington Branch 5 00, G. P. Lambert 1 00, C. Eller 25, Samuel Seigfreid 25, J. Swigart 25, E. B. Swigart 25, Jane Lambert 10, 30 Finance Committee, per R. Lambert 5 00, G. F. Seigfreid 05, Walter W. Head 01, Dec. 1 Jennie Pearsons 25, Alenson Wells 5 00, Ruth Turner 25, Sisters of Zion, Keokuk 13 00, Mary Turner 50, George Wilson 1 00, Alice Wilson 5 00, 22 L. U. Parsons 1 00, 1881 Feb. 27 W. T. Lambert 50, 28 L. U. Parsons 50, Total \$201 99.

Table listing contributions for Elder W. H. Chappelow, including 1880 Cr. Mar. 8 Paid J. A. Crawford 1 00, District Secretary 1 75, 15 J. A. Crawford 15 00, April 5 Finance book 40, 18 J. A. Crawford 6 00, 24 do 20 00, May 10 do 15 00, 15 do 5 00, June 6 H. N. Sutvely, District Sec'y 2 00, 16 J. A. Crawford 40 00, 20 J. F. McDowell 5 00, 29 do 2 00, Sept. 5 do 20 00, Oct. 24 do 8 00, Nov. 12 J. H. Lake's indebtedness 8 00, 14 J. F. McDowell 2 00, Dec. 1 do 2 00, 4 do 5 00, J. H. Lake's indebtedness 18 60, 22 J. H. Lake 4 00, A. W. Head, fare 2 15, 1881 Jan. 15 The Bishopric 6 00, Registering letter 39, 19 J. F. McDowell 5 00, Feb. 9 do 5 00, Balance in hand 2 70, Total \$201 93.

Elder W. H. Chappelow, Agent in the Southern Indiana District, reports:

Table listing contributions for Elder W. H. Chappelow, including 1880 Dr. Balance March 1 4 40, Aug. 14 By R. Evers 50, Thomas Sandage 50, 16 Perry Lee 5 00, Wm. Foster 50, 1881 Feb. 1 New Trenton Branch 2 00, Total receipts \$12 90, 1880 Cr. Mar. 10 Paid B. V. Springer 1 00, 26 G. F. Weston 2 90, Sept. 14 M. R. Scott 6 00, Nov. 30 E. C. Mayhew 1 00, 1881 Feb. 1 V. D. Baggerley 2 00, Total \$12 90.

Elder David Dancer, Agent in the Decatur District, Iowa, reports:

Table listing contributions for Elder David Dancer, including 1880 Dr. Mar. 4 Justus Morse 2 50, 10 Joseph Boswell 1 00, A. K. Anderson 5 00, Aug. 30 C. H. Barr 12 00, Nov. 1 Justus Morse 5 00, 13 S. A. Rogers 5 00, Dec. 9 Wm Taylor 25, H. H. Thomas 05, E. H. Gurley 1 00, A. Anderson 25, S. A. Anderson 50, Rosalia H. Dancer 5 00, Nelly Hansen 1 00, John Newton 1 00, H. C. Gardner 25, Henry C. Smith 5 00, Sylvester Rew 1 00, N. M. Reeder 1 00, Geo. Derry 1 00, Wilson Hudson 2 00, Wm. Bissell 50, S. F. Walker 50, C. W. Dillen 1 00, Barney Nelson 50, Jacob Mader 1 00, J. C. Christensen 2 00, Sr. Christensen 1 00, Sr. L. A. Green 50, Sr. Sarah Johnson 50, Charles Sheen 25, E. Banta 3 00, Jep Francis 50, Chris. Johnson 50, Frank Hopkins 50, Edwin Stafford 25, Benj. F. Miller 25, Robert N. Lyle 25, Peter Harris 3 00, Geo. Newton, clothing sold 3 00, 11 David Dancer 30 00, Robert Johnson 4 00, Samuel Acklerley 1 00, C. H. Jones 2 00, Olive Clark 2 50, T. J. Bell 2 00, Wm Cunningham 2 00, 13 Levi Kinder 10 00, A. S. Cochrane 5 00, E. Robinson 5 00, James Anderson 5 00, H. B. Alden 50, 1881 Feb. 1 A. K. Anderson 12 25, George Derry 1 00, 28 Frank E. Cochrane 2 50, E. D. Bailey 50, F. D. Young 1 00, Balance due Agent 90 01, Total \$237 31.

Table listing contributions for Elder Mablen Smith, including 1880 Cr. Due Agent Mar. 1 165 37, April 1 Paid W. C. Lanyon 11 65, 2 Sr. B. V. Springer 2 75, 17 Hugh Snivly 17 50, May 14 Sr. B. V. Springer 40 04, Total \$237 31.

Elder Mablen Smith, Agent in the North West Kansas District, reports:

Table listing contributions for Elder Mablen Smith, including 1880 Dr. Balance March 1 2 77, April By Alma Kent 1 00, S. L. Smith 2 00, May M. Smith 1 09, Alma Kent 1 00, S. C. Andes 3 00, August J. F. Cairns 1 00, 1881 Jan. S. C. Andes 5 00, M. Smith, tithing 10 00, Total \$26 77, 1880 Cr. April Paid James Perkins 3 00, May do 4 00, August do 4 77, 1881 Feb. James Caffall 3 00, C. G. Lamphear 10 00, Balance 2 00, Total \$26 77.

Elder William Leeka, Agent in the Fremont District, Iowa, reports:

Table listing contributions for Elder William Leeka, including 1880 Dr. Apr. 11 Sarah Green 5 00, 29 Eber Benedict 5 00, May 13 J. V. Roberts 60, Nov. John Leeka 75 00, 1881 Feb. 20 Sarah Green 10 00, 28 Wm. Leeka 410 07, Total receipts \$505 67, 1880 Cr. Bal. due Agent last report 203 62, Mar. Paid Sr. R. J. Anthony 4 75, Apr. do 51 30, May do 8 75, June do 1 25, July do 28 25, Sep. do 10 00, Oct. do 75, Nov. do 197 00, Total \$505 67.

Elder John Pett, Agent in the Galland's Grove District, Iowa, reports:

Table listing contributions for Elder John Pett, including 1880 Dr. Balance due Church 6 62, Mar. 2 Coalville Branch 1 70, 9 Elizabeth Cole 5 00, R. Ballentyne 10 00, 14 Mary Chatburn 2 75, 16 B. Salisbury 55 00, 28 Serelda Rudd 1 00, Mary A. Pett 10 00, Jun. 1 S. R. Shackleton 5 00, David Hall 23 50, 18 Sarah Gristy 1 00, Mary Chatburn 4 00, Cynthia Thompson 3 00, Moses B. Skinner 1 50, 20 N. H. Brogden 50, Sep. 12 Thomas Sell 5 00, Boyer Valley Branch 5 35, 13 Mason's Grove Branch 5 25, David Hall 60 00, Oct. 18 Mary Chatburn 2 00, 22 J. W. Chatburn 9 90, Nov. 1 Mary Hawley 4 00, David Hall 13 00, 25 A. M. Newberry 30 00, 30 John Pett 25 00, Dec. 11 A. M. Newberry 20 00, Richard Farmer 17 25, 20 John Hawley 75 00, Abinadi Hawley 37 50, Alma Hawley 37 50, 1881 Feb. 12 Mary Jordan 3 00, Thomas Bell 10 00, N. H. Brogden 2 50, Total receipts \$492 82.

Table listing contributions for Elder John Pett, including 1880 Cr. Mar. 28 Paid J. R. Lambert 10 00, Apr. 13 W. Whiting 7 00, 16 The Bishopric 68 00, Jun. 28 do 28 50, Aug. 8 The poor 10 00, Sep. 14 The Bishopric 60 00, 26 J. F. McDowell 15 60, Oct. 22 D. H. Bays 9 90, Nov. 14 The poor 4 00, Dec. 6 The Bishopric 72 50, 10 The poor 3 00, 22 W. Whiting 5 00.

1881
Jan. 17 The Bishop ic 150 00
" 24 " 37 25
" Due Church 14 07
\$492 82

Elder Andrew Hall, Agent in the Pottawattamie District, Iowa, reports:

1881 Dr.
Balance last report 2 60
Eliza L. Godwin 75
Alfred Bybee 15 00
Alvah North 1 00
John Carlisle 15 00
Lucinda A. Hartwell 5 00
Cecelia C. Hall 2 00
Hans Hansen 10 00
Hans N. Hansen 1 09
J. D. Haywood 25 00
Sr. Cook 5 00
A. J. Field 10 00
A member 10 75
Bro. Hansen 4 00
A Brother 20 00
Andrew Jensen 5 00
Frederick Hansen 2 50
Andrew Hall 20 00
A sister 15 25
Mary Ward 15
William Strong 10 00
Total receipts \$180 00

Cr.
Paid James Caffall 156 72
District Clerk 1 30
John Thomas 5 00
Semi-Annual Conference expense 5 00
Balance due Church 11 98
\$180 00

Elder Thomas Matthews, Agent in the South Eastern Ohio and West Virginia District, reports:

Dr.
David Matthews, sen 4 75
David Thomas 2 50
David Hopkins 5 55
Thomas Matthews 5 25
J. E. Spann 3 00
Mary Matthews 2 25
Thomas J. Beatty 1 25
W. L. Davis 25
Rachel Matthews 50
Dinah Walters 10
Rachel Williams 08
Lewis Walters 25
David E. Matthews 50
Section Fund 40
\$20 72
Cr.
Paid L. R. Devore 11 47
Josiah Ellis 2 25
Thomas Matthews 4 25
Horse feed 50
D. E. Matthews 50
Lillie Stewart 1 75
\$20 72

Elder J. R. Ross, Agent in the Spring River District, reports:

Dr.
Balance March 1, 1880 111 10
J. R. Ross 35 00
Cyrus Deque 5 00
Richard Bird 3 00
Thomas Hayton 1 00
R. M. Bradley 25
C. Bradford 50
E. E. Bradley 25
O. P. Sutherland 1 00
Mound Valley Branch 18 15
India Creek 5 00
E. C. Keeler 4 00
Curtis Randall 10 00
Ellis Short 1 00
Preston Jones 1 50
Oronogo Branch 5 00
Total receipts \$201 75
Cr.
Paid M. T. Short 20 00
J. T. Davies 79 00
A. J. Cato 26 50
The poor 1 25
Expense 10
Balance 74 90
\$201 75

Elder R. D. Cottam, Agent in the St. Louis District, Mo., reports:

1880 Dr.
Mar. 1 Balance 38 95
7 Church collection St. Louis 30 00
Apr. 4 " Alma 3 00
" Caseyville 2 50
James Cross, St. Louis. 5 00
R. D. Cottam 10 00
Jun. 27 Sr. Wm. May 1 00

A friend, St. Louis 50
Jul. 11 Sr. Johnson 1 00
Aug. 17 Collection, Belleville 14 50
Sep. 15 Jonas Houston, Belleville 3 00
James Cross, 5 00
Oct. 4 Marion Hall 1 50
Nov. 7 " 2 00
J. G. Smith 1 00
Samuel Burgess 2 00
Sr. Johnson 25
W. T. Kyte 2 00
Charles Peat 1 00
Frank Roberts 1 00
Henry Burch 1 00
Sr. W. T. Kyte 1 00
William May 50
Noah Cooke 1 00
Alex. Greer 1 00
Wm. Anderson 5 00
Emma Roberts 25
Sarah Molyneaux 50
Elizabeth Molyneaux 25
A sister 1 00
William Smith 1 00
Alex. Fyfe 2 00
10 Belleville Branch 5 00
14 William May 50
Dec. 5 Marion Hall 1 00
Noah Cooke 25
Sr. Wm. May 25
Isabella Anderson 50
Thomas Lowe 50
6 Fanny Cooke 5 00
John Molyneaux 1 00
Marion Hall 1 00
1881
Jan. 30 Noah Cooke 2 50
Feb. 28 Casey Branch 3 00
Total receipts \$153 55
1880 Cr.
Apr. 4 Paid Heman C. Smith 10 00
May 31 The poor, (funeral) 46 00
Aug 29 " 14 50
Nov. 11 Charles Wickes 15 00
16 John H. Thomas 5 00
29 J. C. Foss 10 00
1881
Mar. 11 The Bishopric 30 00
The poor 2 00
Balance on hand 21 05
\$153 55

Elder Lewis Gaultier, Agent in the Montana District, reports:

Dr.
A. J. Moore 25 00
Jun James Green, tithing 50 00
Jul. Lewis Gaultier 2 50
James Green 2 50
Clinton Williams 5 00
Nov. Thomas Reese, tithing 200 00
Dec. Lewis Gaultier 6 81
James Green 5 00
Clinton Williams 1 00
John E. Reese 1 00
Thomas Reese and wife 2 00
Thomas Harris 2 50
J. Pritchard and wife 50
Gomer Reese 50
William Haws 50
A. J. Moore 50
M. J. Euk's 2 00
1881
Jan. James Green 5 00
Lewis Gaultier 10 00
Lewis B. Gaultier 10 00
Thomas Harris 10 00
Feb. J. E. Reese 20 00
Thomas Reese 50 00
Reese Creek Branch 10 00
Wm. Nelson 4 00
James Green 10 00
Morice Sorenson 5 00
A. J. Moore 20 50
James Bamber 5 00
Dan Harris 10 00
A. J. Moore, tithing 100 00
John Pritchard 5 00
Total receipts \$582 11
1880 Cr.
July Paid W. W. Blair 30 00
The Bishopric 50 00
Nov. 220 80
1881
Jan. W. W. Blair 140 00
The Bishopric 102 00
Expense 2 31
Feb. W. W. Blair 35 00
Balance on hand 4 00
\$582 11

Elder John Smith, Agent in the Massachusetts District, reports:

1880 Dr.
Balance March 1. 15
Mar. 17 E. N. Webster, to balance old acc. of 1879 12 00
Apr. 15 Rachel Crompton 7 00
Ellen Rogerson 1 00
18 Anne Leather 1 00
May 15 Ellen Rogerson 1 00
16 Wm. Purcell 6 50
23 E. A. Townshend 1 00
E. N. Webster 1 00
Jun. 10 Ellen Rogerson 1 00

June 12 John Potts 1 00
13 John Smith 1 00
Jul. 18 Ellen Rogerson 1 00
Sep. 22 John Smith 1 00
26 Sr. Burdellson 25
T. H. Moore 1 00
W. H. Blood 1 00
Sarah Purcell 25
Mary Boswell 25
Charles Wilson 25
G. N. Davison 35
Margaret Coombs 1 00
Sarah Purcell 2 00
D. F. Coombs 75
E. N. Webster 1 00
M. A. Kelley 1 00
Abby Barnes 40 00
Ellen Holland 35
J. C. Hoxie 30
Char'otte Cottam 50
Jane Taylor 50
Oct. 31 Sarah Purcell 25
Mary Leather 50
Alvina Brayton 2 05
Ellen Holland 25
Sarah Pur cell 25
Nov. 2 T. H. Moore 1 00
25 Amy Manering, tithing 3 00
Dec. 22 3 00
Jan. 22, 1881, Fall River Branch per T. Taylor 5 50
\$102 40
1880 Cr.
Jun. 18 Paid T. W. Smith 3 00
25 2 00
Aug. 17 The Bishopric 25 00
Sep. 27 T. W. Smith 2 00
Oct. 4 " 2 10
6 The Bishopric 30 00
18 T. W. Smith 5 00
Dec. 2 order of Bishop 15 00
Balance in hand 18 40
\$102 40

Elder G. A. Blakeslee, Agent in the Michigan District, reports:

1880 Dr.
Mar. 25 Coldwater Branch, as follows:
George Blair 50
Eliza Perry 25
James Lockerby 50
Ellen Casper 40
Mary Stroh 25
George Corless 1 00
Chauney Smith 10
Edward Whaley 75
Edward Whaley 1 00
Wm. Lockerby 5 00
Dudley Lock 7 00
Catherine Lock 1 00
Levi Casper 1 45
George Stroh 25
Ann Whitaker 25
Florence Perry 25
Hiram Corless 15
Frank Perry 25
May 19 James Lockerby 1 00
Ellen Casper 25
Phebe Corless 1 00
George Corless 1 00
Cornelius Lockerby 1 00
Betsy Ball 1 00
Thaddeus Ball 50
Emma Smith 25
Catherine Ball 1 00
Ann Corless 50
Edward Whaley 1 00
Wm. Lockerby 8 00
Dudley Lock 1 50
Catherine Lock 1 00
Levi Casper 85
Ann Whitaker 25
Lizzie Johnson 50
May 31 Norman Smith 2 00
A sister 2 75
Clear Lake Branch, as follows
Catherine Betzer 60
Mary C. Betzer 60
George Smith 10
C. Houseman 1 75
P. Smith 40
A. D. Smith 50
J. Emerick 15
Peter Bailey 1 40
A. J. Smith 50
A. A. Smith 25
D. B. Teeters 90
Sarah Bailey 1 20
Lewis Falkah 30
M. L. Chandler 50
Lavinia Chandler 10
Ann Landis 25
E. M. McElheunie 1 00
Wm. Lockerby 23 95
James Lockerby 8 61
Edward Whaley 11 20
George Corless 12 36
Bradford Corless 3 91
Dudley Lock 6 85
George Stroh 2 02
Levi Casper 85
Thaddeus Ball 2 70
Chauney J. Smith 50
Chester H. Smith 4 52
Francis Perry 25
Eliza Perry 1 01
Wm. H. Ball 8 66
Aug. 9 Galien Branch, as follows 50

Aug. Lydia Clark 25
Fanny Butler 25
Jane Roberts 25
Frank Allen 50
John Shook 50
D. U. Spinning 50
Parmelia White 25
Amanda Allen 25
C. Washburn 25
Mary Roberts 05
James Howell 25
Emily Howell 25
Edwin Babcock 50
Martha Shook 25
Harry E. Wood 25
Mrs. Matthews 25
Hannah Thurston 1 00
Sep. 8 Coldwater Branch, as follows:
James Lockerby 1 00
Elza Perry 25
Ellen Casper 25
Mary Stroh 22
Phebe Corless 2 00
George Corless 50
Cornelia Lockerby 50
Thaddeus Ball 50
Chauney Smith 25
Emma Smith 35
Chester Smith 50
Catherine Ball 75
Ann Corless 50
Wm. Lockerby 3 00
Dudley Lock 1 00
Catherine Lock 1 40
Levi Casper 25
George Stroh 75
Louisa Smith 35
Hiram Corless 25
Unknown 07
Frank Perry 25
Hersey Branch, by S. Shippy 10 00
Eliza Bentley 5 00
Oct. 16 Galien Branch, as follows
W. E. VanBuren 25
D. U. Spinning 05
C. Washburn 10
Belle Babcock 25
Mary E. Roberts 05
Mrs. Matthews 10
Clinton White 50
Martha Shook 08
H. B. Thurston 1 00
J. P. Reese 14
John Shook 10
James Howell 25
Lydia Clark 25
G. A. Blakeslee 1 00
Dec. 27 John Shook 50
Lydia Clark 25
Fanny Butler 20
Jane Roberts 10
Mary Roberts 10
R. B. Wheaton 25
Sarah Fry 25
James Howell 25
Lydia Blakeslee 1 00
Charles VanBuren 25
C. Washburn 25
F. A. Allen 25
G. A. Blakeslee 5 00
Unknown 70
1881 Coldwater Branch, as follows:
Jan. 12 James Lockerby 50
Ellen Casper 37
Mary Stroh 15
Elsie Lockerby 1 25
Phebe Corless 3 15
Cornelia Lockerby 80
Betsy Ball 1 00
Thaddeus Ball 1 00
Emma Smith 50
Chester Smith 50
Ann Corless 75
Edward Whaley 1 00
Wm. Lockerby 10 00
Dudley Lock 1 50
Catherine Lock 2 00
Levi Casper 37
George Stroh 50
Ella Hayes 50
Feb. 26 Galien Branch:
John Shook 25
Georgia Wright 25
Sarah Fry 25
Lydia Blakeslee 1 00
Lydia Clark 1 00
James Howell 25
Belle Babcock 50
Martha Shook 25
Cyrus Thurston 25
G. A. Blakeslee 25 00
H. B. Hoise 50 00
26 Galien Branch:
Fanny Butler 25
Harry Woods 25
Lydia Blakeslee 1 00
Sarah Fry 25
James Howell 25
F. A. Allen 25
D. U. Spinning 25
Lydia Clark 25
\$301 23
1880 Cr.
Mar. 29 Paid C. Wickes 5 00
Apr. 22 W. H. Kelley 30 00
M. T. Short 2 00
May 19 Exp. on money from Coldwater 18
25 C. Scott 10 00
31 Heman C. Smith 8 00
C. Scott 6 00
M. T. Short 10 00

Table with columns for month/year, name, and amount. Includes entries for May, Jun, Jul, Sep, Nov, Dec, Jan.

Elder J. R. Anderson, Agent in the Northern Minnesota District, reports:

Table with columns for month/year, name, and amount. Includes entries for Balance last report, Nothing received or paid out.

Elder E. W. Cato, Agent in the Central Missouri District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Balance last report, Hannah Johnson, B. B. Belcher, E. B. Mullen.

Table with columns for month/year, name, and amount. Includes entries for Mar, Jun, Sep, Dec, Emily Curtis.

Elder J. D. Flanders, Agent in the Far West District, Missouri, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, May, Jul, Oct, Nov, Dec, 1881, Jan, Feb.

Elder J. J. Kaster, Agent in the Independence District, Missouri, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Apr, Nov.

Elder J. J. Kaster, Agent in the Independence District, Missouri, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Apr, Nov, Due Agent.

Elder A. N. Bjerregard, Agent in the Nodaway District, Missouri, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Jul, Oct, Nov, Dec.

Elder A. N. Bjerregard, Agent in the Nodaway District, Missouri, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Jul, Oct, Nov, Dec.

Elder A. N. Bjerregard, Agent in the Nodaway District, Missouri, reports:

Table with columns for month/year, name, and amount. Includes entries for 1881, Jan, Feb.

Elder Robert Thutchley, Agent in the North East Missouri District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1881, Mar, Apr, May, July, Aug.

Elder Robert Thutchley, Agent in the North East Missouri District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1881, Apr, May, July, Aug.

Elder Robert Thutchley, Agent in the North East Missouri District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1881, Jan, Apr, May, July, Aug.

Elder Robert Thutchley, Agent in the North East Missouri District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1881, Apr, May, July, Aug.

Elder T. R. Hawkins, Agent in the Nevada District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, June, Aug, Dec.

Elder T. R. Hawkins, Agent in the Nevada District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, June, Aug, Dec.

Elder Charles Brindley, Agent in the Central Nebraska District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, By James McAllister, Mary A. McAllister, H. J. Hudson, Sarah Hudson, James Warner, Elizabeth Warner, Charles Thrush, Geo. W. Galley, Moses Welsh, C. N. Hutchins, Sr. Krahl.

Elder Charles Brindley, Agent in the Central Nebraska District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Due Agent last report, By unknown charge, Paid Geo. S. Hyde, The Bishopric, Charles Derry, James Caffall, Fuel for Chapel, Geo. Hyde, clothing, Balance in hand.

Elder Charles Brindley, Agent in the Central Nebraska District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, June, July, Aug, Oct, Dec.

Elder J. W. Waldsmith, Agent in the Southern Nebraska District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, June, July, Aug, Oct, Dec.

Elder J. W. Waldsmith, Agent in the Southern Nebraska District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1881, Jan, Feb.

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, June, Dec, 1881, Jan, Feb.

Elder Wm. W. Jones, Agent in the Wyoming Valley District, Pennsylvania, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, July, Aug, Oct, Nov, 1881, Feb.

Elder Wm. W. Jones, Agent in the Wyoming Valley District, Pennsylvania, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, July, Aug, Oct, Nov, 1881, Feb.

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Elder Wm. W. Jones, Agent in the Wyoming Valley District, Pennsylvania, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Dec, 1881, Feb.

Elder C. W. Lange, Agent in the West Wisconsin District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Nov, 1881, Jan.

Elder C. W. Lange, Agent in the West Wisconsin District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Nov, 1881, Jan.

Elder C. W. Lange, Agent in the West Wisconsin District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Nov, 1881, Jan.

Elder Hans Nielsen, Agent in the Northern Nebraska District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Nov, 1881, Jan.

Elder Hans Nielsen, Agent in the Northern Nebraska District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Nov, 1881, Jan.

Table with columns for month/year, name, and amount. Includes entries for Daniel Jones, W. Rame, Contribution, C. Bertelson, N. Larson, Pleasant Grove Branch, Sr. Christen, Isaac Stowers, John Johnson, Sr. Grover, Sr. Mitham, Henry Hodder, Jonas Fry, Sr. Warren, E. Ostler, N. Ostler, Sr. Kennicut, Isaac Thompson, John Taylor, Jane Boulson, Abby Cooley, Pleasant Grove Branch.

Elder John H. Lee, Agent in the Oregon District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, May, Sep, Dec.

Elder John H. Lee, Agent in the Oregon District, reports:

Table with columns for month/year, name, and amount. Includes entries for 1880, Mar, Apr, May, Sep, Dec.

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Respectfully submitted, ISRAEL L. ROGERS, Presiding Bishop, Per H. A. S., Sec'y.

Letter from Bro. Luff. PLANO, Ill., May 5th, 1881. Editor Herald:—In setting the type for the Independence, Mo., Agent's report, to-day, I notice that Bro. Small is credited with having paid the Agent \$10, and the Agent with having paid me \$5. Both of these are mistakes. On the date recorded, Bro. Small wished to make my family a present of \$5, and held in his hand a \$10 bill, which I could not change. He then turned to the Bishop's Agent, who was present, and asked him to change it, telling him to give me \$5, and credit him with the other \$5 (not \$10), on his books. In reporting to the District Conference, by whose appointment I was then laboring, I credited Bro. Small with \$5. My object in making this statement is, that the Agent and myself may appear properly before the Church, for not being under a General Conference appointment, I was not entitled to assistance from the Bishop, or his agents, nor did I receive any. Bro. Small should have been credited with but \$5, and my name should not have appeared at all, as the amount paid me there was a private donation towards carrying out an arrangement made that day between the District Conference and myself. Yours, as ever, JOSEPH LUFF.

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. 28.—Whole No. 458.

Plano, Illinois, July 1, 1881.

No. 13.

MORMONISM.

AUTHENTIC ACCOUNT OF THE ORIGIN OF THIS SECT FROM ONE OF THE PATRIARCHS.

Discovery of the Plates, and the Translation of the Book of Mormon.

POLYGAMY AN EXCRESCENCE.

In view of the large Mormon immigration that is now pouring into this county, and also in view of the difficulties that have heretofore existed between that sect and the people of Jackson county, the *Journal* has taken the trouble to ascertain the facts as to the origin of the sect, as well as the history of their expulsion from Jackson county in 1833.

For the benefit of a great many persons who probably do not know of what the Book of Mormon consists, an exact copy of the title page of the first edition published is given here:

The Book of Mormon. An account written by the hand of Mormon upon plates taken from the plates of Nephi.

Wherefore it is an abridgement of the record of the people of Nephi and also of the Lamanites, which are a remnant of the house of Israel and also to Jew and Gentile; written by way of commandment and also by the Spirit of Prophecy and of Revelation; written and sealed up and hid up unto the Lord that they might not be destroyed, to come forth by the gift and power of God unto the interpretation thereof; sealed by the hands of Moroni and hid up unto the Lord to come forth in due time by the way of Gentile, the interpretation thereof by the gift of God, an abridgement taken from the Book of Ether.

Also which is a record of the people of Jared, which were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven, which is to show unto the remnant of the house of Israel how great things the Lord hath done for their fathers and that they may know the covenants of the Lord that they are not cast off forever, and also to the convincing of the Jew and the Gentile that Jesus is the Christ, the eternal God, manifesting Himself unto all nations. And now if there be fault it be the mistake of men; wherefore condemn not the things of God that ye may be found spotless at the judgment seat of Christ.

Translated from the golden plates by Joseph Smith, jr., Palmyra, N. Y., 1830. Printed by E. B. Grandin for the author.

The translation of the book is said to have been witnessed by eleven persons, as follows: Martin Harris, David Whitmer, Oliver Cowdery, Christian Whitmer, Hiram Page, Jacob Whitmer, Joseph Smith, sr., Peter Whitmer, jr., John Whitmer, Hyrum Smith, and Samuel H. Smith, all of whom except David Whitmer are long since dead. David Whitmer, the only living witness, has resided since 1838 in

Richmond, Ray county, Mo., and the *Journal* dispatched a reporter to Richmond, to interview the "last of the eleven."

The reporter called at the residence of Mr. Whitmer and found the patriarch resting in an invalid's chair looking very pale and feeble, he having but just recovered from a long and very severe illness. In person, he is about medium height, of massive frame, though not at all corpulent, his shoulders slightly bent as with the weight of years. His manly, benevolent face was closely shaven, his hair snow white, and his whole appearance denoted one of nature's noblemen. The education acquired during his boyhood days and his long life devoted to study and thought, have stored his mind with a vast fund of information.

After introducing himself, the reporter opened the conversation as follows:

"Mr. Whitmer, knowing that you are the only living witness to the translation of the Book of Mormon and also that you were a resident of Jackson county during the Mormon troubles in 1833, I have been sent to you by the *Journal* to get from your lips the true statement of facts in regard to these matters. For nearly half a century the world has had but one side only, and it is now our desire to present to our readers for the first time the other side."

"Young man, you are right. I am the only living witness to the Book of Mormon, but I have been imposed upon and misrepresented so many times by persons claiming to be honorable newspaper men, that I feel a delicacy in allowing my name to come before the public in newspaper print again."

"I am sorry to hear that, but I promise you that we shall only give your statement as you make it, and will not misrepresent you in any manner."

After a few other remarks of the same tenor the reporter at last induced the patriarch to furnish the desired facts, which he did in the following language:

"I was born near Harrisburg, Pa., January 7, 1805, but when only four years of age my parents removed to the state of New York, settling at a point midway between the northern extremities of Lakes Cayuga and Seneca, two miles from Waterloo, seven miles from Geneva, and twenty-seven miles from Palmyra, where I lived until the year 1831. In the year 1830 I was married to Miss Julia A. Jolly, who is still living. The fruit of our union was a son, David J. Whitmer, now aged forty-eight, and a daughter, now Mrs. Julia Schweich, now aged forty-six years, both of whom are now living with me. I first heard of what is now termed Mormonism in the year 1828. I made a business trip to Palmyra,

N. Y., and while there stopped with one Oliver Cowdery. A great many people in the neighborhood were talking about the finding of certain golden plates by one Joseph Smith, jr., a young man of that neighborhood. Cowdery and I, as well as others, talked about the matter, but at that time I paid but little attention to it, supposing it to be only the idle gossip of the neighborhood. Cowdery said he was acquainted with the Smith family, and he believed there must be some truth in the story of the plates, and that he intended to investigate the matter. I had conversations with several young men who said that Joseph Smith had certainly golden plates, and that before he attained them he had promised to share with them, but had not done so, and they were very much incensed with him. Said I, 'How do you know that Joe Smith has the plates?' They replied: 'We saw the plates in the hill that he took them out of, just as he described it to us before he obtained them.' These parties were so positive in their statements that I began to believe there must be some foundation for the stories then in circulation all over that part of the country. I had never seen any of the Smith family up to that time, and I began to inquire of the people in regard to them, and learned that one night during the year 1827, Joseph Smith, jr., had a vision, and an angel of God appeared to him and told him where certain plates were to be found and pointed out the spot to him, and that shortly afterward he went to that place and found the plates which were still in his possession. After thinking over the matter for a long time, and talking with Cowdery, who also gave me a history of the finding of the plates, I went home, and after several months Cowdery told me he was going to Harmony, Pa.—whither Joseph Smith had gone with the plates on account of persecutions of his neighbors—and see him about the matter. He did go, and on his way stopped at my father's house and told me that as soon as he found out anything either truth or untruth, he would let me know. After he got there he became acquainted with Joseph Smith, and shortly after, wrote to me telling me that he was convinced that Smith had the records and that he (Smith) had told him that it was the will of heaven that he (Cowdery) should be his scribe to assist in the translation of the plates. He went on, and Joseph translated from the plates, and he wrote it down. Shortly after this Cowdery wrote me another letter, in which he gave me a few lines of what they had translated, and he assured me that he knew of a certainty that he had a record of a people that inhabited this continent, and that the plates they were translating gave a com-

plete history of these people. When Cowdery wrote me these things and told me that he had revealed knowledge concerning the truth of them, I showed these letters to my parents, and brothers and sisters. Soon after I received another letter from Cowdery, telling me to come down into Pennsylvania and bring him and Joseph to my father's house, giving as a reason therefor that they had received a commandment from God to that effect. I went down to Harmony, and found everything just as they had written me. The next day after I got there they packed up the plates and we proceeded on our journey to my father's house, where we arrived in due time, and the day after we commenced upon the translation of the remainder of the plates. I, as well as all of my father's family, Smith's wife, Oliver Cowdery, and Martin Harris were present during the translation. The translation was by Smith, and the manner as follows: "He had two small stones of a chocolate color, nearly egg shaped and perfectly smooth, but not transparent, called interpreters, which were given him with the plates. He did not use the plates in the translation, but would hold the interpreters to his eyes and cover his face with a hat, excluding all light, and before his eyes would appear what seemed to be parchment, on which would appear the characters of the plates in a line at the top, and immediately below would appear the translation in English, which Smith would read to his scribe, who wrote it down exactly as it fell from his lips. The scribe would then read the sentence written, and if any mistake had been made, the characters would remain visible to Smith until corrected, when they faded from sight, to be replaced by another line. The translation at my father's occupied about one month, that is from June 1st to July 1st, 1829."

"Were the plates under the immediate control of Smith all the time?"

"No, they were not. I will explain how that was. When Joseph first received the plates he translated one hundred and sixteen pages of the book of 'Lehi,' with Martin Harris as scribe. When this had been completed they rested for a time, and Harris wanted to take the manuscript home with him to show to his family and friends. To this Joseph demurred, but finally asked the Lord if Harris might be allowed to take it. The answer was 'No.' Harris teased Joseph for a long time and finally persuaded him to ask the Lord a second time, pledging himself to be responsible for its safe keeping. To this second inquiry the Lord told Joseph that Harris might take the manuscript, which he did, showing it to a great many people, but through some carelessness allowed it to be stolen from him. This incurred the Lord's displeasure, and he sent an angel to Joseph demanding the plates, and until Joseph had thoroughly repented of his transgressions would not allow him to have the use of them again. When Joseph was again allowed to resume the translation, the plates were taken care of by a messenger of God, and when Joseph wanted to see the plates, the messenger was always at hand. The one hundred and sixteen pages of the book of 'Lehi' which were stolen were never recovered, nor would the Lord permit Joseph to make a second translation of it.

"A few months after the translation was completed, that is in the Spring of 1830,

Joseph had the book published, and this (showing a well worn volume) is a copy of the first edition which I have had in my possession ever since it was printed."

"When did you see the plates?"

"It was in the latter part of June, 1829. Joseph, Oliver Cowdery and myself were together, and the angel showed them to us. We not only saw the plates of the Book of Mormon, but he also showed us the brass plates of the Book of Ether and many others. They were shown to us in this way. Joseph and Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light, but a few feet from us, appeared a table upon which were many golden plates, also the sword of Laban and the directors. I saw them as plain as I see you now, and distinctly heard the voice of the Lord declaiming that the records of the plates of the Book of Mormon were translated by the gift and the power of God."

"Who else saw the plates at this time?"

"No one. Martin Harris, the other witness, saw them the same day and the eight witnesses, Christian Whitmer, Hiram Rage, Jacob Whitmer, Joseph Smith, sr., Peter Whitmer, jr., Hyrum Smith, John Whitmer and Samuel H. Smith saw them next day."

"Did you see the angel?"

"Yes; he stood before us. Our testimony as recorded in the Book of Mormon is absolutely true, just as it is written there."

"Can you describe the plates?"

"They appeared to be of gold, about six by nine inches in size, about as thick as parchment, a great many in number and bound together like the leaves of a book by massive rings passing through the back edges. The engraving upon them was very plain and of very curious appearance. Smith made *fac-similes* of some of the plates, and sent them by Martin Harris to Profs. Anthon and Mitchell, of New York City, for examination. They pronounced the characters reformed Egyptian, but were unable to read them."

"Did Joseph Smith ever relate to you the circumstances of his finding the plates?"

"Yes; he told me that he first found the plates in the early Spring of 1828; that during the Fall of 1827 he had a vision, an angel appearing to him three times in one night and telling him that there was a record of an ancient people deposited in a hill near his father's house, called by the ancients 'Cumorah,' situated in the township of Manchester, Ontario county, N. Y. The angel pointed out the exact spot, and some time after he went and found the records or plates deposited in a stone box in the hill, just as had been described to him by the angel. It was some little time, however, before the angel would allow Smith to remove the plates from their place of deposit."

"When was the church first established?"

"We had preaching during the time the book was being translated but our church was not regularly organized until after the book was printed in the Winter of 1829-30. The first organization was in Seneca county, New York, under the name of 'The Church of Christ.' The first elders were Joseph Smith, Oliver Cowdery, Martin Harris, Hyrum Smith, John Whitmer, Peter Whitmer and myself. On the 6th of April, 1830, the church was

called together and the elders acknowledged according to the laws of New York. Our instructions from the Lord were to teach nothing except the old and new testaments and the Book of Mormon. From that time the church spread abroad and multiplied very rapidly. In the Summer of 1830, Parley Pratt, Peter Whitmer and S. Peterson went to Kirtland, O., and established a branch of the church, which also grew very fast, and soon after a fine temple was erected, which is still standing. During the Winter of 1830 the same parties went to Independence, Mo., and established a church and purchased very large tracts of land in all parts of Jackson county, as well as a large amount of property in the town of Independence, including the site for the temple. The reason of the emigration to Jackson county was that Smith had received a revelation from God designating Independence as the place of the gathering of the saints together, in the latter days. Joseph Smith and Elder Sidney Rigdon, of the Kirtland church, established the church in Jackson county, but soon after returned to Ohio. The temple has never been built at Independence, but the site still remains vacant, and the title deeds are held by the church, and I have no doubt but that at some future day it will be built. About five hundred people emigrated from Ohio to Jackson county, and the church there increased in numbers with extraordinary rapidity during the ensuing two years. They lived in peace in Jackson county until early in the Summer of 1833, when difficulties arose between the church and the citizens of the county. What first occasioned these difficulties I am unable to say, except that the church was composed principally of Eastern and Northern people, who were opposed to slavery, and that there were among us a few ignorant and simple-minded persons who were continually making boasts to the Jackson county people, that they intended to possess the entire county, erect a temple, etc. This of course occasioned hard feelings and excited the bitter jealousy of the other religious denominations.

"The church at Independence established a newspaper called the *Morning and Evening Star*, which published the revelations and prophecies of Joseph Smith and the doctrines of the church, which also caused a great deal of hard feelings among the citizens. I was at that time living three miles east of Westport, and the first intimation I ever had that the people intended driving us out of the country was an affray between an organized mob of about eighty citizens and about eighteen Mormons, which occurred at Wilson's store, near Big Blue, about the middle of the Summer of 1833. The mob destroyed a number of our dwellings and fired upon the little party of Mormons, killing one young man and wounding several others. The Mormons returned the fire, killing the leader of the mob, a Campbellite preacher, named Lovett. The next difficulty was in Independence, about the middle of July, of the same year, when a large mob of armed men gathered in front of the Court House, under the leadership, I think, of three men, named Wilson, Cockrell, and Overton. A committee of ten was appointed to wait upon the leaders of the church and state their demands, which were that the *Morning and Evening Star* newspaper office and all other places of business be closed, and that we

immediately leave the county. This was so sudden and unexpected that we asked time to consider the matter, which was refused, and a battle immediately ensued, during which the newspaper office, which stood on the southwest corner of the square (just south of the present site of Christman & Sawyer's bank), was torn down and the type scattered to the four winds. Bishop Partridge and another of the saints were dragged from their houses and tarred and feathered upon the public square, and numerous other indignities heaped upon us, but no one was killed. After this, difficulties of a like nature occurred almost daily until some time in October, when the final uprising took place, and we were driven out at the muzzles of guns from the county, without being given an opportunity of disposing of our lands. Our houses were burned and our property destroyed, and several of our number killed. The indignities that were heaped upon us were simply terrible.

"We were beaten, our families grossly insulted, and fled for our lives out of the county. We scattered in every direction, the larger portion going to Van Buren and Grand river. A short time after the citizens of Clay county invited us to come there, which we did, and were treated with the utmost kindness."

"Did your people ever have an opportunity of selling their lands in Jackson county?"

"No, they did not, and it now, by right, belongs to their descendants." * * *

"Where did you go after leaving Far West?"

"I went first to Clay county and in the latter part of 1838 came here and have lived here ever since. Oliver Cowdery lived in Clay county until 1848, when he came here died in my father's house in the winter of 1849."

"What kind of people were the Mormons of Jackson county?"

"They were a peaceful, law-abiding and industrious people, and with the exception of a few simple-minded ones, paid strict attention to their own business. There never was a charge of any kind preferred against any of them during their stay in Jackson county. Their only crime was that they were opposed to slavery, and were industrious, progressive and enterprising in their habits and teachings."

"How did the name of Mormons originate?"

"It was given to us by our enemies and was never recognized by us."—*Kansas City Journal*, June 5th, 1881.

The Immortality of the Spirit.

Dear Herald:—My attention has been lately drawn to the subject of the above caption by the preaching of the opposite theory, and more especially of other dogmas which are taught in connection with it, to wit; that the soul is only breath; that the soul of the wicked is annihilated at death; that Jesus was the actual seed of Joseph and Mary, and having no existence prior to his birth in the flesh; that he was not the Son till born of the dead by the resurrection, etc.

1st. In John 1, we are informed "In the beginning was the Word and the Word was with God and the Word was God." "All things were made by him and without him was not anything made that was made." John 6:51, "I am the living bread which came down from heaven." Verse 62, "What, and

if ye shall see the Son of man ascend up where he was before."—John 17:5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 8:58, "Jesus said unto them; verily, verily, I say unto you, before Abraham was I am." Colossians 1:16, 17, "For by him were all things created that are in heaven, * * * and he is before all things and by him all things consist." Heb. 1:2, "Hath in these last days spoken unto us by his Son * * * by whom also he made the world." Job 19:25, "For I know that my Redeemer liveth." Dan. 3:25, "And the form of the fourth is like the Son of God."

Isaiah 9:6, informs us that he shall be called "The Mighty God, the Everlasting Father." Therefore we present Jesus as recorded in title page of Book of Mormon as "the Eternal God," Creator of all things, ministering in every age and dispensation to the children of men; and when he made himself manifest in the flesh, he received a body prepared for him by his heavenly Father; Heb. 10:5, "But a body hast thou prepared me."

2d. He was not begotten by Joseph, but by the Holy Ghost; for in Matthew 1:18, we read, "Now the birth of Jesus was on this wise * * * before they came together she was found with child of the Holy Ghost." And in verse 25, we read that Joseph knew her not till she had brought forth her firstborn son and called his name Jesus." This testimony is supported by Luke 1:27, Gabriel appears "to a virgin." Verse 35, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." Gal. 4:4, "Made of a woman." Nor was he of the natural seed of David even by his mother, for she was of the tribe of Levi; nor were female genealogies reckoned under the law. He was just as much the literal seed of Joseph, or David, as was Joseph the literal son of Heli; as recorded in Luke 3:23, for the facts are, that Joseph's mother first married Heli, and he died childless, and then his brother Jacob married her, in compliance with the law that a brother should raise up seed to his brother, which read, Deut. 25:6, "And it shall be that the first born that she beareth shall succeed in the name of his brother which is dead, that his name is not put out of Israel." So when she had a child (Joseph) by her second husband Jacob, the child is recorded as the son of Heli, her first husband that had no child. Jesus, who was born under the law, adopted by Joseph, is brought on the eighth day to the Temple for circumcision and consecration as the first born, and he was therefore recorded as the son of his adopted father. He was as much the seed of Abraham as he was of David, and so are we. "If we do the works of Abraham then are we Abraham's seed and heirs according to the promise."

3d. We next present Jesus as recorded in 1 Tim. 4:10, "The Savior of all men specially of those that believe." The sense that we find him a "Savior of all men," is that as sin entered into the world and death by sin, so he destroyed the effect of the original sin by unconditionally giving to all men the free gift of a redemption from the death of the body. 1 Cor. 15:22, "For as in Adam all die, even

so in Christ shall all be made alive." Our Universalist friends twist this passage to mean that as in Adam all die, so shall all be made alive in Christ; and our Soul Sleeping friends, as in Adam all die even so shall those be made alive that are in Christ, and none else. John 5:28, 29, "All that are in their graves shall hear his voice and shall come forth," etc. Acts 24:15, "There shall be a resurrection of the dead both of the just and the unjust." Romans 5:18, "Therefore as by the offense 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." Romans 14:10, "For we shall all stand before the judgment seat of Christ." 2 Cor. 5:14, 15, "We thus judge that if one died for all, then were all dead; and that he died for all," etc. 1 John 2:2, "And he is the propitiation of our sins; and not for ours only, but also for the sins of the whole world." Ezekiel 37:1-12, gives us the promise of the resurrection and restoration of the "whole house of Israel and the same promise is also extended to Ephraim in Mosiah 13:14, and after the history of the resurrection of the righteous. 1 Thes. 4:16, and their reign of a thousand years in Rev. 20:4, and in 5th verse that this is the "first resurrection;" and that the rest of the dead shall not live "till after the thousand years are finished." Then in 20th verse, we have the resurrection of the "rest of the dead," "small and great;" also a general jail delivery of "death, hell and the sea," delivering up the dead in them.

4th. Concerning Christ as the Son. He was the Son in the beginning and acknowledged as the Son at the time and in the act of his baptism; and to us on the condition of our fulfilling all righteousness is the same sonship given. John 1:2; Gal. 4:5, 6; 1 John 3:2; John 6:69, 3:13, 17:5.

5th. We next claim that God created man, the inner man, the man proper, in his own image and likeness. Ether 1:8, "Yea, even all men were created in the beginning after mine own image. Behold, this body which ye now behold is the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." Also, Gen. 1:7, "So God created man in his own image." And Gen. 2:5, "And there was not a man (in the flesh) to till the ground." Then in Gen. 2:7, we read, "And the Lord God formed man of the dust of the ground * * * and man became a living soul." As Job declares, "Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews." See Job 10:31; 2d Cor. 5:6; 2 Peter 1:13.

5th. Concerning the soul. This word is used nine times out of ten in Scripture with reference to men in the flesh. For example, Prov. 27:7, "The full soul loatheth a honey comb, but to the hungry soul every bitter thing is sweet." Prov. 13:4; 19:15; 1 Peter 3:20; but the term is never used in reference to a dead body. We therefore affirm that the spirit, or inner man in not merely a breath, but an intelligent personal entity, that does not at death sleep, or become annihilated.

7th. That it is not unconscious. First, the righteous; Mark 9:4, "And there appeared unto them Elias with Moses, and they were talking with Jesus." Moses had died fourteen hundred years before, and Elias or John the

Baptist, but recently; they were therefore disembodied spirits intelligently ministering to Jesus. In Rev. 6:10, the souls of those under the altar make intelligent inquiries. 2 Cor. 5:8, "We are confident I say, and willing rather to be absent from the body and to be present with the Lord." Also Phil. 1:23; 2 Peter 1:14 That the spirits of the wicked are conscious after death read Isaiah 14:9. "It stirreth up the dead for thee. * * * And they shall speak and say unto thee." 1 Peter 3:19, "By which also he went and preached unto the spirits in prison," spirits of disobedient men drowned in the flood. He preached to them the gospel as Peter informs us. Chapter 4:6, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." See Ezek. 32:18-34. They not only exist, and have as we have shown, a resurrection, but also a part in the judgment. See Isaiah 24:22; Luke 16:23; 2 Peter 2:9; Job 21:30; Matt. 11:24. And not only wicked men reserved to the day of judgment, but devils also. Matt. 8:29, "Jesus, thou son of God, art thou come hither to torment us before our time?" Jude 6th verse, "And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

"But," says the Soul Sleeper, "The soul that sinneth it shall die."—Ezek. 18:4. Yes. We believe that the soul that sinneth, the man that sinneth, will die, so far as his body is concerned; for so readeth the law. Lev. 7:20, 20:6, 23:30; Exodus 31:13, 35:2. And we have a clear illustration of how the soul that sinneth dies, in Numbers 15:32. "They found a man that gathered sticks upon the Sabbath day." In verse 35, "And the Lord said unto Moses, the man shall be surely put to death; all the congregation shall stone him with stones without the camp." We are pointed to Job 14. The whole chapter, with the exception of the last verse, refers to the body only; and Job so understood it. See Job 19. There was also a soul sleeper named Zophar who preached the doctrine of annihilation to Job. See Job 20:4-7. But Job replies to him, Job 21:30, "That the wicked are reserved to the day of destruction," etc. The Lord also in 42d chapter condemns Zophar. Nay, more, we claim even for the body, 1 Cor. 15:42, "It is sown in corruption, it is raised in incorruption." Not subject to dissolution. And in verse 53, "This mortal must put on immortality." Also 2 Cor. 5:4. That the righteous have part in the first resurrection; that the wicked rise and are judged and are punished with the second death, even banished from the presence of the Lamb.

E. C. BRAND.

Reply to Bro. John Macauley.

I SEE in *Herald* of January 15th, an extract from a letter of Bro. John Macauley, of Dunnville, Wisconsin; in which he thinks there is an error in the teaching that John the Baptist, taught and baptized for the remission of sins. It has been one of the leading subjects that we have had to meet for the last fifty years in the world.

In May, 1829, while Joseph and Oliver

were doing the work of the translation of the plates, an angel appeared unto them in a cloud of light, having laid his hands upon them, said, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, that holds the keys of the ministering of angels and of the gospel of repentance and of baptism by immersion for the remission of sins." See "Joseph the Prophet," page forty-three.

It appears from the above that John the Baptist held the right to confer this authority upon others, and give them commandments in regard to the matter. He certainly would not have committed such authority if he was not in possession of it. One of the duties of the priests is to baptize; yet he does not hold the Melchisedec priesthood; nor the right to lay on hands for the gift of the Holy Ghost. Not only so, but in the days of John the Baptist, while he was in his ministry, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1:4. Also, "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."—Luke 3:3.

I will not dispute the necessity of the preparation of repentance and receiving of the Spirit of Christ, "which lightens every man that cometh into the world."—John 1:9. Without this preparation, neither John nor any other servant of God has a right to administer this baptism. Doctrine and Covenants, sec. 17, par. 7, "That they have received of the Spirit of Christ unto (not for) the remission of their sins." We find that John refused to baptize, until they brought forth fruits meet for repentance.

I think from the foregoing that the Aaronic priesthood having been committed, with the aid of the light of Christ, has the right to administer baptism for the remission of sins; and John has so taught; and that the ministering of the Holy Ghost is not given until remission is obtained by baptism. If baptism is not for the remission of sins, I am unable to see what it is for, or of what use it can be. It makes no difference under which one of the two priesthoods it is administered, or in what age it is given, the object to be obtained is the same, viz., remission of sins. Perhaps I have not made the subject very clear, but it seems to me that the matter has long been understood by the Elders.

J. R. BADHAM.

SHENANDOAH, Iowa, Jan. 26th, 1881.

Sojourning.

HERE I am sojourning with my "wife's people." This country is famous for horticultural products and cereals; as well as snow and mud. It has been a poor time, for some months, to convene large assemblies, on account of furious storms and bad roads. We have labored at intervals, and, thereby, souls have been made acquainted with, and accepted the glorious scheme of human redemption. Those duly authorized to proclaim the word of life, should make full proof of their ministry, by cheerfully serving God and man. Paul wrought with his hands; Elisha refused the reward that Gehazi coveted; Daniel sought a more enduring substance than a royal attire, or a chain of gold, and the judges in Israel were duly cautioned against favoring or re-

ceiving gifts that would dethrone wisdom and pervert justice. Jesus knew that the righteousness attainable in the kingdom of God would make available the food and raiment that should secure contentment. The Gentile apostle seemed to think that too much property would serve as a clog, or a snare in spiritual progress. One that is wholly engaged in the ministry should have reasonable wants anticipated and supplied, and prevent hints that are hard to give or receive.

The church, of late, is alive to the revealed fact, that no man can build unless he is thoroughly instructed by the master mechanic. Hence they are loth to lay "careless hands on skulls that can not teach and will not learn." The standard bearer ought to be in the van, or step down and out. He should be an aggressive warrior, or fork over his credentials. "Cry aloud" does not mean inactivity; and "blow the trumpet" is near akin to "woe is me if I preach not the gospel of Christ." We long to see the light of the cross penetrate the heathen countries and illuminate the world. Darkness covers the globe, but Zion will shine and the redeemed will bask, all glorious, in the Son of God's immutable love.

Struggling emotions pervade and surge through my being. We, by times, feel like we might overturn the Orthodox world, if there was another orthodox world to rest the beam of reason upon; but now we are pained to behold so much, and accomplish so little for the right. A man does a good work to make his own election sure in this epoch of "lo here" and speculative philosophy. The families of the earth are so mutually related that they save their hearers while working out their own salvation. (1 Tim. 4:16) Then let us strive with prudence, wisdom and all diligence for a faithful hearing, or we will be found wanting when thrown into the balances of retribution. "He that heareth you heareth me."—Luke 10:16. Those who have been reared under the shadow and spirit of monarchies, where creeds are fostered and castes are revered; are welcoming the advent of liberty.

Thrones are trembling ere they are hurled from their pedestals. (Dan. 7:9). The grand march of liberty should be followed up by an army of missionaries to "hold the fort." This land of silvery lakes and navigable streams; of mineral bearing mountains and grain producing plains; of religious toleration and net-work intercommunication of plenty and peace, must erect and fortify the imperishable monument of gospel truth. Here is where the ensign was to be lifted up. (Isa. 5:26; 11:12; 18:3; 49:22; 59:19; Dan. 2:44; Acts 17:26; Rev. 14:6, 7).

Our courage should arise to the magnitude of the work. It should be regarded a pleasing duty to sacrifice time and means; and, if necessary, our reputation and life, to build up the holy church that Christ loved stronger than life. (Eph. 5:25). Multitudes have grown impatient or indifferent under godless forms; and it remains for the watchmen to reap a rich harvest, or suffer infidel blasts to desolate the fair fields.

Parties selected to preside may grow too bossy, or lord it over the tender heritage. Elders that rule well are required, when necessary, to exhort, reprove and "rebuke with all authority." The various interests are re-

reciprocal. (2 Pet. 2; Jud. 8:19; Num. 16:3). Be kind while suffering, and bridle the tongue. We can rule our spirits, when reviled falsely, in silent, patient forgiveness, till publicly compensated. Refuse profane fables, and do not lay an embargo upon your freedom by becoming a confidential repository of a whisperer. Admonish busy-bodies and back-biters with an orderly walk and example worthy of emulation. The following and kindred texts, it is hoped will be of service, viz: Matt. 18:15; 25:10; John 5:39; Isa. 8:20; 34:16; Dan. 1:4, 20; Mal. 3:16; Acts 17:11; 18:26; 2 Tim. 3:14; 1 Thes. 4:11; 2 Tim. 2:15; Luke 16:29; Rev. 1:3; Matt. 6:7. Especial attention is invited to the last reference. John and the true Light taught their disciples how to pray. An all Spirit prayer, devoid of understanding, outrages language and grieves the Spirit of all wisdom. The disorder of repeating "Father," "our Father," and similar words and phrases, is common and widespread. We greatly desire to give an hearty amen at the giving of thanks, therefore let us all try to pray with the understanding Spirit.

In penning the above sentiment, the contributor disavows personalities. May forbearance, humility, temperance, devotion and love rest upon and tarry with all that have renounced the hidden works of dishonesty. May a united effort for the peace, prosperity, redemption and glory of mankind characterize the heralds of the great millenium, is the unceasing, ardent desire of

MORRIS TRIMBLE SHORT.

Examine.

In *Herald* for December 15th, 1880, appears an article under the head of "Scripture Exegesis;" near the close of which article, the brother refers to Matt. 25, and endeavors to show that the "sheep," or those to whom are given "the kingdom prepared from before the foundation of the world," are none others than the Saints ("Israel"), the general membership, etc. If this position be true, will the brother, or some one, please explain, First: Why those Saints are so ignorant, as to not understand the principle, viz: that in feeding the hungry, clothing the naked, visiting the sick, and those in prison, of the "brethren" of Christ, (his brethren being those who do Christ's will), that they were virtually doing it unto Christ? Ignorant, I say, because those that were placed on his right hand asked the question, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" etc.

Second: If the aforementioned ones are Saints, and they are to come forth in the morning of the first resurrection, why does John the Revelator write, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," (Rev. 20:6), seeing that two classes are brought before the judgment bar of Christ in the case recorded in Matt. 25? And one class is pronounced "cursed," and are told to "depart into everlasting fire prepared for the devil and his angels."—Vs. 41. And this "everlasting fire" is evidently the "second death; Rev. 20:14; which is to have "no power" on those

that have part in the first resurrection. And further, those who are called "cursed" by the Lord, certainly, to say the least, are a part of those who "will not live again till the thousand years are finished," as referred to in Rev. 20:5.

Third: Inasmuch as those on his left are pronounced "cursed," and are to depart into "everlasting fire, prepared for the devil and his angels," does it not comport with the justice of a just God to not consign any other class to this everlasting fire but "the devil and his angels?" Nay, must it not? "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 for ever and ever, and has no end."—Book of Mormon, 2 Nephi 6:6. If this be true, and we believe before God and man that it is, and if the "sheep" of Matt. 25:33, and alluded to in verse 34, are the Saints, where are those that are to inherit a glory of which the moon and stars are typical; and especially of which the moon is typical? See Doctrine and Covenants, Sec. 7:par. 5; especially Sec. 76, par. 6, edition 1864—The Vision. Some of whom were "blinded by the craftiness of men," etc., and have we not all seen just such men as this latter class, that indeed were "given to hospitality," and yet because of the craftiness of churchmen, they never professed Christ, though they heard him preached.

Fourth: Does it follow from the word "sheep" that they were Saints? I think not. The word, in a scriptural sense, seems to apply to those in whom there is something good. Jesus said: "My sheep hear my voice, and I know them, and they follow me."—Jno. 10:27. They were his because they believed on him; and the very words, "my sheep," implies that there were other sheep than his. The same idea is conveyed in verses 3, 14. And it is most beautifully and touchingly illustrated in that memorable prayer of Christ's in John 17. "Thine they were, and thou gavest them me; and they have kept thy words."—Vs. 6. Again: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are."—vs. 11. Though the Father and Son are one, (in mind), yet as Christ performed a special work, he thereby had special "sheep" by virtue of "faith" in the Son of God, found in them. But the honorable and just men of the land, and those who are not valiant in the testimony of Jesus, must receive a reward, and the Scriptures abound with evidence that all shall be rewarded according to their works.

But says one, the "sheep" of Matt. 25 are placed on Christ's "right hand." True, but they might be quite a distance to his right "These are they who receive of his glory but not of his fulness; * * * they receive of the presence of the Son, but not of the fulness of the Father."—D. C. 76:6. Christ will be in his glory, and all his holy angels with him, and indeed it will be coming to those who are just brought forth from their graves.

I have endeavored to set forth my reasons for my belief that the "sheep" and "righteous," so called, in Matt. 25, will not be raised till after the thousand years are finished, and will then come forth and receive their just deserts, and death, (the grave), and hell, (the prison),

will deliver them up. May peace abide and truth triumph, is the prayer of your brother in Christ.

E. H. GURLEY.

LAMONI, IOWA, 3-18-81.

Serving God.

Bro. Joseph:—We read in the sacred writings, that to serve God intelligently, we must form right conceptions of his character. But how are we to do this? Where must we go to find him? To his works, the open book of nature? Here we find the skill of a master workman; every class in this domain yielding obedience to law. We find man, the crowning act of God's creative skill, started into being; and passing along the stream of time, we find him a fallen being; disobedient,—degenerate. The patience and forbearance of the Divine Being reach a period and another attribute of his character gains sway. Love bends the heavens toward earth to lift man from his perilous position; but to raise him up without man's agency, would accomplish nothing. Divine wisdom foresees this, and in the councils of heaven man receives his agency; he then becomes agent to himself and his fellows, by putting forth his hand to save his fellow man, thereby sharing in the glory that must forever cover the name of Jehovah in the triumph of man's redemption. We thus see the grandeur that dwells in the character of the divine Being, which bids us look up, wonder and adore.

Viewing the character of Jehovah from a human stand point, we find the highest attribute of his nature to be love; because it was the motive power that influenced him to undertake man's redemption. In the first of the ten commandments to man is required the exercise of that principle, love to God; not passive, but in its most active form. And the second is similar in import, viz: to love his fellow man as he does himself. The first being complied with, man takes a step in the ascending scale. The second is obeyed, and he has risen to a higher plane; he has assumed higher, larger proportions, and the spirit of the gospel, which is love, actuates him to save his fellow men; and now all his energies are bent in this one direction. Love, then, being the fulfilling of the law, must form the underlying principle that must actuate every son and daughter that takes upon them the name of Christ.

There are millions of the race of man going down in darkness and degradation, who have never heard the gospel. The gospel message must go to them, and we who have entered into this latter day work must help prosecute and support it; and self and sense must be denied to accomplish it.

Could man unaided "roll forward the guarded gates of the unseen"; could he there see the star-gemmed crowns and the grandeur which love has prepared in the mansions of glory to reward the faithful and the diligent, how would the next chapter in his life history read? But blessed is he who has not seen and yet believes. If we look at the character of Christ, we shall see that love prompted every action of his life up to the last, which reached a climax when he prayed for his cruel enemies.

If love brought heaven down to earth, it

must be the lever that must raise earth toward heaven, and God having proved his love in the great sacrifice made for man's redemption, and in sending the comforter, which he has faithfully done, it now remains for man to fulfill his part, being co-operative with God through his agency to man.

The requirement of the law to man in relation to the great Lawgiver is not merely emotional, but eminently practical, and covers a wide scope, even to man's utmost capacity. The range for action, then, being a wide one, to all is given a place in the field to labor as his qualifications or abilities may enable him.

Let all then who have entered into the latter day work fully exemplify throughout every action of life the principles laid down in the gospel, as did our great exemplar; and the work of love in which we are now engaged, though yet in embryo, may be speedily brought to a glorious consummation.

Come forth ye virgins to meet the Bridegroom;
Come forth in your radiant light;
Come, fill up your lamps and be ready to meet
The glorified one with delight.

EMILY B. FARRAR.

GOSPEL SWAMP, Cal., June 12th, 1880.

"When that Which is Perfect is Come."

SOME hold and teach the idea that in heaven all will not be qualified to enjoy all the social departments of that life. And, as far as I know, they give no proof for thus holding, only that it looks reasonable according to human nature. They argue from human nature, and so shall I in taking a position against them. They claim that a person not taught in certain talents, or qualifications, can not enjoy them as those who are; and therefore the same can not enjoy themselves in the next life in such positions, as for instance, the poor backwoodsman who has not had a chance to educate himself in music, can not enjoy the golden harps of the angelic hosts, no matter how holy he has been.

I do not believe that a person has to become great in musical talent to enjoy the same hereafter. But I do believe that every one can and will enjoy every position, one as much as another, if they conform to the laws of God, live righteous enough to merit them. And I also believe that every spirit, before God gives it to the body, is equal; and that a spirit, born into the world through some deformity of the human body cannot act in every capacity; every phrenological bump is not developed, therefore it can not in mortal form enjoy all, because the spirit is suppressed and is not free to act as it would if the body was perfect. Some of these necessary developments may be arrested in the child while its head is yet young and tender by lying, or by being bruised, etc. But when the spirit is freed from these mortal suppressions I believe it can enjoy any thing which is beautiful, holy and grand. If I believed otherwise than this, I would certainly believe it would be no punishment to a person who loves wickedness, to put him among the wicked in the hereafter, because it would be just what he would like.

It is my belief that when "that which is perfect is come" we will all "see as we are seen, and know as we are known," and that "whether there be knowledge, it shall vanish away," for now, "we know in part," but then "that which is in part will be done away;" or

in other words, we will know all things, be able to appreciate all enjoyments, or act in any capacity, if by our love, and holiness and devotion to God we merit them.

OBSERVER.

"REFORM NEEDED."

Some say our officials are careless,
Or act in their duty too slow;
Indifferent in using that strictness
Designed by the Lord in his law.
They want a much stricter discipline
In bringing transgressors to time,
Preventing the too frequent tippling
Of lager, gin, whisky, and wine.
The sisters, they say, with their knitting
Go canting, and spreading discord;
The faults and the failings still spitting,
Of brother and sister abroad.
They ought to be warned of the evil
Destructive in nature, they say,
Or else they will share with the devil,
Rejection at Christ's coming day.

Some say that we never should cater
Or listen to any thing wrong;
Rejecting the tongue of the prater,
If short—or unlimited—long;
If good they've none to be telling,
They ought to be silent—indeed;
Stay at home in their own little dwelling,
And study "the true Mormon creed."

Which tells them "to mind their own business,"
A precept so needful to know;
Forsaking the dark route to meanness,
That changes a true friend to foe.
There's none that's unfaithful, unfeeling;
And perhaps may not be so in life;
The tongue in such waters when sailing
For ever is stirring up strife.

There's many a true-hearted brother
They say, is now crippled by *stung*;
Prevented in duty to labor,
By such hypocritical *gang*;
Branch priesthood, they say, should be daring,
Fulfilling their office assigned;
The sinner among us not sparing,
Unless he repents—and will mind.

In all that poor Wishful does mention
In meter, explicit, above;
Designed from a noble intention
To open the streamlets of love;
That all may be watchful and heeding
The words of the Master, we find,
Whose Spirit forever is pleading
To banish all sin from the mind.

KEWANEE, Feb. 18th, 1881.

WISHFUL.

Open Vision.

Dear Herald:—If any of your readers can give the interpretation of the following, I should like to hear it:

"Behold, in open vision, this morning, while reading the *Herald*, I saw five farms exceedingly large, but none having near all their land in cultivation. Some were old and some new farms. One situated in Illinois, with seven hundred and nine acres broke, yielded nothing! Also, I beheld another farm in Northern Iowa, five hundred and twenty-eight acres broke, yielding the same as the first. Another farm in Iowa, situated on the Missouri line, said to be exceedingly rich, and beautiful for situation, with five hundred and sixteen acres broke, yielded one hundred and fourteen and two third bushels. The rich landed proprietor, who owned these farms, had a fifth farm in the extreme north, with only sixty-nine acres broke, and behold it yielded him five hundred and eighty-two bushels, besides many bushels not counted. He had yet another large farm

and sent laborers from time to time to sow seed, but did not send men to harvest the crop for years, so that much good seed was wasted as well as labor. And behold I heard a conversation, and some of the servants working under the agent of the proprietor suggested that as there was a vast number of laborers working on those unproductive farms, lo, these many years, at great expense to the farmer, emptying his treasury, that it would be wisdom to send some of them out to the northern farm to break some more land out there, as it had proved itself five times richer than any other land, or farm. And I heard the agent's answer, which was as follows:

"While we regard the northern farm as an important one, we regret to express our inability to send more men who are suitable for field to assist the work on that farm." Thus ended the vision.

E. C. BRAND.

Evangelists.

PAUL told the Ephesians that, "He [Christ] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." All these gifts, or officers, we readily recognize in the church, except "evangelists." This office some claim is filled by the bishop. Others claim it should be filled under the title of patriarch, etc. I find no proof in the books for either position; but, rather, that they both should be come through, or be chosen from the order of evangelists.

In the Doctrine and Covenants 104: 17, 18, we read: "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. The order of this priesthood was confirmed to be handed down from father to son," etc. In pars 19 to 27, of the same section, we find who held this order of priesthood; and in par. 28 we find they "were all high priests."

From this I conclude that we have sufficient proof that evangelists are high priests; for the expression, "this priesthood," and "this order," can, grammatically, refer to no other order than that of "evangelical ministers," spoken of in par. 17.

In the apostolic times, it appears that bishops were chosen from the order of evangelists, as in the case of Philip and Timothy. In this dispensation the Lord tells us the bishop "must be chosen from the high priests, unless he is a literal descendant of Aaron."

The word evangelist is a Greek word; and as defined by Donagan in his Greek Lexicon, "A teacher of the Christian doctrine in the apostolic times, an aid, or assistant preacher of the apostles, who went on missions from church to church."

From this we learn the duty of evangelists was to labor in the established churches, not in the world. Hence the commandment to the twelve to ordain such, "in all the large branches of the church." How nearly this corresponds with the duty of the high priests, as laid down in D. C. 107: 42, and elsewhere. The duty of both is to labor in the churches; and, as in revealed duty of high priests, to preside. There is no proof that evangelists did not preside.

Some say the ordination of high priests differ from that of evangelists, as pointed out

in sec. 104:17, and refer to sec. 17:17, which says an "high priest is to be ordained by direction of a high council or general conference." But we are given to understand that the twelve form a high council; and hence they (when sufficient number is present and the case demands it) may ordain high priests, and I think it should be "designated unto them by revelation" whom to ordain.

It may be asked, Why were they not called high priests in the apostles' days instead of evangelists? The word, evangelist, is Greek and suited to the times, as the epistles were written in Greek. In the Jewish faith the title, high priest, was much honored, and for that reason did not correspond with the Christian idea of an office, as officers are servants. So a Greek title was given to the order instead of the one in common use among the Jews. Now there is no need of such precautions; hence, the Lord makes use of the title of ancient times.

J. M. STUBBARD.

Peace; but not "At Any Price."

"IF IT be possible, as much as lieth in you, live peaceably with all men," says Paul, who is said to be authority, being a former, instead of a latter day apostle. The possibility to be at peace with all men has never been demonstrated in the history of the Church of God. In the world, and from the world it has always had tribulation; in Christ alone it has had "peace." In the Church there is a possibility of peace, for it is one of the fruits of the Spirit; "strife" being one of the works of the flesh.

But should we not "earnestly contend for the faith?" Yes, with the unbeliever.

The Church is supposed to be "in the faith, grounded and settled."

May we not differ in opinion? Certainly, but opinion is not faith.

"Faith cometh by hearing * * * the word of God." "That your faith should not stand in the wisdom of men, but in the power of God."

And of knowledge it is written: "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God," or except he "hath the Spirit of God." "Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you all things," etc. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." "He will guide you into all truth."

Truth is harmonious, does not conflict with itself. Whatever is truth, simply is truth, and that which clashes with it, is not truth.

"What is truth?" "Thy law is truth." "All thy commandments are truth." "Sanctify them through thy truth: thy word is truth." "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly

joined together in the same mind, and in the same judgment." "Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Again, "Except ye are one, ye are not mine."

But how can we become one? By being led by the Spirit, which reflecting the mind of God, and of his Son, Jesus Christ, will produce the oneness that exists between them. By being willing to live by every word that proceedeth from the mouth of God." Yes, but right here comes the main difficulty in the whole case; it is the claim that *this* by the Spirit, and *that* is by the Spirit; and they clash; *this* is the word of God, and *that* is the word of God, and they do not agree; or that one interprets the word and Spirit, or the word of the Spirit to mean this, and another, that it means that; and who shall decide? Momentous question; all important question!

Precedent, especially in days of purity and deep spirituality of the Church, may be safely quoted. A question arose in the time of the presidency of Peter, James and John, concerning circumcision, some contending that it was essential to salvation. Paul and Barnabas, apostles, themselves carried the matter to Jerusalem, and laid it before the "apostles and elders, who came together for to consider the matter."

This council decided authoritatively. The one presiding at the time, said "his sentence" was thus and so. Whether this was a general assembly of the spiritual authorities of the Church, or not, it is evident that it was a conference or council that spoke with authority. Their decision was in accordance with the mind of the Spirit. "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things," naming them.

Who shall decide? "And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." And what for? "For the perfecting of the saints; for the work of the ministry; for the edifying of the body of Christ: till we 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; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine," etc.

This "unity of the faith," this "perfecting of the saints," this "knowledge of the Son of God," etc., was not to be brought about by the private opinions or "views" of Paul or Peter, nor now by that of Joseph or Jason, but by the "sentence" of the collective body or assembly of quorums, represented by these officers with others. A church claiming to be built on the "rock of revelation" or the inspiration of God, and which claims, that if it "lacks wisdom" it has only to "ask of God," and which claims to have within its pale "prophets," through whom the Lord will "reveal his secrets," and which charges the Protestant world with failure after failure to be united, or to "see alike," because of the absence of revelation, and revelators; a church claiming this, and much more of a similar nature, ought to present to the world a body of ministers, who "speak the same things," and have "the same mind" and

the "same judgment." And there has been nothing that has shaken the faith of the enquiring mind, in our claims to be a Church led by the Spirit of God, more than the antagonistic views held by different leading men in the Church, on this or that point of law or order.

"Well," says one, "they agree on the 'first principles,' on the 'fundamentals.'" Yes, and so do the ministry of other churches; and the one whom many call, the "Mother of Harlots," presents more unity and harmony than the Church of Christ.

That the language of some of the inspired writings are susceptible of two conflicting interpretations, would only render the necessity of authoritative definition more apparent.

Whether the fault may lie with the revelator in not having with sufficient care expressed in writing, the mind of the Spirit, or with a copier, or with the printer and proof reader, or if this can not be determined, the right still remains for the assembled body of spiritual authorities to receive through the appointed channel the "word of the Lord." That the former day church did not allow such "liberty of speech," such "latitude of doctrinal argument," as some contend for, is evident by such language as this: "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." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

"Our liberty is in the law," not against it.

We are "free in Christ Jesus." Yes, free from the "law of carnal commandments;" from the "tradition of the elders;" from "the doctrines of men;" but no man in Christ has any right, or liberty to corrupt, or destroy, or even to weaken the faith of the Church in the doctrine of Christ.

But it may be said the Church has not spoken authoritatively on this or that matter, and hence liberty to question the divinity of the subject. Well, then if the subject is of any vital interest, temporally or spiritually to the Church, or if its agitation affects the peace and prosperity of the Church, then the Church ought to decide whether it is a matter of positive faith or of opinion. It is mine opinion that the Church ere this should have spoken, and declared just what is her faith; and what is opinion merely. She has the right to declare that such and such is her doctrine, and that her representatives shall teach it as such, no more and no less. And outside of that, let thought reach as high or as deep, or as far and as wide as it might desire, and no fetters shall bind it, or liberty of thought or speech forbidden of that which is not so defined as the faith and order of the Church. But that each and every perversion, and subversion of the said faith, and order, shall be promptly and effectively suppressed. If there is a church on earth that ought to have a positive theology, it is ours. And the world outside should know what they are expected to believe and to obey, and enjoy, providing they unite with the Church. Many are the points that there is no disputation upon, but while there remains

a question that affects the peace, and consequently well-being of the Church in any sense, that may be a subject of difference of views, and leads to division and strife, the peace referred to in a late editorial will not ensue. And a General Assembly should determine at an early day, whether either view is to be accepted and taught, or whether the subject be discussed as a matter of doctrine at all; in other words, that it has a "view," or has none at all in the matter.

The foregoing is my "reply" to an editorial on "Peace," in the *Herald* of October 1st.

T. W. S.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, July 1, 1881.

EDITORIAL ITEMS.

We see by a San Francisco, California *Chronicle*, lately sent us, that Samuel Brannan is engaged in a colonizing scheme in Mexico. He reports that he is owner of eighty-four square leagues of land in Sonora, between the Mayo and Yaqui rivers. It is being surveyed into one hundred acre farms. This Mr. Brannan is the same man that helped to organize and equip, and carry out the transfer of a lot of Saints from New York and Boston, to California, in 1846, and who assisted Com. Stockton in getting possession of California in that year, for the United States. He was then an active Elder of the Church; and no doubt would now favor any of the Mormons, or Saints who might choose to settle on his Mexican grant. We commend those dissatisfied, roving, wandering nomads, who can not be contented half way this side of sundown, to try the old veteran, and it is possible they may strike the model of their happy land, on the plains of the State of Sonora. Address him at San Francisco, from which it will doubtless be forwarded to him.

Bro. William Thompson wrote from Beaver, Utah, June 4th, that they were holding meetings each Sunday; but few other than our own people attended, however. They had done something for the missionary cause, according as they had been blessed.

Bro. Wm. Worwood wrote from Lower Willow Creek, Montana, May 31st, that himself and family had arrived there safely. He states that he found the Saints there to be fine people; thus "a better people I never met with."

Ten were baptized at Lamoni, Iowa, on Saturday, June 4th, the day after we left there for home and the office.

Bro. John Scott left the office for Lamoni, Iowa, June 6th, to look after a building site to set up his family altars. He writes that things are moving favorably. He returned on the 16th.

A good shoemaker is wanted at Lamoni, one that can do good work, new and repairs, would find a good chance to stay awhile, and would probably find plenty of work. A good house painter and grainer would also find a chance to settle there.

We insert in this issue a notice calling for a conference of the disciples of the late James J. Strang, to be held in Antrim county, Michigan. Any of the Saints who may wish to attend said conference will please take notice.

We learn by letter of June 12th, that Bro. J. H. Peters, of Texas, was in St. Louis on that date on business. He states that at his request Bro. Herman C. Smith visited Nechesville, and preached three excellent discourses, which were well received. Bro. Peters was expecting to remain in St. Louis for some little time, being engaged in building machines for measuring and rolling cotton bagging.

Bro. Charles Kemmish writes us that there are two mistakes in the notice of the death of sister Kemmish. They left England in 1853, not 1856, and came from Portsmouth, not Dartmouth.

Bro. James Kemp wrote June 6th, from Hutchinson, Colorado: The field there is large, and but little doing. He was striving to do an occasional bit of ministerial labor, by speaking to the people. Few care to hear, he thinks. Bro. Platt had arrived there from St. Louis, whom Bro. Kemp thinks an excellent man, and zealous for the truth.

Bro. Wellington Bearss writes from Corinth, Ontario, "We still live in Corinth. The Lord is working with us. As a family, we have been blessed since we obeyed the gospel; and our desires are to live near to our Heavenly Father."

Bro. P. B. Cain writes that there are two errors in *Herald* of June 1st, referring to himself and Nortonville. His name is P. B. Cain, not T. C. Cane; the other is, the branch at Nortonville is the Mt. Diablo Branch, not Nortonville.

Bro. J. F. McDowell and M. B. Williams, the latter of Middletown, Ohio, has lately visited Kirtland, on a flying visit, which pleased the few Saints remaining there.

Any one knowing the whereabouts of Wm. S. McMullin, formerly of Bridgeport, Belmont county, Ohio, will confer a favor on Lydia S. McMullin, Bridgeport, Ohio, as above.

Bro. W. Aird wrote from Heber City, Wahsatch county, Utah, that a few of the Saints met every Sunday, and did the best they could to keep the "standard of peace" before the people. He says, "I am well pleased with the *Herald*, *Advocate* and *Hope*. The statements of David Whitmer and your aunt Katharine Salisbury, were very interesting to me; and are well calculated to strengthen the faith of all Saints."

Bro. John Thomas wrote from Buchanan, Tennessee, that he was going to the Foundry and Weakly county, where he expected to organize another branch. On August 13th and 14th, he was going to hold a two day's meeting at Arms Foundry, to organize a district; services to commence at ten o'clock, Saturday, 13th. Elders passing were requested to be present. The nearest railway point is Paris, Henry county, eight miles north.

Bro. C. W. Hawkins, writes a long and pleasant letter from Santa Rosa, California, giving his experience, and how he was made to see and know the truth. He says, "I thank my heavenly Father for the light and knowledge that he has given me, which the world can not give, neither can it take it from me; and to-day I stand as a witness for the cause of truth."

We gave the interviews of Bro. Kelley with some of the citizens of Palmyra, and vicinity, because that we thought they would be interesting and informing; and we give in this number a part of an article published in the *Kansas City Journal*, of June 5th, 1881, for the same reason. We do not give all of the article, and our reason

is this. The reporter gives Elder Whitmer as stating what occurred in Illinois after the expulsion of the Saints from Missouri; but, as Elder Whitmer was not there, and can only speak from hearsay, and the current rumors then flying, we can not attach such credence to the statements he may make, in regard to what transpired there, as we can to those in which he was a moving actor, as in the scenes in Missouri. The breach made between Elders John and David Whitmer and others, and Joseph and Hyrum Smith, was evidently never healed; and while we have no knowledge of the absolute nature of the difficulty, we are impressed that there may have been wrong and bad feeling on both sides. It is certain, however, from Elder Whitmer's testimony that the division between those early brethren did not vitiate the truth of the angel's message, and the testimony to the Book of Mormon.

EXTRACTS FROM LETTERS.

Bro. James W. Gillen wrote from Sydney, Australia, May 13th, 1881:

"I am still striving to do what I can for the spread of the work in this Mission, but the progress is slow. I held out door meetings in Lambton, and also in Wallsend, for nearly three months, that were well attended, and good attention given. There also seemed to be considerable interest manifested—but there were no additions. I hired a hall in Lambton, and also in Wallsend, in the former place the congregations were small, so I discontinued there; but the meetings in Wallsend are well attended, and I intend to continue them for several weeks. * * * I can not coax men, or hold out any inducement not warranted by the gospel, nor receive any into the Church who have not a sufficient love for the truth to repent of their sins, (forsake them), and walk in conformity with the requirements of the gospel."

Bro. Gillen necessarily feels that he should, long since, have received a co-worker sent by the Church to his aid; but Conference after Conference has passed and no aid has been sent him. He feels discouraged, so far as his fellow-workmen are concerned, though strong in the Lord. Bro. James has heretofore been a consistent laborer, and tried to work when in the field, and had it been within our power, he should have had a companion, as he expected. However, it is to be held that the Conference did all that could have been done under the circumstances.

Bro. E. C. Brand writes:

Being appointed as delegate for Montana, and having been instructed to use my influence to obtain a good corps of missionaries for this field, I would suggest that in your deliberation concerning missions, that you send us six good Welsh Elders, four equally good Danish Elders, and about fifteen English ones; if you have them to spare. We would like to obtain a few thousand dollars to start a press; can you help us? We shall see.

We shall be glad to help the delegate from Montana, and his constituency to the extent of our ability. We have one English speaking Elder at our disposal, but he "can't" go.

Bro. James A. McIntosh wrote June 3th, from Alliston, Ontario:

Last night I organized this branch of eleven members. There are three others; myself, wife, and a Sr. Drury, who belong to other branches, will unite with this branch, making fourteen. I also ordained one Priest and one Teacher; the branch then elected the Priest, Bro. Wm. Fields, as president.

We welcome the Alliston Branch into the Sisterhood of churches. May the One Faith knit all more closely together.

Bro. George Montague writes from Beaver Meadow, Alabama, June 9th:

Bro. E. W. Cato and myself came here on the 26th of May; have been laboring here, and in the adjoining county since. We have a splendid opening, and have baptized one; there are others believing, some of them among the leading men of the churches. We have been greatly blessed in presenting the word to the people both in public and in private.

A GREAT number of newspapers from all parts of the country have been sent us during our absence from the office, many of them containing much that would be of interest, all of which we can not possibly crowd into the HERALD; some being sure to be out of date before it can get in.

The Indianapolis Daily *Sentinel* for May 1st, contains a biographical sketch of a successful revivalist, Rev. Thomas Harrison, who has been conducting a revival in Roberts Park Church, in that place, some twelve hundred persons having been prayed for, and five hundred and forty-three professing conversion. Well, so may it be; let time show the disciples, faithful followers of Jesus, made from these converts. Mr. Harrison is called the Boy Preacher.

The DeKalb *Chronicle* and *Malta Mail*, of DeKalb county, Illinois, both containing notices of Bro. M. T. Short's and Bro. Geo. F. Weston's labor at DeKalb and Malta, were sent us, by Bro. Short, we presume. In one of them is an able defense of our faith and an epitomized statement of belief by Bro. Short. Both papers accorded Bro. Short the benefit of their columns; and one publicly stated his endorsement of Bro. Short's positions.

The Kansas City *Journal*, for April 21st and 28th, contain articles concerning Mormonism in Jackson county, Missouri, fifty years ago, one written from San Juan, Capistrano, California, by a Mr. Whitehead; (real or alias); the other by a Gentile, J. C. M., from Chotian, Kansas. The first gives an account of what was stated to the respondent by two old-time Saints living not far from Newport, California, whom we gather to be Bro. John Brush, and companion. The article states very fairly the facts of the settlement in Missouri, the causes that led to, and the circumstances of the expulsion; as they are known to the readers of the history of the Church. The Gentile, or other side of the story does not materially change the facts stated; but, of course, gives what palliating circumstances may be known by tradition to the writer. He admits in the following language, "In one point, however, I can safely agree with them, viz: that during their sojourn in Zion they were ill used and roughly handled by the unbelieving Gentiles, and when they attempted to retaliate, by marching in a body of about four hundred armed men to the capture and destruction of Independence, during the night of November 2d, 1833, and were met soon after daylight not far from the suburbs by the citizens of the town and vicinity and surrendered their guns and pitchforks and scythes, that the leaders were compelled to sign an agreement that the Mormons should leave the county *en masse* in

twenty-four hours. This they did, being forced to do so, and no doubt great hardships were endured in consequence of that hasty hegira."

It would thus seem that the latent fairness of even a Gentile correspondent, who knows all about it of course, but who takes pains to tell that for the greater part of the time that the Mormons were in Jackson county, he was absent, surveying, compels him to state that the Saints were forced to leave, the leaders being compelled to sign an agreement to that effect. "The mills of the gods grind slowly, but they grind exceedingly fine." We have waited long and patiently, sometimes almost despairing, but always hopeful, for the vindication that truth must win—if it only waits. It is coming, and we are reverent and thankful.

The *Anti-Polygamy Standard*, of Salt Lake City, Utah, the numbers of which, for March, April and May, have reached us by some one's kindness, contain very unfair articles concerning the early days of the Church and its primitive doctrines; one writer giving force and prestige to his article by signing himself *Historicus*. We believe in hard fighting for and against principles, for the good and against the bad, but can see no victory to be won by unfair and improper modes of warfare; victories so won are more damaging to those who win them than are the defeats to those who suffer them. He, or she who states that there was aught of polygamy, open or latent, taught or couched in the teachings of the early Church, say from 1830 to 1840, (to make time specific), falsifies the records of the books, and the history of the people. All who know, and whose opportunities for knowing warrant credence in their statements, state that there was none, and certainly fairness demands that those who do not know should not testify.

In the Kansas City *Mail* for May 20th, is the account of an interview of a *Mail* correspondent with Bro. Alexander H. Smith, visiting Wyandotte, Kansas, a mile or two out of Kansas City. Bro. Alexander ought to feel well satisfied with so fair a report as the *Mail* has evidently given of the interview. Bro. William Newton sent us the paper. We begin to believe that there may be some honorable newspaper men left.

Bro. T. J. Andrews of San Francisco, California, sends us *The Healing Witness*, published by J. D. McLennan, who calls himself the healer. Some remarkable cures are stated in the number before us; also there is a leading article, "The Healing Art Divine," strongly advocating the continuance of the healing power, by virtue of Christ's promise and command. We have no possible objection to good coming to men in any form. Until the race—civilized race—is educated back to the belief and trust in divine promise and power, we need not expect other than occasional healings, and those among the believing. When that condition is reached that men believe, there will be many more healed than now.

Some Los Angeles, California, papers reach us from which we gather the following. A notice appeared in the *Herald* for May 11th, that Lectures by Elders of the Reorganization, in Leck's Hall, Los Angeles City; Brn. G. Rodger and Joseph F. Burton being the Elders, followed by Bro. D. S. Mills. In the same *Herald* for May

18th, the Epitome of Faith is published, an excellent send off, indeed.

In this connection we publish the following, cut from the Santa Barbara Weekly *Press*, for April 30th, 1881:

"The following letter was received by E. L. Paddock, of this city, and contains intelligence of one of the most remarkable cures of the century. Mr. H. W. Mills is well known in this city, and is a conscientious, reliable gentleman:

NEWBURY PARK, Ventura Co., Cal., April 21.
—*Friend Paddock*: On the 6th of March last, Rev. Mr. Burton, of Los Angeles County, preached at our school house, and so impressed me as a man of faith, that I went to the house where he stayed, after service (he stayed at the adobe, a half mile south of my house) and asked him to pray for me, that my voice and health and strength might be restored. You know I have not been able to speak aloud for more than four years. There were a number of persons present. He placed his hands on my head and prayed that God would give to me speech, health and strength. The next day my voice was stronger than it had been for years. On Tuesday I spoke aloud, but with some effort, and could use my voice but little. Each day my voice increased in strength and volume till the following Monday, when it came out full and strong, as all my neighbors and many others know—for I was closely watched, to see if any answer would come to the prayer. All I can say is, I fully believe that my voice was restored by Divine power, and in direct answer to prayer. Yours truly,

H. W. MILLS."

The Rev. Burton is Elder Joseph F. Burton of Santa Ana, Los Angeles county, some miles down the coast, below the City of Orange Blossoms and honey.

Bro. J. F. Burton sends us copies of the *Ventura Signal* and *Free Press*, both containing the Epitome of Faith and Doctrine of the Church; and one, the *Signal* containing an editorial notice of the labors of Bro. D. S. Mills, at Ventura, viz:

"Elder D. S. Mills, a Minister of the Latter Day Saints' denomination, began on Wednesday evening to deliver a course of sermons at Spear's Hall. He is a good talker, a sound reasoner, and is deserving of better attendance than he has thus far received."

The Rockford Daily *Gazette* for April 23d, contains the death of Mr. F. J. Grady, son of Sr. F. Grady, a staunch and long time Saint.

Some one sent us a Hand Book of Jackson county, Missouri, for which they will please accept our thanks.

Bro. JOHN A. ROBINSON of Peoria, Illinois, defends the work in his own way; witness the following: Bro. Robinson does not take everything a reverent pulpit orator may state as gospel truth; especially, when Mormonism, the Latter Day Saints, and Joseph Smith are the themes. He demands proofs for their allegations, and that bothers them, and they get awful angry. He will not be scared down, and they can not talk him down. The Saints in Peoria meet in Ellis Hall, head of Main street.

THE MORMONS.

"We have a Mormon church in this city where the apostles get together and swear by the bones of Jo Smith, with all that the name implies. Brother Robinson is the leader of the flock. They do not believe in polygamy, but all the other tenets they hug fast to their bosoms and rather like the job. Thus does Brother Robinson. The other night the brethren in the Congregational Church announced that they would dissect the Mormon Church that night. They all gathered together, and the more learned ones read little essays on what they knew about the 'twin relic' compiled from encyclopedias. Bro. Robinson

was present unbeknown to any one. He sat in a corner and took it all in. Bro. Robinson is a good man, living up to his lights. If he has a little weak spot in his head on this Jo Smith matter we can forgive him this, on account of the general excellence of his behavior. At any rate he sat there until they were all through, and then he arose and reeled off what he knew of the late Smith and the religion he had founded. Notwithstanding this, he questioned their facts and wanted them to substantiate what they had said, or he would rip them up. The fight raged hot and fierce, and for a time it seemed that the brethren would join the church militia and take it out in hair pulling and weight of fist. But finally it settled down into words and a newspaper dispute."

REV. GEORGE O. BARNES is setting the mountains and valleys of south-western Kentucky on fire, by preaching; the conclusion of the article we give below.

"His success among the people of the mountains has been wonderful. He preaches in the plainest language to them, but they never resent his strictures, and his converts are numbered by thousands. His disciples follow him from one village to another. The most lawless and violent communists become orderly and peaceable under his ministrations. Judge Randall, of the notorious Brethitt county, says he was stronger in that county in restoring peace than the whole State militia, and the Judge adjourned court that Bro. Barnes might address the armed factions ready to shoot each other down. He takes no collections, accepts no money from the poor, will receive nothing beyond the supply of the day's needs, and will not stay in the house of a man who can not afford it. He receives revelations of 'new light,' directing his progress and shaping his teaching. The last light that broke in upon him revealed his duty to heal the sick by anointing and prayer, as set forth in the sacred scriptures, and he is now curing by those means cases given over by the doctors. He does not claim that he will always be successful in such cases, nor does he think it is necessary for him to bother himself about the matter. He leaves it all to God. It may be that he will die like other people, but it has been borne in upon him that he will go to heaven without dying."

QUESTIONS AND ANSWERS.

In regard to Saints joining societies such as Knights of Honor, Odd Fellows, &c.?

We have been asked this question before, all we can say is: We belong to none our reasons are, though some of these societies are said to be beneficiary, and perhaps do some good, there is no possible good thing which men can be required to do for their fellow men by virtue of an obligation imposed by joining any one of them, that Saints are not under obligation to do by the gospel covenant, taken in the waters of baptism. Both time and money are required to be spent in attending these secret societies, that could be better used in the aiding of some needy one, or sending gospel news to some needy locality. All, or nearly all of them, require men to take an oath to perform certain vows, which oath is held to be extremely sacred and binding in its character; thus making the observance of our gospel obligations to do good seem to be less binding and sacred upon us. Besides this, he who is bound by an oath is not a free man; we prefer to be free. We know nothing about the inner working of any of these societies, never having been a member of any; consequently we have no fault to find, or hard names to call our brethren who may have belonged to these societies before joining the Church, or who may have united with them after, using their liberty to do so if they

wished. As for us, we have neither time, money, nor inclination to join any of them; we owe no allegiance except to God and our country, and are bound by no oath to do good, or evil, but hold ourself subject to the law of Christ which says "Do good unto all men, especially to them that be of the household of faith."

Is it wrong for a Latter Day Saint who is sick, to call in a physician who is not a member of the Church, and take the medicine given by him; does it come in conflict with section 13, paragraph 12, of the Doctrine and Covenants, European edition?

We prefer not to send for a doctor, though it may not conflict.

Is it wrong to trust ourselves in the hands of the Lord and not have a physician if we obey the commands in the revelation above referred to?

No; it is not wrong.

Is it wrong to leave our children in the hands of the Lord, (having obeyed the above commandments), and not call a doctor to see them?

No; if so directed.

Is it contrary to the commandments (given to the Church), to kill wild game for market, where there is no civil law forbidding the same? *

We know of no such law in the Church making it wrong.

News Summary.

June 16th.—Three Russian Nihilists have made their appearance in Luzerne county, Pennsylvania. They say that they have just arrived from Moscow.

According to the official statement, the recent fire in Quebec destroyed six hundred and forty-two houses, rendering homeless one thousand two hundred and eleven families comprising six thousand and twenty-eight individuals.

A steamer has been wrecked on the Australian coast, and one hundred and thirty lives lost.

17th.—There were thirteen cases of sunstroke at New Orleans during the past three days, seven of which have proved fatal.

The dynamite fiends have broken loose in France. On Wednesday an attempt was made to blow up the statue of theirs at St. Germain with a box of gunpowder.

18th.—The people of some districts of Canada are of opinion that the world will come to an end to-morrow. One man residing at Ottawa thinks that the world will be destroyed by a flood, and is building an ark, and another has gone to the lunatic asylum crazed with fear of the approaching catastrophe.

While thirty three convicts were being removed from the St. Vincent de Paul Penitentiary at Brockville, Ont., yesterday to Kingston, five of them jumped through the car windows and made good their escape.

By the explosion of an oil lamp the Swepson Mills at the Fall of Fense, N. C., was set fire to and destroyed yesterday. The mill gave employment to two hundred and seven operatives, and was valued at \$200,000.

A band of insurgents made a raid upon some factories near Saida, Algiers, and robbed the employes, nearly all Spaniards, after which they set fire to the dwellings and other property in the vicinity. Many men, women, and children are missing, and are supposed to have perished in the flames. It is stated that sixty of the factory operatives were killed.

A flock of one hundred and sixty blooded sheep were killed by lightning on a farm in Alkert, Nodaway county, Missouri.

The vicinity of Wells, in Minnesota, suffered from a cyclonic visitation on the 12th inst. Houses, barns and fences were prostrated, and two or three people killed.

Over \$2,000,000 worth of property was destroyed in the vicinity of Pittsburgh by the recent flood in the Allegheny river.

The big bridge over the river between New York

and Brooklyn, has so far cost \$13,000,000. It will be completed within this year, and will be one of the wonders of the age.

20th.—Two caoutchouc bags filled with one hundred and fifty pounds of dynamite were discovered under the bridge over the Catharine Canal, Russia. The measured twenty-one inches in diameter and were provided with fuses.

Twenty-five ambulances, one hundred and fifty field stretchers, and other stores for the wounded have been sent to Ireland from Woolwich.

Serious disturbances occurred yesterday at Marseilles and Nantes, in France. At Nantes the riot grew out of a large procession marching through the streets in protest against the recent decree prohibiting religious parades; and at Marseilles a number of hostile encounters took place between French and Italian residents, in which several persons were killed, and the police and soldiers were called out to preserve the peace.

The people at Newburyport, Mass., thought for a short time yesterday morning that the end of the world had really come. At 3:35 a. m. there occurred some earthquake manifestations, which lasted several seconds, shaking up buildings and residents in a highly alarming manner.

21st.—Some human fiends made an attempt to wreck a train near North Kent, Mass., by placing a stone on the track, and by nailing a fence rail across it at a point not far distant. Both obstructions were discovered in time. The villains who placed them on the track have not yet been discovered.

According to yesterday's paper, five persons lost their lives by the upsetting of two boats.

A fierce wind and rain storm, accompanied by thunder and lightning, swept over Baltimore. The sewers in many parts of the city burst, and the streets were torn up.

Arrests under the Coercion Act continue in Ireland.

France intends to keep 10,000 soldiers in Tunis as a sort of army of occupation. They are to be divided between various forts in the interior and on the coast. Turkey continues angry at the interference of France in Tunisian affairs.

The population of Ireland, according to the recent census, is 5,159,849, which is a decrease since 1871 of 252,538.

Considerable consternation prevailed at Ottawa, Ontario, yesterday, occasioned by a slight shock of earthquake, many supposing that the prophecy about the world's coming to an end was about to be fulfilled.

A number of girls employed in a tailor-shop at Belleville, Ontario, refused to work on Saturday night because the end of the world was coming.

The excitement over the predicted end of the world was more general than was supposed in Montreal. Very many people did not retire at all on Sunday night. One man spent all night on top of the mountain in fear and trembling. A young lady has been out of her mind since Saturday, and fears are entertained that she will completely lose her reason.

23d.—The anti Italian riots at Marseilles have added to the intensity of the anti-French feeling in Italy, which has been growing ever since the Tunisian troubles commenced. Italy would fain punish France, but is afraid to make the attempt.

Spain thinks that France ought to chastise the Algerian outlaws who recently killed and robbed a number of Spanish subjects near Saida, Algiers.

During a lightning storm last Friday, 116 sheep were killed at Griggsville, Illinois.

A merchant of Jackson, Michigan, died after a few hours of terrible suffering. The doctors say it was a sporadic case of genuine Asiatic cholera.

23d.—A fire swept over some 7,250 acres of wheat and other grain, in Merced county, Cal., destroying everything in its course, including many farm houses, barns, and much farm machinery.

A dispatch from Tombstone, Arizona, says the town is burning. A large portion of the place is already destroyed.

A very severe storm passed over a portion of Kansas, Monday night. The wind blew a perfect hurricane. It destroyed buildings, and did great damage to stock. Near Seneca a number of houses were blown down. At Marysville an elevator was unroofed and blown to pieces.

Five fatal cases of sunstroke at New Orleans, yesterday.

Thirty five persons who ate chicken-salad at a picnic, in Georgia, were badly poisoned and suffered very severely. Medical aid was promptly rendered, and no deaths occurred. The chickens from which the salad was made had been boiled in a brass kettle.

24th.—Batavia, N. Y., has a sensation in the discovery of the supposed remains of William Morgan, the man who was alleged to have exposed Free Masonry, and was thought to have been drowned by order of the Masonic fraternity in the Niagara river fifty-five years ago.

The conflagration at Tombstone, Arizona, destroyed \$250,000 worth of property and rendered homeless 800 people. One person was so crazed by his losses that he cut his throat, and another shot himself.

Two hundred employes of Bear Run Colliery, Pa., are thrown out of work by the burning of the slopeshouse and woodwork at the head slope.

Seven fatal cases of sunstroke at New Orleans, yesterday.

A gale of wind passed over Huntsville, Alabama, blowing down and demolishing a large three story brick building.

Correspondence.

DEWITT, Nebraska.

Dear Herald:—I have spent a week at Hooker, Nebraska, attendance and interest much better than could be expected at this season of the year; spoke there seven times, and baptized Ed. R. Hillman and wife; may the Lord bless them, and make of them a nucleus round which a branch of the Lord's planting may grow. Came here Saturday evening, and have spoken in the vicinity three times. Yesterday father baptized seven in the Blue River. I expect to continue meetings in these parts for a short time. In haste,

ROBT. M. ELVIN.

ESTELLA, Fayette Co., Texas.

June 6th, 1881.

Dear Herald:—I went from Bandera to Oak Island, where I baptized two; thence to Oenaville, Bell county, and with the Saints of that place went to conference in Texas Central Branch. We had a good time, the Spirit being with us to comfort and acknowledge our work. The Texas Central District was organized; Bro. H. L. Thompson chosen to preside; Bro. W. W. Belcher recommended for Bishop's Agent; and Sr. R. S. McMains, Secretary. I think the selections were the best that could have been made. The president is a man of zeal and ability, who loves the cause well enough to sacrifice for its advancement; the Bishop's Agent is a man of financial ability and experience, and the secretary is well qualified for the position, and will do her work neatly and well. After conference I returned to Elmwood Branch, (near Oenaville), and baptized four on March 23d; these with three baptized on the 9th, make seven additions to this branch. On April 4th, Bro. Thompson and I started on a tour to east Texas. Called on the Saints near Thornton, and arrived at Elkhart, Anderson county, on the 7th, where we found Bro. J. W. Bryan, who by his teaching, upright conduct and conversation, has made good impressions for the cause. We preached a few times at Elkhart, and then at the solicitation of Bro. Peters went to Nechesville, where we spoke three times to a good sized and intelligent appearing audience. Bro. Peters provided for our stay at the hotel. He has done the cause much good in this country, and our judgment is that he is capable of and willing to do much more. From Nechesville we returned to Elkhart and held two more meetings. While there we were the guests of Dr. Hassell, and received much kindness from himself and family; for which we return thanks. We left some at Elkhart very near the kingdom. Bro. Bryan will follow up the work there we trust with success.

We spent a week in Houston county near the residence of Bro. Henry Grim, and think succeeded in removing prejudice from the minds of the people. Bro. Grim accompanied us to Chesland

Branch, where we held some meetings, and hope did good. We found some good Saints, but the branch is in very bad condition; I hope however, there is leaven enough to "leaven the whole lump." On May 1st we solemnized a marriage between Mr. Isaac Goodwin and Sr. Josephine Robuck. Peace be with them!

Feeling that our work was done in this section for a time, we turned our faces westward, and on May 6th we arrived at Bro. Wm. Sherrill's in Burleson county, where we held three meetings, and then Elmwood Branch where we arrived on the 10th and thus terminated our four hundred miles of travel,—with what success time must determine. I remained at Elmwood about a week and then set out for Burleson county on horseback, and arrived at Bro. Sherrill's on the 20th, and Sunday 22d preached six miles south, in a new place, and aroused quite an interest. On the 26th, in company with Bro. Sherril and family started on a traveling tour, intending to travel for health, camp by the way, and preach where opportunity offers. Our first stopping place at Paige, in Bastrop county, where we had been invited by Mr. Gilbert of the Christian persuasion. We preached once at the residence of a Mr. Edds and three times in the Grange Hall. We found the people hospitable and kind. Our congregations were large and attentive, and solicitous for our return. Leaving Paige we stopped with a son of Bro. Sherrill's, near Black Jack Springs, but on account of sickness we held no meetings, but removed to this place (about six miles) and have spoken four times to fair sized audiences. Yesterday we baptized Bro. M. G. Sherril, son of Bro. Wm. Sherril, and expect to baptize his wife to-day. There is some interest manifested, but I understand a minister is in the neighborhood to-day warning the people. I do not know what effect it will have. I understand he says he will not come to hear, nor will he talk to me if he should meet me. A great work can be done in Texas if we had Elders to labor.

I am informed that some who have labored in the mission have understood something that I have written in the *Herald* as reflecting upon them. I wish to say that I have intended no such thing, and if others have so understood it, I hope they will stand corrected. I know nothing derogatory to the character of any of my brethren who have labored here, and would welcome any of them back here as co-laborers in the cause.

I still have confidence in the final triumph of the work, and willing to labor for its advancement wherever the Church may desire. However, if I could adopt Bro. Gurley's policy, I would go home, for I can find plenty of openings near by, without struggling here for "a foothold." I was well pleased with the remarks of the President in regard to calling a General Assembly; nor am I surprised that the Lord has not directed in the matter. If we had heeded the command to "say nothing but repentance to this generation," we would need no General Assembly to decide disputed points of doctrine. We have gotten ourselves into a dilemma by being above that which is written.

"Men venture where angels dare not tread,
O, what fools we mortals are."

Praying for the advancement of the cause everywhere and soliciting an interest in the prayers of others for this mission,

I am as ever,

HEMAN C. SMITH.

SILVER HILL, Arkansas, June 4th, 1881.

Bro John O. Stewart has been in my neighborhood and preached several times for us, and organized a branch here, consisting of myself and seven others. As for me I have had my mind made up on scriptural doctrine, but had thought I never would hear it set forth by any preacher; but behold, there comes along a Mormon, and I went and heard him the first time he preached,—and that was enough. He is gone away now, we are at a loss; I want all the information I can get. Bro. Stewart ordered some books before he left, but they have not come to hand yet. We have the Baptist on one side, the Methodist on the other, and they vilify us all round; but all is well.

Your brother in Christ,

ROBERT H. WOLF.

HAWTHORN, Alachua Co., Florida,
June 12th, 1881.

Dear Brother Joseph:—It has been a long time since I have seen or heard from any of the Saints, and I am becoming to feel almost forsaken; yet I know not altogether, for I know God, the Father, is still present with me and often speaks peace to my weary soul. Yet there is an inward desire and continuous longing for the presence of our loved ones, brothers or sisters, that we may converse freely together and talk of things pertaining to life eternal. I have been living under the happy expectation of some Elders visiting east Florida. But my hopes are blighted; I still see no signs of any one coming to visit us. The branch at Gainesville have all scattered, one here another there, until there is not one left there to tell the story. Four have gone to St. Augustine, Florida, one is in Cedar Keys, one in Georgia, five in Alabama unconfirmed, my wife at Otter Creek, Levy county, and I at Hawthorn, Alachua county, Florida, mine seems to be a hard road to travel. Necessity compels me to be away from my family to make a support for them. I am rail roading, repairing track; liable at any time to be moved, consequently can not have my family with me. Would like to hear from some of the Elders of Florida if they don't expect to visit east Florida shortly. Dear brethren, an interest in your prayers I crave for my camp life, as it is a hard one. But I know that my Redeemer liveth.

M. O. HOWARD.

WILSONTOWN, Adair Co., Missouri,
May 21st, 1881.

Bro. Joseph:—As several have requested me in my travels to write them, and not having an over-surplus of "stamps," I take this means of informing them through the *Herald* of my whereabouts. I crossed from Canada to Michigan, February 16th, reaching Coldwater the same evening. Here I had a pleasant visit with the Saints. They were enjoying the spirit of harmony, peace and unity. Continued my journey to Clear Lake, Indiana; spent two weeks there, preaching and visiting; enjoyed good liberty in preaching, and had the pleasure of leading three into the water, and I trust by the help of the good Spirit they will become living monuments in God's kingdom. I found the branch in a fair condition, and shall long remember their kindness, and the excellent time we had. From here I went to Galien, Michigan, had the pleasure of meeting Bro. C. Scott there; whose company I enjoyed very much; he is an excellent companion to labor with. Bro. Scott did most of the preaching, as I was on the sick list. The preaching was successful, as three were baptized and twelve more gave in their names. The Saints, as a whole, were kind and courteous; they are striving to keep the faith, and live according to the teachings of the gospel, enjoying the Spirit of the Lord. I shall never forget the good advice and counsel given me by Bro. George A. Blakeslee, and only wish we had many more such men in the latter day work, who would encourage and counsel the young in the Spirit of Christ. And I have not a shadow of a doubt but that it would prove for the advancement of the work, and we would have five young men in the field where we now have one. By the way, I heartily endorse Bro. W. H. Kelley's views on the finance question, and deem it wise for the Elders and Saints to practice the same, as it agrees with the revelations given to govern his people. No danger of the missionaries, or their families, suffering who labor under W. H. Kelly's directions. Left Galien for Plano, the 5th of April, where I had the pleasure of meeting many old friends, and met many whom I had not seen before. I enjoyed Conference very much, and at its close I left Plano for Bryant, Lewistown, and Canton, Illinois, thence home to Bevier, Missouri. Found my mother, who is quite aged, and the rest of my folks well, which afforded me much joy. We were truly glad to meet, after a separation of fourteen months. Did not do much preaching, as I needed rest. Attended the North-eastern Missouri District Conference, held at Bevier; it past off pleasantly. Bro. W. T. Bozarth was also present; he preached us some very good discourses.

On the 20th inst., my wife and I left home for

this place; intending, by the help of the Lord, to open up several new places in Knox and Adair counties; there are only two Saints in this part of the country—Bro. and Sr. Calif. They are quite aged—Bro. Calif is eighty-three years old, and Sr. Calif seventy-nine years old. They are quite active, and are firm in the faith, and are known far and near for their honesty and integrity.—are beloved by all who know them. I pray the Lord to bless them and prolong their lives, that they may do more good in the future; for I verily believe the Lord has preserved their lives for a good purpose.

Am enjoying very good health. Feel strong in the work; and have a greater desire to help move it onward than ever before. The calls are numerous—more than I can respond to; have many pressing invitations, but deem it wise to labor as dictated by the Spirit. The people in these parts are prejudiced against the work, and I anticipate a great fight. Pray for us. My permanent address is Bevier, Macon Co., Missouri, Box 64.

Yours ever for truth,

G. T. GRIFFITHS.

SACRAMENTO, California,

June 14th, 1881.

President J. Smith.—I am the only branch officer left in the Sacramento branch. I very much miss Bro. G. L. Matthews. Bro. James Sloan is living about eight miles out of town; has no means of riding, and is too feeble to walk. He is about eighty-five years old. Brethren Cook and Parr are out with a threshing machine, and are not expected here all summer. Those of us who meet constantly together, enjoy much of the Spirit, and earnestly desire the prosperity of the cause, and often express our confidence that the Lord is going to add unto us, of such that shall be saved. I sincerely hope we may continue united in the spirit of faith and prayer and love unfeigned. I am very thankful that we have so good and watchful a man over this northern district, as Bro. Carmichael, and that he is supported so well by Bro. Phillips. I hope and fervently pray that he may be endowed with sufficient patience to endure hardness as a good soldier of Jesus Christ.

In the bonds of peace,

E. H. WEBB.

LOCUST HILL, Knox Co., Missouri,
May 30th, 1881.

Mr. Joseph Smith; Dear Brother.—I take this opportunity of bearing my testimony to this latter day work, perhaps for the last time, as I am nearing my journey's end, being well advanced in years. I joined the Church in Randolph county, Illinois, in July, 1831, with my first husband, Wm. A. Lindsey; we were baptized by Bro. Zebedee Coltrin, confirmed by him assisted by Bro. Levi Hancock. Have enjoyed many blessings and have never doubted the truthfulness of the work.

We moved to Missouri in 1833, arriving in Jackson county, June 2d; enjoying many good meetings with Saints; Oliver Cowdery and John Whitmer were among them. I have heard them bear witness to the Book of Mormon a number of times. I shall never forget the last meeting we attended in Jackson county. It was held on the Temple Lot. After the Saints had assembled, some children were blessed by Bro. Cowdery and Partridge. Bro. John Whitmer testified that two angels stood by witnessing the ceremony. The power of the Lord was manifested through the gifts of the gospel, prophecy, tongues, interpretations, &c.; and in the trying days which followed, we often thought of that last meeting; it was a source of joy and consolation to our troubled hearts. We were forced by the mob to leave on the 9th of November, 1833. We went to Clay county, near Liberty, arriving there the night before the stars fell. That was truly a grand sight, and we received it as a testimony, that the Lord was coming, and it cheered our hearts. We enjoyed ourselves well together during the winter; in the spring following we moved to Lexington, shortly after which we started on our journey to Illinois, going by the way of Salt River. We were just leaving Bro. Isaac Alred's, when Bro. Wm. Smith drove up with two sick

men, we proceeded on our way to Illinois unmo-
lest. In the fall of 1834 we went to Hancock county, remained there until the Church came from Far West. From 1834 to 1839 we were separated from the Saints, with the exception of a few brethren as they passed to and fro on their journeys. It was here I first saw Bro. Joseph, your father, and I thanked the Lord that I was permitted to live and see a Prophet of God and hear his voice; he was on his way to Nauvoo from Missouri. After this, I heard him preach twice, late in the spring of 1842, just at eventime a personage called at our house. He was ordinary height, neatly but very plainly dressed in dark clothes. I was busy preparing the evening meal; when it was ready, Mr. Lindsey invited him to join us in partaking of it, he accepted the invitation and appeared to eat with the rest of us, although none seemed to care much for food, we were so interested in the conversation between the stranger and my husband, [Mr. Lindsey was of excellent memory and also had quite an inquiring turn, many things he found in the Scriptures which he was unable to satisfactorily explain]. They were conversing on the Scriptures and the stranger was able to explain everything clearly and distinctly, in a manner that astonished us, even the children gave him their undivided attention. He spoke of the prophecies that had been fulfilled and those yet to be fulfilled, explaining them with wonderful knowledge.

During the evening Mr. Lindsey asked him if he was acquainted with Joseph Smith?

He replied, "I have seen him."

Mr. Lindsey.—"Do you think Joseph Smith is a good man?"

Stranger.—"He is a good man, but he can not govern that people."

Mr. Lindsey.—"Has the time come for the building of the Temple in Zion?"

Stranger.—"That temple will not be built for a long time, not in your day." Concerning the Nauvoo Temple, he said, it would never be a benefit to the Church. Mr. Lindsey asked "Why?"

Stranger.—"This people are a mixed multitude. Among them are many aspiring men seeking for office in the Church; they will cause schisms and the Church will be broken up and scattered, but after awhile they will be gathered again, perhaps the greater part of them. There are good and honest men in the Church, as good as the Apostles of old, but they will see a great deal of trouble."

He told many things more, which I can not mention. He staid all night, and next morning after breakfast, bade us good-by, and stepped out the door. We lived on the public road in a position to view the road for a quarter of a mile each way, we went out to look after him when he had not been gone more than a minute, and he was not to be seen in either direction, nor did we ever hear of him afterwards, although we made several inquiries. We finally concluded, from his conversation and manners, the knowledge he possessed, the reverence with which he inspired us, and the love with which we were drawn toward him, that he was more than an ordinary man; and my husband thought he was a messenger sent from God to instruct us, perhaps one of the three Nephites. When his sayings came to pass we were strengthened in our belief. Here I would like to relate a circumstance which took place prior to the visit of this stranger. During the April Conference of 1842, Bro. Joseph reproved the Church for their hasty talk, boasting that they would never be driven from Nauvoo. He told them they would not be driven from Nauvoo, but would see the time when they would be glad to go, and many of their bones would bleach upon the plains, "and if I (Joseph) escape with my life, it will be by the 'skin of my teeth.'" There were many brethren within the sound of his voice, who then took him by the hand and called him Bro. Joseph, who would seek to take his life. Bro. Coles not excepted (the only name he mentioned). The troubles were now already begun, you all know how they ended. The warning we had received from the stranger before mentioned, and these words of Bro. Joseph's kept us from following after Brigham Young and others who led the Church astray;

for which we were thankful and gave God the praise. Mr. Lindsey died in 1846, and I was left alone, separated from the Saints, and heard but little of them until the last of 1863, when a brother sent me a *Herald*. In January, 1864, I sent for the *Herald* myself. In June, 1864, I was baptized into the Reorganized Church, by Bro. Clark Lewis. My husband, Stephen Calif, was baptized July 14th, 1878, by Elder G. T. Griffiths. We are now both strong in the faith, hoping to endure to the end, not knowing how soon it may come, as we are both advancing in years. He being eighty-three years old August 10th, 1881, and I seventy-nine years old March 23d, 1881. We are thirty miles from any branch; therefore do not enjoy many privileges of meeting with Saints. We being the only ones in this region. Bro. G. T. Griffiths and others of the brethren visit us occasionally, and cheer us by their presence and their comforting words. Our prayer is that some souls may be gathered from among the people. We send love to you and to all the Saints.

Your sister in the gospel,

JEMIMA CALIF.

WEIR CITY, Kans., May 22d, 1881.

Bro. Joseph.—At our last conference, which was held May 13th, 14th, 15th, we had splendid meetings throughout the three days; the Spirit of God was with us, and I am sure there was much good done; one was baptized—a noble and industrious young man of sixteen years, by name Warren Peek. What a glorious thing it is to know that you are right and to know that you are in the kingdom of God. I have been a member of the Church three years in March; and I have been blessed, and my prayers have been answered many a time, and I know that I am in the kingdom of God. I have my failings, and ask an interest in the Saints' prayers, that I may be strengthened. I remain your young brother in the love and goodness of our Lord and the glorious gospel,

S. M. CHASE.

GREEN MEADOWS, Los Angeles Co., Cal.,
June 10th, 1881.

Bro. Joseph.—I have had good meetings here, and feel well in sowing the seed. Bro. Burton is up the coast; when he returns we are expecting to go to San Bernardino, and on to other calls. The work is moving slowly and we are encouraged. Six added in Los Angeles, and the Spirit of inquiry moving among the people. Thank the Lord all our wants are supplied.

Your brother in Christ,

GLAUD RODGER.

OENAVILLE, Bell Co., Tex.,
May 25th, 1881.

Bro. J. Smith.—I was once an opposer, if not a persecutor of the doctrine, but circumstances were such as to throw the Church literature, such as the "Voice of Warning," "Book of Mormon," *Herald, Hope*, in my way, and I began to investigate; the result was that I became a believer and was baptized by Bro. H. C. Smith, March 23d, 1881. Although my experience in the Church has been short, it has been pleasant; and I am the happy recipient of some of the blessings promised.

Shortly after I joined the Church I was taken very ill, and some of the opposers of our faith forthwith alleged it to my baptism, it was raw chilly weather. After suffering two or three days severely, and continuing to grow worse; I finally requested that the Elders be sent for, which was accordingly done, and I was administered to. I immediately felt relieved, and after taking a refreshing sleep, awoke feeling hungry, but well, and have remained so to the present; for which I thank my Heavenly Father.

Our branch here, at Elmwood, is not prospering as we would wish. We number twenty-four, I believe. Some have grown careless, and we fear, weak in the faith; but we hope that something will bring about a greater zeal and renewed diligence e'er they fall.

We are called to endure a great deal of persecution and are scoffed and sneered at by the ignorant for our faith, which I regret to say we do not always bear patiently as becometh true

Latter Day Saints. We trust that the Saints who may read this will especially remember us as a branch, when they pray, that we may be enabled to "stand the storm" and be accounted worthy a place with the faithful in the end.

Your sister in the gospel covenant,
NANNIE E. FISHER.

FREMONT, Nebraska,
June 22d, 1881.

Dear Herald:—Ten adults added in the northern part of the North Nebraska District during the present month, and some sober thinkers aroused. More zeal among branch officers, ultimating in encouraging the faithful and arresting the transgressors, and a little more attention by some of your contributors to the 29th verse of the 29th chapter of Deuteronomy would, in my opinion, have a salutary effect. I think some of those gigantic minds among your contributors, who delve so deep and soar so high, should forbear for a time, to give us of smaller caliber, or more limited capacity, a chance to digest that which is already before us, lest we be dazzled or overwhelmed by their lofty aspirations, or effusions. The gospel plan is admired because of its simplicity, or adaptability to all people, however limited their capacities may be. And a lack of becoming zeal and an over estimate of our abilities, will militate against our usefulness, and correspondingly injure the cause.

JAMES CAFFALL.

ST. THOMAS, Ont., May 18th, 1881.

Bro. Joseph:—I am sorry to see the St. Thomas Branch scattered the way it is,—leaving only ten members, and two of them away in England. We have no Elder now, neither have we a hall to preach in. We meet together in private houses. Bro. Connor is willing to give a piece of his lot, with our united efforts, for a building, should we not be scattered to a smaller number. I am trying all I can to labor and win souls for Christ, and I am in full hope yet to see a church for Christ in St. Thomas. I find that some of the citizens of St. Thomas are beginning to inquire of the difference between the Mormons of Salt Lake City and the Latter Day Saints, as I inclose to you a few words published in the St. Thomas Times of May 12th, 1881:

"It is not generally known that there is in this city a Mormon Church organized by the followers of the original Joe Smith, who class themselves as 'Latter Day Saints,' and discountenance polygamy, claiming that the following passage occurs in the un mutilated Book of Mormon:—
"Wherefore, my brethren, hear me and harken to the words of the Lord; for there shall not any man among you have save it be one wife, and concubines he shall have none, for I, the Lord God, desireth chastity in women."

Desiring to remain a brother in hope for truth's triumph,
T. J. REYNOLDS.

SHANNON, Lee Co., Miss.,
June 21st, 1881.

I arrived in this country about one month ago, and I have been preaching as circumstances would permit ever since my arrival, and I am glad that I can say truly that I never have at any time seen a more flattering prospect, some have said they were going to obey, others say they believe, and our best friends are from the most respectable part of society.

Pray for our success in this southern country. Hoping to hear from you soon, I am as ever,
Yours in gospel bonds,

A. J. CATO.

MT. FOREST, Ontario, June 12th, 1881.

Bro. Joseph:—Although a very young member of the Church, I can feel the glory of God spreading the gospel of Christ over our Dominion. On the second of this month, my business called me to the county of Simcoe, my oldest son, John Burns, accompanied me, and we had the pleasure of being introduced by our esteemed Bro. McIntosh to a newly organized branch in the village of Alliston, and if ever we enjoyed the spirit of love and kindness in this world, it was there. Our people have just about completed a handsome,

but plain and commodious church, with very nice, plain pulpit, and fitted up with very handsome seating. I was highly pleased to see our people have such a church of their own, none daring to make them afraid. But there was one thing that marred my happiness at first sight, to see such an able servant as Bro. McIntosh, working at the church to get the building finished, that preaching could be done in it. I was sorry to see a faithful servant of Christ compelled to neglect other fields of labor that he might be the instrument in bringing many souls to the feet of Jesus Christ. There is no use of Elders coming to see our people here at night and departing on the following morning; that is expensive, and is pertaining to no good; they must stand and give battle for the cause of Christ.

Your brother in the gospel,
R. G. KENNEDY.

SILVER HILL BRANCH, Sevier Co., Ark.,
May 25th, 1881.

Bro. Joseph Smith:—Since I arrived here I have found a good people. Some want truth, though there are some that will not have it everywhere the world over. I think there can be a great work done in this part. Truth takes with all the honest in heart right along. I have organized a branch called the Silver Hill. I am made to rejoice over the work done here, for they are some of the best citizens that have obeyed. I can see the need of laborers as the call is great and laborers few.

The work is of God, for I have seen it since I have been in the field; for God has blessed me in various ways. Since I have been here I have preached every Sunday except one, and other days and nights, all the time I have been here, and have baptized eight persons, five men and three women. Some of the best men in this county. There are several others who will obey soon, I think. I shall go to the Territories from here. Praying the cause may prosper in this part.

Yours in the bonds of peace,
J. O. STEWART.

MILLERSBURG, Ill., June 10th, 1881.

Bro. Joseph:—I wrote a column and a half for the *Inter Ocean* on the Inspired Translation, all of which appeared in the daily of May 26th.

Our conference was a from fair to good one. I baptized an elderly lady; resident of Maine, but visiting on Buffalo Prairie.

Father leaves to-day for Henderson Grove, Peoria, Canton, &c., &c. I am preaching every week and intend to. Health and crops good. The district is not in an overly healthy condition. Bro. H. C. Bronson is our president.

M. T. SHORT.

HURRICANE CREEK, Lauderdale Co., Miss.,
June 11th, 1881.

Bro. Joseph:—Brother Booker and I remained in Jackson county, Mississippi, about four weeks. We found many of the Saints fighting manfully the fight of faith; some there were who were not loving God as they should; but most of them were striving to keep their covenant. In the Three Rivers Branch, the building of a church had been a bone of contention; but through the kindness of the widow Robinson, they have now obtained a suitable building in a desirable location. This lady though not a member of the Church, manifests a kindly feeling towards the Saints, for which may God reward her.

Bro. Porter, the presiding officer, is young in years, and young in the faith, but manifests a humble, willing spirit; is striving to learn and do his duty. The Priest, Bro. Sherman, is zealous and anxious to do the Master's will; and the Saints as a body seem willing to support their officers in all their lawful undertakings. Some mistakes have been made, and the branch at present is not in as good a condition as might be wished for, yet we think a brighter day is dawning for them. Bro. H. C. Smith left them a praying people; I am glad to say they remain in that respect the same. They also have a nice little Sunday School; they are making proper efforts in several directions, may God crown the same with success. The branch across the river is

nearly disorganized, some of the members have moved away, and no meetings have been held for a long time. The presiding officer, Bro. Cochrane, has the confidence and esteem of the people in that part of the country, and wherever he is known. He is an intelligent, industrious, as well as humble brother, and may become very useful to the cause he has espoused, the work of his Master; he is making arrangements to hold some regular monthly meetings, feeling a desire to discharge his duty.

We left the Saints of southern Mississippi with regret. We turned away from the tear-stained faces, but they are stereotyped by love's strong power upon memory's pages, we shall not forget them; the choked utterances, the crystal drops, the murmured God bless you, they are treasured recollections prized by us; Zion's children shall love each other with the sweetest, purest, and noblest of love. The world can not rob us of this, thank God. I remain,

A laborer for the cause of truth,
FRANK P. SCARCLIFF.

CARLINGFORD, Ontario,
June 20th, 1881.

Respected Herald:—I find a statement in the *Herald* of the 15th of May, 1881, that the president of the London District had not labored in that district from the time of the June conference until the time of the writing of the article; I wish the statement corrected, as I labored all through the district in the various branches, until after the October conference, and then went to labor in Michigan.

ROBERT DAVIS.
ROBERT BROWN.

CHEROKEE, Kan., May 21st, 1881.

Bro. Joseph Smith:—Being in rather poor health when I left Plano, I take pleasure in stating that my health is much better, and that I am getting ready to spend the Summer in our Father's work. On my way home I visited Carthage, Illinois, gazed long on the old stone jail, and that evening was very strong whilst setting the everlasting principles of truth before a goodly audience in my sister's house. I visited Lamoni, and think it a good country; and reached home April 15th; found all well and doing well. I have preached some since, with large audiences and good liberty. At Rich Hill, Bates county, Mo., a city of ten months' growth and four thousand inhabitants, I obtained the privilege of the Mayor, and at 10:30 a. m. called the people together on the main street; an immense crowd soon gathered. I preached to them with great light; when the preachers gave battle. After an hour and a half intermission, we continued the warfare all day, and about sundown the enemy withdrew, when the people raised quite a sum of money which they would not allow me to refuse, earnestly requesting me to visit them again, which I hope to do; it is eighty miles distant. We had a very pleasant conference, the fourteenth and fifteenth inst, in the Pleasant View Branch; one was baptized. I shall go to-day to McCune, twelve miles west, to introduce the gospel there, it being a new town. Ever praying that all the brethren may do their utmost in loosing the hands of the Elders, that this year may exceed all years past in bringing souls into the light, who will rise up in that day and bless them for the sacrifice, I remain your unworthy brother,

D. S. CRAWLEY.

BUCHANAN, Henry Co., Tenn.,
May 25th, 1881.

Bro. Joseph:—You may learn from this that I am well and in good spirits. I feel thankful for the *Heralds* that you sent me. I have distributed them; will get some subscribers as soon as they can get the means to pay the subscription. The prospect is quite promising in this and Weakly county, of much good being done. I have just returned from Weakly county, from a three weeks' tour. I was following up two Brighamite Elders, correcting the minds of the people and showing them the true gospel. I never had better liberty in life, nor was I ever more heartily received. Many are ready to obey, though I thought they had not been properly instructed yet. I met two Methodist preachers while I was there; we had

quite a controversy. The people do not think they will ever attempt to preach there any more. I have had five or six warm invitations to different places to preach, that I could not fill. I want the printed word to send round to show them what the difference is between the Reorganization and the Brighamites.

Your brother in Christ,
JOHN THOMAS.

RUDD, Floyd County, Iowa,
June 12th, 1881.

Bro. Joseph:—I am an old Latter Day Saint, in my eighty-fifth year. I helped to build the Kirtland Temple. I remember seeing you when you were but three or four years old. I was acquainted with all your folks from the oldest to the youngest. I was well acquainted with Brigham Young. Hurlbert was baptized at my house. I was the first man to send money to buy lands in the far west for the purpose of building churches. I gave Bro. Morey six hundred dollars in specie to invest for that purpose, and I would like to be remembered to the end as one of the brethren. I would like to see you very much, but do not suppose I ever will.

I remain your brother,
WILLIAM BARKER.

CAMERON, Mo., June 6th, 1881.

Brother Joseph:—We have just been blessed with a good rainfall, which will add much to the already thrifty crops. Hay promises a large return, while wheat and oats are looking well. While the majority of the land owners are willing to sell, yet many are coming from eastern states and locating here, the Kansas fever having materially abated. The demand for land advanced its price. Ordinary land, with ordinary improvements, sells at from twenty to thirty dollars per acre. The outside range is nearly all either fenced, or being fenced; so that pasture land is required. As a place to rent farms it is quite poor, there being but few farms for rent. For Saints who are able to buy them homes, this locality, or near Stewartville is a good place. The community is composed of civil people, willing to allow any one to live here who will attend to his own business, and a Saint who is not prepared to do that, had better stay where he is until he repents. This country wants none of that class which David Whitmer spoke of as "simple minded people, making boasts of possessing the land, &c." We meet with prejudice here as well as elsewhere, but it is wearing off in proportion to the good conduct of the Saints.

As a branch, as a district, we are striving for the right and making some progress in the good work. The prize was not won by the hare so fleet on foot, but by the tortoise which plodded slowly but continually along. But let us not think that slowness is a commendable trait by any means, but unceasing continuity is what is required. The interview with D. Whitmer published in the Sunday issue (June 5th) of Kansas City Journal, will help to break down prejudice. My love for this work is strong, though in this life we have troubles, yet in Christ we have peace and rejoice in the thought of the final triumph. Yours in bonds,
J. M. TERRY.

ZURICH, Switzerland, May 26th, 1881.

Brother Joseph:—The Herald is a welcome visitor, comes regularly, for which I am thankful. It always gladdens my heart to read the news of the prosperity of that great and glorious work, in which we are engaged. I also see that Conference still sustains me in this mission; but I am surprised that no report from me is mentioned in the minutes. I sent my report to the secretary of my quorum, with the request and belief that he would also forward it to the Conference; and so save the writing and mailing of two. I enclosed also for the Church Recorder the changes of names in this branch here, but very likely this came too late for the Recorder.

The work here goes slow, as wickedness increases, people will take no time nor pains to investigate the Scriptures. There are a number who said they would like to hear me preach once, still these always have an excuse, they have

not time, they do not consider the passage, "Seek first the kingdom of God and his righteousness."

There is always a lamentation about poverty, still they have means enough for every luxury, and attend every feast, dance, Saengerbund feast. There is not one Sunday left, that there is not something of this sort or something else, like receiving visits, or it rains, or it is too hot, or they are sick, and so it goes, till the hour is passed, the time ended, and they remain in darkness and sin, and their souls not saved. The other class of people do not care about religion at all. The other sects, as the Methodists, Baptists, Wictertaufer, Apostolishe, &c., only listen to their teachers and to nothing else, and believe firmly that they need no more repentance, but have reached that degree of holiness, that there is nothing lacking, as they are the true believers and disciples of Christ.

Still I am not discouraged, but desire to go on and discharge my duty. The honest in heart will have to be gathered out sooner or later, but a certainty is, if Brighamism never had existed, the work would be more prosperous. That apostate church will have to be entirely rooted up, before I believe, that our claims will have a decided success on this continent. An immense emigration is going on all the time from this continent to our free America, and I believe the hand of the Lord is in it so far, that many of these will embrace the gospel in the west, where religious freedom is more tolerated than here, "God moves in a mysterious way his wonders to perform."

The Saints here need a constant watchcare to keep them straight, but it is no wonder, as their surroundings are evil and wicked. Some time ago I made a dash again into Germany, Province of Mittel Franken, Bavaria, distributed a number of pamphlets and bore my testimony in many places; preached in some villages to crowded houses, attentive listeners; with each pamphlet I left these words: "If any more information is wanted, please address me."

But I have received no inquiring letter as yet. As I was informed, no one is granted the liberty to preach in Bavaria unless he asked permission of the authorities and receive from them a letter of allowance.

April the second I baptized in the blue waters of the Rhein, one of the scattered sheep of Israel, a man firm in the faith of the latter day work. So they come one by one; to God the glory.

I ask humbly for the prayers of all the Saints in my behalf and the prosperity of God's work in this far off land; also for the welfare of my dear children at home.

Yours in Christ Jesus,
J. L. BEAR.

COFFEYVILLE, Kansas,
May 9th, 1881.

Bro. Joseph:—We have good meetings, and the work is prospering slowly; there is love and unity in our branch, and peace prevails. The crops are looking fine; corn is up, and nearly all done planting, and the wheat is looking splendid; we expect a good yield. I wish you could come and see us, and see how much the country is improved since you were here.

May peace of heaven abide with you is the desire and prayer of yours,

WILLIAM FRANCE.

RIVERTON, Iowa,
June 21st, 1881.

Bro. Joseph:—We had a visit from Bro. Milton Daugherty, of Magnolia, Iowa; he preached four able discourses, and left a good feeling among the people. The congregations were large, considering the busy season of the year. Bro. A. T. Mortimore has good congregations at Pleasant Grove.

Yours,
L. C. DONALSON.

ADDRESSES.

Gomer T. Griffiths, Box 64, Rowler, Macon co., Mo.
W. W. Blair, Box 417, Salt Lake City, Utah.
Mark H. Forscutt, St. Joseph, Missouri.
Alexander H. Smith, Box 179, Stewartville, DeKalb co., Mo.
S. P. Sherrill, Oceanville, Bell co., Texas.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county Illinois.
Henry A. Stebbins, Church Secretary and Recorder, Lamoni, Decatur county, Iowa.

Conference Minutes.

CENTRAL KANSAS DISTRICT.

Conference convened at 10 a.m., May 14th, 1881, at Netawaka; D. Williams, president; H. Green, clerk *pro tem*

Elders J. Buckley, A. Dodd, W. Hopkins, G. George, J. D. Jones, D. Munns, D. Williams, H. Green, reported in person; J. Jarvis by letter; also the officers of the Scranton Branch—Priest J. McDougal and Deacon G. Wolverton in person.

W. Williams' resignation as clerk of the district was accepted. H. Green was chosen in his place.

2 p.m.—Branch Reports—Netawaka 24 members; 4 received by letter. Centralia 24; 4 received by letter, 1 baptized. Atchison 22; 7 removed by letter. Good Intent 19; 1 removed moved by letter. Scranton 26; baptized 5.

The ministry of the district are requested to labor as circumstances permit.

At 7 p.m., preaching by J. Buckley and J. McDougal.

Sunday, at 10 a.m., preaching by A. Dodd and D. Munns. At 2 p.m., sacrament and testimony meeting. At 7 p.m., preaching by D. Williams.

The authorities of the Church were sustained. Adjourned to meet with the Centralia Branch, August 18th and 14th, 1881.

MONTANA SUB-DISTRICT.

A conference of this sub-district was held at Reese Creek, May 28th and 29th, 1881. Elder Gomer Reese, president; Wm. Worwood, clerk.

Branch Reports—Gallatin, last report 40; present number 37; 1 baptized, 2 received. 3 expelled; J. E. Reese, president; D. R. Harris, clerk. Willow Creek, last report, 19; present number, 21; 2 received; J. Green, president; L. B. Gaultier, clerk. Butte 9, E. M. Bowen, president and clerk.

Reports.—E. C. Brand, of the Seventy; Elders Gomer Reese, J. E. Reese, L. Gaultier, J. Bamber, Wm. Worwood, in person; E. M. Bowen, by letter. Priests T. Harris, J. Pritchard, in person; also Teachers C. Williams, T. Reese, and Deacon W. W. Ames in person.

One of the Seventy, 5 Elders, 2 Priests, Teachers, 1 Deacon present.

Resolved that we select a clerk for the Montana Sub-District.

Wm. Worwood was appointed to fill that office by unanimous vote.

Resolved that when this conference adjourns, it does so to meet at Willow Creek, the last Saturday and Sunday in August, 1881, at 10 a.m.

That the Elders labor to the best of their ability in the district.

Elder L. Gaultier advocated the establishment of a Sunday-school in Willow Creek, when the following resolution was offered by J. E. Reese:

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

E. C. Brand, in comparing this with other districts, spoke highly of Montana, as it contained only 67 members, but it had done more financially than many districts numbering hundreds of members.

Resolved that we sustain Elder Gomer Reese as president of Montana Sub-District during the next three months.

That Elder E. C. Brand represent the Montana Sub-District in the coming Semi-Annual Conference.

2 p.m.—Moved, by E. C. Brand, that Bishop's Agent's report be submitted to a committee, to audit and report the same.

A. J. Moore, Thos. Harris and Thos. Reese, were chosen said committee.

Resolved that we sustain the presidents of all the branches in this district, and all the officers laboring in connection with them, by our faith and prayers.

The following was also offered by E. C. Brand: Resolved that our delegate use all his influence with the President of the Rocky Mountain Mission and General Conference, to supply Montana with a whole corps of missionaries.

That this conference respectfully invite Elder

W. W. Blair to meet with us in our next conference. Approved.

Morning session, 10 a. m., opened by singing 126th hymn. Prayer offered by Wm. Worwood. A time of rejoicing and peace. At 2 p. m., Saints met to hear preaching by E. C. Brand; subject, The immortality of the soul. In the evening, the Lord's supper was administered, after which a call for preaching by Elder Wm. Worwood was responded to. Subject, The God of heaven and the Saints, and the gods of men. After this, report of the committee on Bishop's Agent's account was read and approved and committee discharged.

Resolved that we sustain Bro. Lewis Gaultier to as Bishop's Agent.

Thus it was shown that over \$611 paid by this small district within the last six months.

Conference adjourned. Benediction by E. C. Brand.

NORTH-WEST KANSAS DISTRICT.

Minutes of the above district, held with the Prairie Home Branch, May 21st, 22d, 1881. H. R. Harder, clerk. The district president being absent, the conference was called to order by the clerk, and on motion Alma Kent was chosen to preside. Opening prayer by John Landers.

Report of Branches.—Goshen 30 members; baptized 6, received by certificate of baptism 1. Elmira, no changes. Prairie Home, organized with 11, present number 17; baptized 2, received by letter 3, received by vote on evidence of membership 1.

Reports.—John Landers, G. W. Beebe, J. D. Bennett, (baptized 2), Alma Kent, (baptized 6), G. W. Shute, (baptized 1), reported. Priests: Harder and Reynolds. Teacher: S. C. Andes, reported.

Resolved that the ministry labor as circumstances permit.

On motion Bro. G. W. Shute was sustained district president for the next three months, and H. R. Harder continued as clerk; and Mahlon Smith Bishop's Agent.

Adjourned to Elmira, Mitchell county, Kansas, August 20th, at 10 a. m. 1881.

FAR WEST DISTRICT.

Conference was held at Stewartsville, June 11th and 12th, 1881; J. T. Kinneman, president; J. M. Terry, secretary.

Branch Reports.—Far West, present number 64. Center Prairie, present number 22. Stewartsville, number at last report 101, present number 110; received by baptism 3; by letter 8; died 2, marriage 1. German Stewartsville, number at last report 36, present 37; baptized 1, ordained 1. Pleasant Grove, number at last report 26, present 27; received by letter 1. Breckinridge 17; no change. Starfield, number at last report 36; present number 37; baptized 2, removed by letter 1. Delana, at last report 52, present number 51; removed by letter 1. St. Joseph, number at last report 84, present 85; received by letter 1; on certificate of baptism 1, removed by letter 1, communicated 1.

Elders A. H. Smith (baptized 1), A. J. Seeley, F. M. Bevins, S. Butler, W. Summerfield (baptized 2), Wm. Lewis (baptized 1), D. J. Powell, L. L. Babbitt, Thos. Worrell, L. W. Babbitt, J. T. Kinneman, J. M. Terry, W. T. Bozarth (baptized 3), Henry Hinderks, G. Hicklin, Temme Hinderks, (baptized 2, one of which was a German editor who lives in New Albany, Indiana), R. Ware, T. J. Franklin, John Burlington, reported in person; J. C. McIntyre by letter. Priests J. H. Miriam, F. Uphuff, W. Knuckles; Teachers M. F. Beebe, R. F. Hill; Deacon Charles Faul, reported in person; C. T. Orr reported by letter.

The court appointed to try the case of A. Bishop, reported. Report received and adopted and court discharged.

Wm. Pond asked the privilege of making a statement of the case between himself and the St. Joseph Branch, and by motion, he was granted the privilege, and made the statement.

The matter of district representation in General Conference was presented, and, after consideration, was by motion deferred until next conference.

The court reported the case of Bro. Worrell. Report received and adopted and court dismissed.

Committee on "Revision of Order of Business" reported and were discharged.

Resolved that, as a conference, we fully endorse the action of General Conference, in denouncing dancing, and attending, either to partake in the dance, or to make the music therefor.

J. M. Terry and D. R. Baldwin were appointed to take charge of, and open up the work in Maysville and vicinity. Wm. Lewis and J. T. Kinneman to continue the work at "Cross Roads." Bro. S. Butler to labor in Agency and vicinity. Wm. Summerfield in Plattsburgh and vicinity. J. H. Miriam and D. E. Powell in "Canadian Settlement."

Committee on two days meetings reported as follows: Delana, July 9th and 10th, J. T. Kinneman and James Drown to labor; Stewartsville, July 30th and 31st, J. M. Terry and D. R. Baldwin to labor; Starfield, August 13th and 14th, J. T. Kinneman and Wm. Lewis; German Stewartsville, August 20th and 21st, Wm. Summerfield and D. E. Powell.

Bro. J. T. Kinneman was continued as president; Wm. Lewis, vice-president; J. M. Terry, secretary; J. D. Flanders, Bishop's Agent, for next quarter.

On motion, Bro. Frederick W. A. Reidel was granted an Elders' license.

Sabbath, at 9:30 a. m., Saints met for testimony and prayer; a peaceable season was enjoyed. At 11 a. m., the large audience listened attentively to the preaching of Elder M. H. Forscutt. The wind blowing quite fiercely at the time, he took his text appropriately, "The wind bloweth where it listeth," etc. At 2 p. m., Bro. A. H. Smith spoke to the edification of the still large congregation. Two were baptized by Bro. Lewis, one the little son of Bro. J. L. Bear, the other the oldest son of Sr. Chas. Brown, who was miraculously healed of an internal abscess. All seemed to enjoy the conference.

Adjourned to meet again at Stewartsville, on August 27th and 28th, 1881.

DES MOINES DISTRICT.

This conference assembled in the Saints' Hall, Newton, Iowa, 11th, 12th June, 1881. I. N. White in the chair; J. Sayer, clerk, assisted by J. S. Roth.

Branch Reports.—Newton 54 Independence 55. Des Moines 40; received by letter 2. Sheridan 51; baptized 1. Des Moines Valley, returned for correction.

Elders I. N. White, J. S. Roth, S. Longbottom, N. Stamm, G. Walker, reported. Priests D. C. White, T. R. White, R. Goreham, R. Etzenhouser, and Teacher Shellhart reported.

Moved that the petition of the Independence Branch be granted, and that it be hereafter known as the Edenville Branch of the Des Moines District.

A resolution from the Des Moines Branch: Inasmuch as in the last *Herald* appears a pamphlet by order of the General Conference for the purpose of enlivening the financial interest and support of the latter day work: Therefore, be it resolved, that we recommend that the branch officers and those traveling in the district, keep the sentiments of the pamphlet before the Saints, that the end desired to be obtained by the General Conference may obtain in our district.

Moved that we receive Bro. and Sr. Brush as members of our district on evidence of membership in the first organization. Carried.

Evening session occupied by hearing the report of the committee on representation.

Sunday, 9 a. m.—Moved that when this conference adjourns, it does so to meet at Newton, Iowa, August 27th, 1881, at 3 p. m., and at that time the several branches in the district shall be prepared to act in reference to choosing delegates to General Conference, to be held at or near Council Bluffs, on September 1st, 1881.

Moved that the treasurer of the Elder's Fund be authorized to give ten dollars to R. Etzenhouser for his use in the ministry.

Moved that the treasurer of the Elder's Fund be authorized to pay ten dollars to Elder N. Stamm.

The following brethren were sustained: I. N. White as president of the district; J. Sayer as clerk; J. X. Davis as Bishop's Agent; A. White

and Bro. as Book Agents; and F. W. Barbee as treasurer of the Elders' Fund.

Report of the treasurer of the Elders' Fund: On hand last report \$19 20. Received since \$29 35. Total 48 55.

To our quarterly conference greeting: Brethren and sisters, I beg leave to report my efforts as treasurer of the Edenville Branch for the Zion's *Hope* Fund. I have by some efforts collected \$19 51, and this day have caused the same to be paid into the hands of Bro. J. X. Davis, our Bishop's Agent. I hope those members that have signed the Zion's *Hope* Fund, and agreed to pay the ten cents per month will not be forgetful of their promise. I shall ever work for the final triumph of Zion. Your sister,

Eva E. White
Bishop's Agent's Report: receiving and on hand \$45 86

Moved that R. Etzenhouser be appointed to labor in this district, under the direction of the president, until next conference.

Elder N. Stamm preached in the morning. Sacrament and testimony meeting in the afternoon, in charge of G. Walker and T. R. White. Three children were blessed and two sick administered to. Preaching in the evening by Elder I. N. White.

Adjourned to meet at Newton, Jasper Co., Iowa, on the 27th day of August, 1881, at 3 p. m.

CENTRAL MISSOURI DISTRICT.

This conference met with the Carrollton Branch, on the 4th of June 1881. J. D. Craven, president; M. A. Trotter, clerk.

Branch Reports.—Wakanda reported, but was sent back for correction. Alma 27; expelled 1. Carrollton, 40; baptized 2. Valley, Hazeldell, and Grand River, not reported.

Moved and carried that we rescind the resolution heretofore passed, requiring the Bishop's Agent to pay out all the funds in his hands for church purposes to the district, for district purposes.

On motion David Powell was appointed district treasurer; and presidents of branches were to instruct members in regard to the giving of each fund.

Motion was made that the president appoint a two days' meeting in each branch in connection with the branch authorities, at such time and place as they may agree upon.

J. D. Craven was sustained as president of district, and M. A. Trotter as clerk.

Adjourned to meet with the Wakanda Branch, on the 3d of August, 1881, at 10 a. m.

Miscellaneous.

CONFERENCE NOTICES.

To the officers of the several branches of the Southern Nebraska District:—You will please have prepared and present at our quarterly conference, to be held at Nebraska City, Nebraska, July 10th, 1881, a statistical report of your branch, giving all the changes since your last report. It is more important now than ever, that regular and true reports be received, so that those who shall be sent to represent the district at the Semi-Annual Conference, can truly represent the work as it is. Would also be pleased to hear from all the scattered members of the Church who do not belong to any branch of the district. Yours in Christ,

ROBT. M. ELVIN, *Dist. Sec'y.*
Hooker, Neb., June 14th, 1881.

FREMONT DISTRICT.

The Saints of the Fremont (Iowa) District will take notice that at the next conference of said district to be held at Shenandoah, on August 6th, 1881, the business of selecting proper representatives to the Semi-Annual Conference must be attended to. It is earnestly desired that there may be a full and complete representation of our district by the Saints of this conference, that we may in entering upon the plans adopted by the late Annual Conference, do so with a proper understanding of the same, and be able to fairly test the propositions as to its being the correct way of obtaining the common consent necessary in the

Church, and if errors are found in that or other things, be prepared to suggest an improvement. In order that a full representation may be attained, the clerks and presidents of the several branches in the district will see that a complete statistical report be presented to the conference. Let our work commence now, as it is a matter of importance.

J. R. BADHAM, *Pres. of Dist.*

NORTH EASTERN WISCONSIN DISTRICT.

As the Wolf River Branch for some time was in a disorganized condition, we met at Oshkosh, May 22d, 1881, to disorganize said branch, Bro. and Sr. Montgomery, Bro. and Sr. Lampert, and Bro. Wait being present. It was moved and carried that Joseph Lampert shall be clerk, to give Letters of Removal according to the worthiness or unworthiness, to any one that has been a member of said branch, that may apply to him for such. It was further moved and carried that the Saints' meeting house at Binghampton shall be sold, June 1st, 1881, by the committee, for the price that is now offered therefor, being \$250. The money is to be paid as said committee and Bro. I. L. Rogers shall decide.

JOSEPH LAMPERT, *Clerk.*

KEWANEE DISTRICT.

To the Saints of the Kewanee District:—In view of the late published instructions of the Twelve and Bishopric, relative to the Bishop's Agents paying over moneys coming into their hands, said instructions being in effect that all moneys received by them as said agents must be paid over to the General Church funds, and not for the use of or labor performed in the district; the late district conference held at Millersburg elected as district treasurer of the Kewanee District, Bro. Isaac B. Larew, whose address is Millersburg, Mercer county, Illinois. Those wishing to donate and make free-will offerings for the cause of God and the salvation of souls in this district, will please send in their little mites as well as big ones to Bro. Larew, who will receipt for them, and see that all moneys received are used for the good of the work.

H. C. BRONSON, *Pres. of Dist.*

PEORIA, Ill., June 10th, 1881.

SEMI-ANNUAL CONFERENCE.

Whereas, the right of franchise is embodied in, and forms a part of the constitutions of the several States, and also of that of the United States; and

Whereas, said constitutions must first be adopted, and afterward amended, if amended at all, by the voice of the people obtained at their several places of election by ballot; and

Whereas, this precedent in law, as well as in fact, was established by those "wise men whom God raised up to frame the constitution" of the United States, and to "free this country by the shedding of blood; and

Whereas, the right of franchise in the Church as established by the founders of the Church of Jesus Christ of Latter Day Saints has been changed by the last Annual Conference held at Plano, Illinois, on April last; without submitting said change to the people according to the above precedent; therefore, be it

Resolved, that such action be, and is hereby declared null and void.

Notice is hereby given that the above preambles and resolution will be presented for the consideration of the Semi Annual Conference, which is appointed to convene on the first day of September, A. D., 1881, and that on or before the third day of said session the same will be presented.

J. C. CRABB.

NOTICE is hereby given that at the Semi-Annual Conference of the Church of Christ, to be held at Council Bluffs, Iowa, September 1, 1881, the following amendments to "Report of Committee on Representation" will be offered, to-wit:

Paragraph 2, amended to read as follows:—"That all High Priests and Elders are entitled to voice and vote in General Conference when present."

Fourth proviso of third paragraph amended to read thus:—"That said delegate, or delegates shall

be entitled to cast one vote for each branch of six members; and one vote for each succeeding six members thereafter, and shall represent the interest and voice of said branches so far as they know them, especially when expressed; but in the absence of any expression on the part of the branches, or instructions from the district to the delegates, then in such case, as also in cases of division, each delegate shall vote in his own right and cast the number of votes allotted to him."

Paragraph 4, to be amended by substituting the word "six" for "twenty," wherever it occurs therein.

Z. H. GURLEY,
E. ROBINSON.

PLEASANTON, Iowa, June 18, 1881.

MARRIED.

THOMAS—ANGELL.—At Cheltenham, Missouri, May 11th, 1881, by Elder Joseph E. Betts, Thomas Thomas, son of Wm. O. Thomas, and Mary Angell, daughter of Thomas Angell, of Belleville, Illinois.

EUKES—GREEN.—At the residence of the bride, Willow Creek, Gallatin county, Montana, June 14th, 1881, by Elder E. C. Brand, Bro. Michael Eukes and Miss Eliza Green. May joy attend the happy pair.

SMITH—PEMBERTON.—At the residence of the bride's parents, May 29th, 1881, by C. C. Pemberton, J. P., Bro. Joseph Smith of Oakdale, Nebraska, and sister Jennie Pemberton, of Farmersville, Nebraska.

"God bless the love that binds with power,
Those hearts of truth in one;
May blessings like a pleasant shower,
Descend till life is done.
To strew with flowers of pleasant hues,
The path in which they tread;
Which, watered with the heavenly dews,
Bright glories may outspread.
Though trials come and hopes may flee,
And storms may rage above;
Yet over all may sunshine be,
The sunshine of sweet love."

DIED.

HARLOW.—At Brighton, Sacramento Co., California, May 7th, 1881, of lung fever, Dora Ann, daughter of Bro. John and Sr. Susannah Harlow, aged 2 years, 10 months, and 9 days. She was a very interesting child, and her parents and friends deeply feel their loss. Funeral services were conducted by E. H. Webb.

TUCKER.—At West Belleville, Illinois, May 5th, 1881, after a lingering illness, Sr. Emma Tucker. She was 56 years, 1 month, and 8 days old. She leaves a husband and one son to regret her loss. Funeral sermon by Elder Joseph E. Betts.

MARSHALL.—At Washington Corners, Alameda county, California, June 7th, 1881, of old age, Bro. Earl Marshall. He was born December 26th, 1799, in New Jersey; commenced his career of faith in the latter day work in 1842, in which year he made a special visit to Nauvoo and made the prophet's acquaintance. After the rejection he identified himself with the Brigham faction, and was one of the company that came to California in the ship *Brooklyn* in 1846, hence became one of the veteran pioneers to the Golden Land, and shared in the vicissitudes and prosperities incident to the settling of the country. He was baptized into the Reorganization by Elder Harvey Whitlock in 1865, and remained faithful and true to it until his probation ceased. He was wonderfully blessed in his declining years, his sight continuing as perfect as in youth, so that he could read the smallest type readily. The church writings were his constant companion, their perusal was a constant source of strength to his faith. His great blessing was the "healing gift," and several notable restorations to health in his vicinity under his administration attest the Divine authenticity of his religious profession. Shortly before his departure his countenance assumed a serene expression, and with upturned eyes he reminded his attendants that "they had come for him," and then he passed away without a murmur or struggle. The funeral was largely attended by his numerous friends, who had become so from many years of honorable association and business transactions, and truly it can be said of him that thus he did much in redeeming the cause from the shame and dishonor that has so mysteriously and cruelly gathered around it. His motto was to return good for evil,

in its exercise he bravely confronted the storm of calumny that ignorance and wrath poured upon his profession, and invariably turned it aside; making friends and losing all enemies, and passed away beloved as a true friend and christian. Sermon by Elder T. J. Andrews.

NEWELL.—Near Vandalia, Polk county, Iowa, June 5th, 1881, Harry Edward, son of Mr. Isaiah and sister Eliza H. Newell. The deceased was but 7 years old. Funeral conducted by R. Etzenhauer.

ROGERS.—At the residence of Mr. Ed. R. Hillman, near Hooker Post Office, Gage county, Nebraska, June 6th, 1881, of inflammation of the stomach, Sherman Rogers, aged 75 years, 1 month and 27 days. Baptized, September 2d, 1872, in Jasper county, Iowa, by Elder Alfred White. Was a sufferer before uniting with the Church, but through the gift of healing was made whole, and during his last sickness of two weeks was uncomplaining, and without fear of the change, that he knew would move his spirit to the abode of peace. Funeral sermon June 12th, 1881, by Elder Robt. M. Elvin, to a large audience. Text: Rom. 8:35.

MEFFORD.—In Harrison county, Iowa, June 1st, 1881, Martha C., wife of W. G. Mefford. She was born in Illinois, July 1st, 1836, united with the Church April 5th, 1863, under the administration of Elder B. L. Leland. She was a faithful member to attend church. Leaves a husband and four children to mourn her loss.

TROUT.—At Sandwich, DeKalb county, Illinois, June 3d, 1881, of cancerous affection of the stomach, Bro. George W. Trout. He was born on February 28th, 1829; was baptized February 3d, 1861, in Boone county, Indiana, by Elder James Blakeslee; removed to Sandwich, October 1st, 1863. He was a wagon maker by trade, a good workman and citizen. He had care of the chapel at Sandwich, was a faithful officers, and tried to live consistently as a professor of the hope in the life to come. He leaves a widow, three sons and a daughter. Funeral sermon by Elder Joseph Smith, in Saints' Chapel, to a full house of citizens, Saints and friends.

I am requested to send to the *Herald*, notice that a conference of the Strangite Mormons will be held on the 8th day of July next, at the house of Reuben T. Nichols, Torch Lake, Antrim county, Michigan. All interested are cordially invited. We send in the hope that you will be kind enough to insert. Respectfully,

WINGFIELD WATSON, *Clerk.*

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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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."

1 July 81.

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.

O. Hayer, St. 1882

"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. 28.—Whole No. 459.

Plano, Illinois, July 15, 1881.

No. 14.

THE PRIZE SONG.

TUNE.—"Rescue the Perishing."

Sing we the sowing-time,
 Heaven-sent lab'ers,
 Brav' hearts that knew no complainings or fears;
 Precious seed scattering,
 Toiling in patience,
 Bearing the heat and the burden for years;
 Calling the Gentiles in,
 Warning the nations,
 Crying, "Repent! for the judgments are here."

Sing we the reaping-time,
 Glad some and glorious;
 God, and his gospel, forever the same;
 Signs that are following,
 Faith all victorious,
 Healing the sick ones, the blind, and the lame;
 Calling the Gentiles in,
 Warning the nations,
 Crying, "Repent! for His kingdom is near."

Sing we the dawning
 Of Israel's glory,
 Soon shall Messiah be coming to reign;
 Help them to build the waste
 Places of Salem,
 Judah shall dwell there in safety again:
 "Comfort ye, comfort ye,"
 Gather them lovingly,
 Jesus of Nazareth, soon they shall know.

Sing we of Ephraim's
 Rich habitation,
 Hasten, ye prophets, your tidings to tell;
 Bring ye the lost ones, with
 Songs of salvation,
 Home to the land of their fathers to dwell:
 "Comfort ye, comfort ye,"
 Gather them lovingly,
 Jesus of Nazareth soon they shall know.

BURSLER, England.

JULIA EDWARDS.

A Reply to D. R. Dungan's Articles in the "Evangelist," on Mormonism.

IN THREE PARTS.—PART I.

"I AM God; I change not."

"The Lord loved you, and because he would keep the oath which he swore unto your fathers."

"He is God, the faithful God, which keepeth covenant."

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant."

"My covenant will I establish with Isaac."

"God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me."

"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

"The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills."

"The angel, which redeemed me from all evil, bless the lads; and let my name be named upon them; and the names of my fathers Abraham and Isaac, and let them grow into a multitude of nations in the midst of the earth."

"Gather yourselves together, that I may tell you that which shall befall you in the last days."

"Moses, the man of God, blessed the children of Israel before his death. * * * Of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, * * * for the chief things of the ancient mountains, and for the precious things of the lasting hills; * * * and for the good will of him that dwell in the bush. * * * His horns are like the horns of unicorns; with them he shall push the people together to the ends of the earth. And they are the ten thousands of Ephraim, and the thousands of Manasseh."

These texts, with some comments on the 29th chapter of Isaiah, shall serve as an introduction to my subject.

Joseph could only become a multitude of nations in the midst of the earth, by a part of his posterity coming to America. Here they divided into two nations; one of which was destroyed in a manner hinted at in the 3d verse of Isaiah 29. Their records were hidden in the ground, to come forth again in later ages, as described in the 4th verse. The 9th and 10th verses describe the spiritual condition of the people living at the time these records "shall speak out of the ground;" and "whisper out of the dust." The 11th foretells the reply of Professor Anthon, when a transcript from the plates taken "out of the ground," was shown him. The 12th introduces Joseph Smith. The 13th gives God's condemnation of this generation. In the 14th God takes the responsibility of the latter day work all on himself, and I call Mr. Dungan's special attention to the fact. It is not Joseph Smith, but the Lord who said, * * * "I will proceed to do a marvelous work among this people, (before described), even a marvelous work and a wonder; for the wisdom of their wise men shall perish," etc. The 15th verse is a woe upon this generation for guile, hypocrisy and secrecy. The sixteenth refers to the discoveries in science, and revolutions in government, characteristic of these days, and shows that though God is not acknowledged, still he overrules all changes. The 17th contains a promise that Palestine will soon be fruitful again, thus giving a key to the date of all the above mentioned events. The 18th shows the miraculous nature of the work inaugurated by the "Book." The 19th shows who will receive it. The 20th and 21st describe the adversaries of the latter day work, and say they shall be brought to nought. The 22d and 23d predict a change in the prospects of the Israelites at this era. The 24th, and last, predicts the spread of sound doctrine.

The "Book" three times referred to in this chapter, is the same that is called in Ezek. 37, the "stick of Joseph," which is to be joined with the Bible, or "stick of Judah." One night in September, 1823, an angel appeared to Joseph Smith, to reveal to him the exist-

ence of this hidden record of the descendants of Joseph. He occupied nearly the entire night instructing the young prophet in the designs of God: and thus at once set him in advance of all the institutes of learning in the world.

I have not space to set forth the character of the work, and display its excellencies, and will proceed to discuss its defects. Mr. Dungan's theory is that the "Book" was written by Spaulding, Rigdon and Smith. A writer in the *Evangelist* has, however, shown that S. Rigdon had no part in the authorship; and as Mr. D. has not reconstructed his theory since that, it is not necessary for me to notice it. He states that Spaulding's scholarship was more than equal to the book: The "plagiarisms" and "incongruities" he notices must therefore be Joseph Smith's work. I will now notice each of them.

Page 4. "Great and marvellous are thy works, O, Lord God Almighty." Four of these words are found in the Psalms: Six of them are not.

8. "It is better that one man should perish than," &c. This was said concerning Laman. Of Christ it was said, "It is expedient that one man die for the people."

11. "For behold the Spirit of the Lord ceaseth soon to strive with them," (the brethren of Nephi). "My Spirit shall not always strive with man," Bible. These passages need no defense, but a fair statement. The next is:

14. "And he is mightier than I, whose shoes' latchet I am not worthy to unloose." Isaiah prophesied of John, and gave some of the words he should speak. Lehi prophesied of him, and gave other words he should speak. The different evangelists give different reports of his words. The words found in the prophecy of Lehi are most like those of John. Joseph Smith was doubtless familiar with these words of John, and if they expressed the ideas found on the plates, there is no reason why he should have hunted out substitutes for them, so as to evade the charge of plagiarism. It is probable that he used them without being conscious that they had been used before, for this is an experience common to all authors; their minds are stored with facts, phrases, rhymes and tunes, that they do not know the source of. As Joseph used a crystal, some explanation of the difficulty might be found in the law of mind known as "unconscious cerebration." Any supposition is preferable to the unkind one of deep-laid villiany; in which wife, parents, brothers, and friends, aided him; and now after fifty years are gone, continue with their dying breath, to uphold.

Oliver Cowdery was told that in translating he would have to study the words out in his

mind, and if they were right, they would be made to burn in his heart. Joseph, in some of his writings, said the Spirit of God was like unto a householder, bringing forth out of the heart things new and old. In this phrase "out of the heart" may be the explanation of the means and manner of revelation. There are human and Divine elements in every revelation ever recorded. Tongues, interpretation, psalms and prophesying, are common exercises in the meetings of the Latter Day Saints; but those who exercise those gifts never lose their individuality. The same is true of all prophets and apostles, of all ages, Paul's writings can be identified, just as Shakespeare's can. Plays and epistles are attributed to each, by a mental stamp pertaining to their writings, more reliable than their signatures. One may detect the lofty style of Isaiah in words he has not read before. This rule applies equally to translators; their individuality is stamped upon all they do. The theory of the origin of the Book of Mormon, is that it was prepared from ancient annals, written upon plates in characters that did not admit of perfection. The two men who made the compilation and epitome, both deplore their want of skill in writing. I will venture an apology, that the whole tribe of Mannasseh on this Continent were deficient in intellectual vigor. They were half Egyptian at their origin and partook of their mental weakness. This view of their origin will perhaps help to account for the fact that they perpetuated a hieroglyphical system of writing. Rafinesque found a close resemblance between the "glyphs of Otolum" and the writings of ancient Egypt. The characters that Isaiah said should be shown to "the learned" Professor Anthon are of the same general class. They were obsolete; "the learned" could not read them. Joseph said he could not read them, for he was not learned. Then the Lord said that he would do his own work. He did do his own work; but did it in the appointed way. The Urim and Thummim was the instrumentality used in ancient time for communication between God and man. By it, through Joseph, God did his work. But in doing it he had to use Joseph's mind, Joseph's memory, Joseph's imagination. In his choice of terms he was confined mainly (for this is his appointed plan) to Joseph's scanty vocabulary; picked up by chance, at log-rollings and revival meetings; by the hedges and upon the highways. He did this "because the people had removed their hearts far from him," and he had said through Isaiah that "the understanding of their prudent men should be hid." And the angel that came to give Joseph his mission told him that God would choose the weak things of the world to confound the mighty! When it was all done, God spoke from heaven, approving and accepting the work, and one man yet lives, in Richmond, Missouri, who heard the awful voice. Believing that God ordered it—that he inspired it,—that he translated and has accepted it,—I, in my own way, and upon my own responsibility, try to defend it. It says, "Blessed is he that in that day seeketh to bring forth my Zion, for he shall be visited of the Holy Ghost." I can not forbear saying that God has attested the truth of the Book of Mormon by miraculous demonstrations—voices, visions, healings, prophecy, and the visitation of angels. Each new book concerning native races; each

new exploration of the mounds and ruined cities, bring strong proof of the truth of the "Book." The daily record of events, of calamities and revolutions, of social changes, secret combinations, decline in piety and confusion in creeds, discoveries, inventions, political changes and national movements, is a commentary explaining and confirming the Book of Mormon. Why is it that the opposers of the Book of Mormon do not attack in a comprehensive and thorough manner? Why not show that the prophecies upon which it is based are misinterpreted? It confesses its defects on its title page. To find them requires neither logic nor learning. Such small fire has not impeded its progress, and will not prevent it from working out the grand results predicted by its authors,—the gathering of Israel and the establishment of the kingdom of God. Such arguments as Mr. Dungan uses do not affect the main issue. His method is not fair; but he has supported his assertions by quotations and has been more fair than many before him. It hardly required angelic wisdom to tell Joseph that his name should be known by good and bad report throughout the world. The audacity that would lead a man to attempt to forge a Bible would take him out singly from the rest of the human race to be an astonishment for them all. Any one will admit that the spanning of the seas with wire, and of the continents with canals are insignificant undertakings compared with making a book that intelligent men will hold up as a counterpart and complement of the Bible. The great canals and telegraphs are the world's product. They represent the skill and power of the world. The Book of Mormon is one man's work, they say, and he opposed by the world. Let us suppose there were no Book of Mormon and it were required to produce a book that would serve as the foundation of a new dispensation of the gospel or of a new creed. The process according to Mr. Dungan would be simply, Get a learned and romantic clergyman to write a novel: have another learned preacher thoroughly versed in the doctrines of the Disciples, to steal it, copy it, restore it to its owners, mix all his doctrinal discourses in the copy, then form a secret partnership with a despised and ignorant loafer, two hundred miles away: have him commit it to memory so that he can recite it to some one who can write, and at the same time put into it all the plagiarisms and platitudes he possibly can, so as to make it disgustingly clumsy; and then to call upon a dozen neighbors to attend to the "miserable witness business;" and finally, have men speak in tongues, interpret, prophecy, heal the sick, cast out devils, and start off without purse or scrip to convince the world that all these things had been declared by all the holy prophets since the world began. At this stage the difficulties would not cease, for the world is stubborn, and would want to argue the case. The doctors of divinity would appeal "to the law and to the testimony," and the learned would wish to know if this "Mormon story" harmonized with what they knew of things on the earth, under the earth, and that ever had been on the earth. But with each stage of the proceedings, difficulties thicken. The book, they will say, contains a prophetic programme, and if that is not carried out, the lapse of time will demolish the whole

fabric reared at such cost. Again it might be said science is progressive; a book adapted to the science of to-day might utterly fail by some development in the near future. All history, sacred and profane, is now being remoulded by archaeological, philological and geological investigations. The American continent is a new field. Its history will be dug out of its ruins, and transcribed from its relics and traditions. This is the issue to which time has brought us. Mr. Dungan has not ventured upon the ground, and I am only on the negative side in this discussion.

15. "For he is the same yesterday, to-day, and forever."

This is the best possible expression of a thought that is original with every reflecting mind. If two inspired men have attained to the same perfection in expressing the great truth, the fact is not without numerous parallels in profane literature. The same may be said of the following great and well known truth, (page 15), "He that diligently seeketh shall find." Religious truth has to be sought; there is no other verb, in English, to express so well, the process of obtaining it.

20. "Which is the mother of harlots."

This expression occurs in a paragraph, part of which I will transcribe from the prophecies of Lehi: "When the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth; whose foundation is the devil; then, at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel."

Here is a prediction of two synchronous movements. In the year 1830 was established the Church of Jesus Christ of Latter Day Saints. In the same year was established the society of Young Italy. The purpose of one was the overthrow of the temporal power of the Pope. The purpose of the other was the restoration of Israel. Italy is united and free: Austria humiliated the other chief support of the Pope—the French monarchy overthrown; the Jesuits are expelled from France, and that nation advancing to war, and protestant enlightenment and impending revolution are likely to obliterate both the mother and her harlot daughter. On the other hand the Indians are being civilized instead of exterminated; the North Country is being searched for the scattered tribes, and for the lost ten tribes. It is being advocated that some of the northern nations of Europe and Asia are of Israelitish origin. The Jews are stepping to the front in all lands; and Palestine is becoming a "fruitful field"—inviting their return. And the restored gospel is being preached in many lands, with signs following them that believe. This is the order of events predicted, as we have seen in Ezekiel and Isaiah. John shows the same in Rev. 14: 6, 8. After the restoration of the gospel by an angel, "There followed another angel saying, Babylon is fallen, is fallen; that great city, because she made all nations to drink of the wine of the wrath of her fornication." Modern Christianity, with Catholicism at the head, is likened to Babylon, because of confusion. All the sects formed before the discovery of the "Book" are antiquated and out of date, because of the grand march of events, for which they made

no provision. They were looking only to the past, and have been overwhelmed by "things coming on the earth."

21. "And the last shall be first, and the first shall be last."

The Lord applies words like these to individuals, with a sense that is obscure; as used in the "Book of Mormon they are a prophecy that the restored gospel of the "latter days" is to be presented to the Gentiles first, and lastly to the Jews; while the reverse was the case in the "former days." The prophecy is partly fulfilled, but soon it will be said, "Lo! we turn to the Jews."

23. "Nourishment from the true vine."

This is spoken of the American Indians, and is a continuation of the former subject—"Then shall the fullness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto a remnant of our seed. And at that day shall the remnant of our seed know that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers and also to a knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore they shall come to a knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved. And then at that day will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea at that day will they not receive the strength and nourishment from the true vine?" This setting shows that the words may have been original. To have invented another phrase instead, would have been easy, but to have conceived the whole passage quoted, was not in mortal power. It is positive proof, to any but Mr. Dungan's "scholars," that the Book of Mormon is what Ezekiel called it, The stick of Joseph."

29. "He sent fiery, flying serpents among them."

This is neither a "mistake" nor a quotation. Isaiah speaks of Egypt, whence come the young and the old lion, the viper and the fiery, flying serpent. Herodotus speaks of winged serpents as appearing every Spring on the Arabian border of Egypt; and such are represented on the ancient records of Mexico. "Blood and fire and vapor of smoke."

A quotation from Joel; and whether correct or not, no man can tell. A more important matter is that God's judgments are impending over the world.

45. "I know in whom I have trusted."

Not in the Bible, but has been uttered by millions of true believers in all ages. Next I would speak to you concerning—&c.

48. "Things which are and are to come."

This is Nephi's introduction to a quotation from Isaiah as follows: "Thus saith the Lord God: Behold, I will lift up my hand to the Gentiles, and set up my standard to the people." This is a fulfilled prediction of the latter day events. The spirit of prophecy dictated the words in question. The rest of the quotation refers to the near future, and is as follows: "And they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy

feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

Mr. Dungan will probably say that the standard was lifted up to the people in the day of Christ's ministry, but Nephi argues that point thus—"For the Lord will fulfill his covenants which he has made unto his children; and for this cause the prophet has written these things. Wherefore they that fight against Zion and the covenant people of the Lord, shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him," &c.

At the time the Book of Mormon was published there was no people looking for and waiting for the Lord. The Jews only professed that hope, but they wailed over it as something dead in their arms. The doctrine of the speedy advent of Christ is the most prominent feature of the latter day movement. The cry was "Behold the bridegroom cometh." It is known that William Miller learned it of Jared Carter, Elder of the Latter Day Saint Church with whom he traveled. When the Church of the latter day was overthrown, the history of ancient Israel was repeated. They were scattered in a cloudy and dark day, according to Ezekiel 34. They were scattered because there was "no shepherd," and "they wandered through all the mountains and upon every high hill." They did not always dare to own their faith in full, but they always clung to it, and imparted it piecemeal; and the world has become leavened by it, "like a cake half turned." "Ephraim" again "mixed himself among the nations like a cake half turned." This is one reason why so many can now partly discern the signs of the times. I repeat that the words Mr. Dungan has taken exception to, were written by the Spirit of prophecy. Latter day Israel and former day Israel are "waiting for their Messiah."

51. "Corruption could not put on incorruption," &c.

I admit the difficulty of harmonizing the extracts taken from this page with the principles of criticism. I appeal from them as I did under heading 14. The subject of this page is the resurrection of the body. That this doctrine was understood by the ancient patriarchs is seen in Job 19:26. There is no reason therefore against its being taught by the brother of Nephi. It was the faith of Israel before Christ and the hope of all the faithful since. If the Book of Mormon had not contained it, the fact would have been proof of forgery. The great and incomparable Swedenborg founded a church without that doctrine in it. And he claimed to have talked with Christ and to have been commissioned by him. All the so-called seers since his day have ignored the doctrine, and the spread of Spiritualism has dwarfed this hope in the churches. This makes me tolerant of Joseph's wording of the prophet's great idea: "Death shall deliver up its dead." And also of

52. "They who are righteous shall be righteous still."

53. "Remember, to be carnally minded is death, and to be spiritually minded is life eternal."

Mr. Dungan is right in saying to the "scholar" this is plagiarism. But Isaiah has put us upon our guard against this way of judging,

with special reference to this "Book." It is a truth inspired by the Spirit of God, so plain and precious to those enlightened by his Spirit, that such will not wonder at its being often uttered by inspired men of different ages. For the "manner of language" I have previously tried to account; whether rightly or not, I shall not insist. I wish to avoid the appearance of presumption. I do not expect by "searching to find out God," and I try to keep in mind that I am passing sentence on sacred things.

One of my neighbors was holding meetings with another farmer-preacher. The latter undertook to defend the Book of Mormon in a boastful spirit, and made a miserable failure. His neighbor tried to sustain him without much success, and when riding home in the night became much dejected, thinking that after all his sacrifices for the gospel, the Lord had left him alone with his burden. Just when about to give up the strife, he heard his name called—"Alma." He was startled; looked about him and behind, but saw no man. Again he heard the voice distinctly, "Alma."

He replied, "Here am I, Lord." Then he heard these words from heaven: "Support the Book of Mormon." He promised to do so; went back to the same meeting house; called another meeting and preached for hours with a force and volubility that was amazing to all who heard. And one of his auditors said he saw an angel in the stand beside the preacher. "Truth shall spring out of the earth," says David, "and righteousness look down from heaven." In vain might we plead and prove that truth had sprung out of the earth, if righteousness had not been sent down from heaven, and God had not "confirmed the work with signs and wonders." Referring again to the test of scholarship, I would add, that in Paul's day not many wise men after the flesh were chosen; and of Christ it was said, "have any of the rulers believed on him." These were carnally minded. Even the Pharisees of old are credited with the saying, "If a spirit or an angel hath spoken to him, let us not fight against God." It is every man's duty to listen dispassionately to a message brought in the name of God. Pride, prejudice, scorn, suspicion, passion, detraction, false accusation and perversion pertain to that which "is death." These statements I do not give as argument, but to present the case at issue as it appears to me.

55. "Come, buy milk and honey without money and without price."

In defense of this passage I would say that the one who quoted it was raised in Jerusalem, and was doubtless as familiar with Isaiah as Paul afterward was. Having come to America to found a holy nation he instructed them in the promises to Israel. The wording is the same as in the inspired translation. It remains for the Hebrew scholar to decide upon its accuracy as compared with the oldest manuscripts, but the Seer of God is supposed to be privileged to go to the original source of the inspired strain—to the mind of Isaiah, or to God.

68. "There is none other name given under heaven, save it be this Jesus Christ, of whom I have spoken, whereby man can be saved."

"This was 600, B. C.," says Mr. Dungan. These words resemble Acts 4:12, but must have been given by the Spirit of revelation, because the learned of the day are ignorant of

the fact that the name of Jesus Christ was known in the world six hundred years before he came. Joseph Smith, of course, could not have known it; but his brethren called upon to defend his work have searched out numerous evidences of this strange fact. It is but half hidden in these words of Paul that he had "said none other things than those which Moses and the prophets did say should come: that Christ should suffer and that he should first rise from the dead." Also, "Esteeming the reproach of Christ greater riches than the treasures of Egypt." And again, "Which rock was Christ." Eusebius says, "The very name of Christ was honored by the prophets of old. The names of Josiah and of Cyrus were known long before their births; why then should not the incomparable name be known." Isaiah applied other names to Christ, more than six hundred years before his birth—"Wonderful, Counselor, Everlasting Father, Prince of Peace," &c. Christ himself, speaking of his crucifixion and resurrection, says, "Thus is it written." All the prophets testified of him under various names, and giving the incidents of his life and death, and the meaning of them. The idolatrous Baalam foresaw him; the patriarchs, also Job, Jacob and Abraham. Of course, the antediluvians had a knowledge of Christ—"The Lamb slain from the foundation of the world." He was promised to Eve; He was typified in the sacrifice of Abel, which sacrifice is commemorated on the ancient records of Mexico. Enoch prophesied of his second coming. The Book of Enoch, whether genuine or not, was extant before the days of Christ. Tertullian, of the second century, endorsed it as both genuine and inspired. It was quoted from by Jude. It shows at least the knowledge had by the ancients concerning Christ before his advent. It treats of antediluvian scenes and characters, and contains visions and prophecies—"Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. * * * All who dwell on earth shall fall down and worship before him; shall bless and glorify him; and sing praises to him in the name of the Lord of spirits. * * * Therefore the Elect and the Concealed One existed in his presence before the world was created and forever." It is evident that the use of the word "name" by the translator of the Book of Mormon is not plagiarism, for that was a form of speech in all ages. It is not necessary to prove that the Savior was ever called Jesus until that name was applied to him by the angel who announced his birth. It was certainly always known in heaven what designation he should have on earth; and in view of the many minute facts made known concerning him in all ages, it is rational to suppose that Nephi was informed "by an angel" of his proper and full designation. The form of speech by which an unlearned seer translates an idea is not of first importance. The main question is, did an ancient prophet teach Christianity on this Continent to a branch of the stock of Israel? Out of a thousand proofs I give these—from first Bancroft's Native Races, vol. 5,—

"The other discovery was made in Ohio, and was seen by my father, Mr. A. A. Bancroft, who thus describes it: About eighteen miles southeast of Newark, there was formerly a large mound

composed of masses of freestone, which had been brought from a distance and thrown into a heap without much placing or care. In early days, stone being scarce in that region, the settlers carried away the stone piece by piece, to use for building purposes; so that in a few years there was little more than a large flattened heap of rubbish remaining. Some fifteen years ago the county surveyor, (I have forgotten his name), who had for some time been searching ancient works, turned his attention to this particular pile. He employed a number of men and at once proceeded to open it. Before long he was rewarded with finding in the center and near the surface, a bed of the tough clay generally known as pipe-clay, which must have been brought a distance of some twelve miles. Imbedded in the clay was a coffin dug out of a burr oak log, and in a pretty good state of preservation. In the coffin was a skeleton with quite a number of stone ornaments, emblems, and some open brass rings suitable for bracelets or anklets. Those being removed, they dug down deeper, and soon discovered a stone, dressed to an oblong shape, about eighteen inches long and twelve wide, which proved to be a casket neatly fitted and completely water-tight, and containing a slab of stone of hard and fine quality, an inch and a half thick, eight inches long and four and a half inches wide at one end and tapering to three at the other. Upon the face of the slab was the figure of a man, apparently a priest, with a long flowing beard, and a robe reaching to his feet. Over his head was a curved line of characters."

These characters were Hebrew, of ancient style, and when deciphered, proved to be the ten commandments, and the name of Moses. This 'Holy Stone' has been described by many journalists and scholars, including Mr. Lederer. Its genuineness and antiquity can not be doubted: the time of its being deposited where found is the only question.

2d. From Kingsborough—

"The fiery serpents that God sent among the Israelites were of a winged species. * * * Representations of the lifting up of serpents frequently occur in Mexican paintings. And the plagues which Moses called down upon the Egyptians by lifting up his rod, which became a serpent, are abundantly referred to in the eleventh and twelfth pages of the Gorgian manuscript. An allusion to the passage of the Red Sea seems also to be contained in the seventy-first page of the Vatican manuscript; and the destruction of Pharaoh and his host and the thanksgiving of Moses may perhaps be signified by the figure on the left of the same page, of a man falling into a pit or gulf, and by the hand on the right stretched out to receive an offering. As the Israelites were conducted from Egypt by Moses and Aaron, accompanied by their sister Miriam, so the Aztecs departed from Aztlan under the guidance of Huitzilton and Tizpatzin, attended likewise by their sister. The painting of Botneini seems actually to represent Huitzilopreple appearing in a burning bush in the mountains of Teocuilhuacan to the Aztecs. The Mexican brothers died before reaching the promised land. It is impossible in reading what Mexican mythology records of the war in heaven and the fall of Tezontemac, and the other rebellious spirits; of the creation of light by the word of Toneclapicuitl; and of the division of the waters; of the sin of Yztlacolenhqui and his blindness and nakedness; of the temptation of Suchiquical and her disobedience in gathering roses from a tree, and the consequent disgrace and misery of herself and posterity—not to recognize scriptural analogies. Other resemblances are festivals, laws, features, architecture, anointings, punishment of crimes, charitable practices, social customs," &c.

Third, Priest.—"Yehewa was the God of the Choctaws. * * * The religious cry of 'Ahhuyah,' is noticed by many writers, directed to the praise of God—Jehovah Elohim. Among some tribes they dance all night in the beloved square, singing 'Hallehuyah Yehovah.'"

Delafield.—"Ethnography, then, has furnished conclusive evidence, that the family of American languages has had a common origin with that of Asia."

Mormon History.

OF the many pioneer citizens of Jackson county, Missouri, who were present and took part in the Mormon difficulties of the memorable year of 1833, but few now live. It is, however, fortunate for the historian that a few yet remain to relate the story of the events of those troublous times, nearly half a century ago, as they occurred, without prejudice. Among the very few of the pioneers still living is Col. Thomas Pitcher, of Independence, who has been a citizen of Jackson county for almost fifty-five years, and who, during the troubles of 1833, was a colonel of the State militia, and took a prominent part in all of the events of the early history of the county. Knowing these facts, a *Journal* representative at Independence was sent to Col. Pitcher to interview him upon the Mormon history of Jackson county. After learning the object of the visit, the colonel lighted his pipe and related the following facts: I came to Jackson county, in the month of November, 1826, and located four miles southwest of Independence. The Mormon immigration to the county commenced in the fall of 1830, and continued until the autumn of 1832. During the first two years of their residence in the county, they and the citizens got along together very peaceably, and no one had any thought of a difficulty until the spring of 1833. In the latter part of 1831 the Mormons established a newspaper in Independence, called the *Morning and Evening Star*, which was edited by one W. W. Phelps. This paper published the so-called revelations of Joseph Smith and other leading elders of the church, and other doctrines of their religion. The Mormons, as a rule, were an ignorant and fanatical people, though there were some very intelligent men among them. The troubles of 1833, which led to their expulsion from the county, were originated by these fanatics making boasts that they intended to possess the entire county, saying that God had promised it to them and they were going to have it. This of course caused ill feeling toward them, which continued to grow more and more bitter, until the final uprising took place. One Saturday, about the middle of July, 1833, a citizens' meeting was held at the Court House in Independence, to decide what was to be done with the Mormons who were pouring into the county, and to devise some means to put a stop to their seditious boasts as to what they proposed to do, &c. This meeting determined to destroy the Mormon printing office, located a short distance south of where Chrisman & Sawyer's bank building now stands, which determination was carried into effect that afternoon."

"Did the citizens give the Mormons any notice of what they intended to do?"

"No; I don't think they gave them any notice whatever, but when they had determined upon destroying the printing office, they immediately proceeded to do so."

"Did the Mormons make any resistance?"

"No, they did not. Some of them tried to argue the case, but it was of no avail. The printing office was a two story brick building, and I don't think its destruction occupied over an hour."

"How many citizens were engaged in the affair?"

"I suppose there must have been over a hundred, altogether."

"Was there any personal violence or other indignities offered the Mormons at that time?"

"Nothing of any particular consequence. Several were knocked down, but as a general thing the Mormons had sufficient discretion to keep out of the way. Bishop Partridge and a saint named Wm. Allen, were taken from their houses and tarred and feathered upon the public square, but I am not sure whether it was done this same day or not, but am of the opinion that it was a few days after. After the excitement attending the destruction of the printing office had subsided, every thing went along with comparative smoothness until sometime during the following October, when an outbreak occurred at Wilson's store, near Big Blue, in which Lawyer Brazeale and a man named Lindell, citizens of Independence, and several Mormons were killed, and a number wounded on both sides. This affray seemed to precipitate the general uprising which had been brewing for several months and the next day a band of perhaps 150 Mormons organized and armed themselves in that neighborhood and started for Independence, with the avowed intention of burning the town and to kill Col. Sam Owens, Gen. S. D. Lucas, myself and several other leading citizens who had taken part in the destruction of the printing office. We heard of their coming, and I being at that time colonel of the state militia, organized several hundred citizens of the county under my command in readiness to meet them. The Mormons were under the leadership of Elder Lyman Wight and were armed with a few guns, chisels fastened on the ends of poles, clubs, etc. The Mormons concealed themselves in the woods just west of town, where I met them and finally made a treaty with them, the conditions of which were that they were to surrender their arms and leave the county within ten days. They accepted the conditions of the treaty and surrendered and made a hurried flight from the county."

"Was there any blood shed at this time?"

"I do not positively remember, but don't think there was."

Were the Mormons allowed to dispose of their lands and other property before they left the county?"

"No, they did not have time, but afterwards a great many came back and disposed of their lands without molestation."

"Did they own much property in the county?"

"Yes, they owned a large amount of land all over the county and a great deal of property in the town of Independence."

"Are there any of the Mormons here now who were here at the time of the difficulties in 1833?"

"Only two that I know of, Dr. W. E. McLellan and his wife. At the time of the difficulty at Wilson's store, I had Dr. McLellan and another man under arrest upon a charge of some misdemeanor, I don't remember just what, preferred by one Richard McCarty, and their trial was in progress when the news of the battle at Wilson's was received, and I had hard work to protect them during the excitement. I placed them in jail until the next day and

then turned them loose and told them to *git* which they did in short order. Dr. McLellan came back here about fifteen years ago and he and I often talk over the events of these troublesome times. The doctor was always a very peaceable and law-abiding man, and very well liked by everybody during his residence here in 1831—2—3."

"Colonel, after reflecting calmly over these troubles for almost half a century, do you believe that the citizens were justifiable in mistreating and driving the Mormons from the county?"

"I do not think they ought to have been unnecessarily mistreated, but I think the people were entirely justifiable in driving them out, as we could not have lived with them in peace."

"What became of the Mormons after they left Jackson county?"

"They scattered in almost every direction, the majority however, going to Clay county, where they lived for several years."

"Did any of them ever come back here?"

"None of them ever came here to live that I know of, except Dr. McLellan; but they used to come back occasionally during the next few years after expulsion to transact business."

"Did you have any trouble with them after the final expulsion in 1833?"

"No, we did not. About one year after, we heard that they had organized in large numbers and intended coming back again. This rumor created intense excitement, and the whole county was organized under Col. Sam Owens, to repel them. But the report proved to be false."

"Do you think, colonel, that the slavery question had anything to do with the difficulties with the Mormons?"

"No, I don't think that matter had anything to do with it. The Mormons, it is true, were Northern and Eastern people, and 'Free Soilers,' but they did not interfere with the negroes and we did not care whether they owned slaves or not."

"Was anything ever done by the state authorities in regard to the expulsion of the Mormons?"

"Yes, I was arrested the next winter on a warrant issued by Gov. Duncan, on a charge of misdemeanor in office in driving the Mormons out of the county. I was taken to Liberty and tried before a court of inquiry. This court preferred charges against me, and I was taken to Richmond and tried by court martial and acquitted. My trial before the court of inquiry and court martial occupied six or seven months, and cost the State over \$30,000. About one thousand Mormons testified against me."

"Do you know anything about the Mormons after they left this county?"

"No, I do not. They went to Cadwell county and were driven from there in 1838, but I don't know anything about those troubles."

"Did the Mormons practice or advocate polygamy while in Jackson county?"

"No, they did not. Polygamy at that time had not been heard of."

Col. Pitcher is now upwards of seventy-five years of age, but time has dealt kindly with him. He is still robust and hearty, and would not ordinarily be taken for a man of over sixty-five years. He has resided within a few miles of Independence ever since he came to

the state, fifty five-years ago, and is well-known to every old citizen in the county, as well as a majority of the younger ones. In the early times, however, his name was known all over the Western country. As a citizen he is well liked and highly respected by everybody, and his reputation for truth is strictly first-class.

Next Sunday's *Journal* will contain another installment of the heretofore unwritten history of the Mormon settlement in and expulsion from Jackson county, as related by other pioneer citizens.

Kansas City Journal.

A Pretty German Custom.

THERE is a beautiful custom among the Germans of having chords played from the church towers at regular intervals of the day. It is said they first derived the idea from the Arabs, who at certain hours of the day and night are called to prayers by the long, waiting cry of the muezzins from the minarets of the mosques. When I first heard this music in Stuttgart, coming, as it appeared to me, from the heavens, I was puzzled to know its object and the sources whence it came. I gazed above and around me, but I failed to detect its source. The beautiful melody, softened by distance was floating in the air. It was like the invisible heavenly choir that enraptured St. Cecilia. A few days afterward, happening to be in the same neighborhood and at the same hour of the day, I was more fortunate in my discoveries. I again heard the music from above, its pealing notes coming to me from some far distance like the strains of a church organ. Near me was the Stiffts Kirche, an old church built in 1308, which has attached to it an immense octagon tower rising up to a height of nearly two hundred feet. Encircling this tower near the top is a balcony on which I at last espied the authors of the strange music. Several men with brass instruments were perched on that giddy height playing sacred music. When they had finished one piece they moved to another position on the balcony and played a different tune. Four selections in all were played, one toward each point of the compass. On making inquiries afterward, I found that this playing from the church tower had been in practice for more than a hundred years. A German lady "once upon a time" belonging to one of the noble families bequeathed a sum of money, the income of which was ever after to be devoted to paying the expenses of this religious observance. The clause in her will stated that chorals or selections of sacred music were to be played from this church tower twice a day, punctually every morning at the rising of the sun, and also from half-past eleven to twelve at noon. The musicians for their services are paid two mark (fifty cents) a day each—a mark for the morning and a mark for the noon service—which, for walking up and down that long flight of steps in addition to playing several pieces of music, is a small enough remuneration. Chorals are also played from another of the church towers in Stuttgart by a brass band, and also from church towers in Ludwigsburg, Rossenstein, Friederichshafen, near Stuttgart, and in others of the very old German cities and towns.

Stability out of the pulpit often speaks more eloquently than ability in the pulpit.

There is no lack of preachers, but Christ says "laborers" are few.

Salt Lake Chapel.

I DO not know that anything that I can say in its favor, will bring a dollar to its help, that would not be given without; but because I believe that I ought to urge the Church to move, and move at once in the matter, that I attempt an appeal to the able, and the willing, among the Saints.

Recently in this city (Chicago) an Anniversary meeting of the American Home Missionary Society, was held, and I noticed in the record of its proceedings, that all who spoke on the subject favored the abandonment of all efforts to convert the Mormons from their errors, by preaching, and to establish schools, and educate the young in the principles of the "Christian religion," and to disbelieve in "Mormonism;" and to prepare thus, the "rising generation" to resist the seductive influences of this anti-Christian, and anti-republican system called Mormonism." Well, as they will abandon the attempt to do what they ought to have known they never could do,—convert Mormons into Sectarians, for they have found that Mormonism means considerable more than they supposed, and that polygamy is not, never was, nor can be made a part of Mormonism. As they propose to give up the hope of converting the Mormons by preaching, I say, they leave that field open to be occupied by the Reorganization. God has ordained that the people should hear through preaching, and should be saved through hearing, believing and obeying. And there must be opportunities given the people to hear. Not only is it necessary for the Mormons, so-called, to hear what the doctrine of the Church of Christ really is, that they thought they had embraced, and who did receive in part; but also that the Gentiles, preachers, (if any be left there,) teachers, and all may hear, and learn, that Mormonism and the "Christian religion" instead of being antagonistic are identical, or the same thing in truth. and that polygamy, idolatry, murder and suicide, are not in any sense a part of the faith and practice of Mormonism. Visitors, influential and honest-hearted, from all parts of the world, frequent Salt Lake City; let them hear, in a comfortable, commodious, and attractive Chapel, genuine Mormonism, in contrast with the spurious article dispensed in the Tabernacle, and by word of mouth, and in correspondence with various journals, they may represent, and in writing to friends doubtless show, from arguments gathered from our missionaries, or permanent teachers there, just what is, and what is not Mormonism; and I need not tell the readers of the *Herald* how readily, clearly and satisfactorily to candid minds, that can be done. I hold that a most grand and glorious opportunity is now offered to the Church to strike sturdy, and most effectual blows, against the corruptions of Mormonism. To my mind every other Mission is insignificant and of little value, at present, compared to the Utah work. There is not one-tenth enough earnest, able laborers there. There ought not be a Saint in the world, that can contribute if but only a nickel, who should withhold the same, and hundreds can give from two to one hundred nickels, and many much more. I truly believe, that if upon the first Sunday, after this paper appears, every Saint would contribute as they felt they ought to and could do, that enough money

would be put into the hands of the presidents of branches, to build the house. Ten thousand members will probably meet, on the first Sunday in August, and can give what will average 25 cents,—or can raise \$2,500. It can be done; it ought to be done. It is a shame; it is a disgrace to the Church that this work, approved by General Conference, and above all by the Spirit of God, should thus drag along. I believe it is not because of indifference, or opposition to the project, but because of negligence or forgetfulness. The existence of a neat, commodious Church or chapel in Salt Lake City, and a strong force of Missionaries in the territory, and the distribution by the tens of thousands of such tracts, as strike at polygamy, and kindred and connected evils in Utah will do more toward settling the Utah problem, than any other measure, or means that can be devised. The Government must meet polygamy by the strong arm of the law, and this it hesitates to do. Congressmen are openly accused of being polygarists—*i.e.* of having their concubines in Washington, and this Mr. Cannon well understands, and consistency and fear of exposure, no doubt compel them to wink at his plural marriage relations, and so they receive upon the floor of the National Congress an avowed Polygamist. The opposition of Sectarianism is not so much against polygamy, as it is toward Mormonism—pure and simple. Witness the persecution of the Church by it, long before polygamy was dreamed of by any in the Church, or the Church accused of it. And underlying the desire to crush out Mormonism, there exists with some, that love of plunder, that spirit of brigandage that characterized the enemies of the Church in Missouri and Illinois, as seen in the persecutions of the Church in the days of Joseph. I may be esteemed uncharitable, yet I firmly believe, that thousands who oppose Utah Mormonism, would oppose primitive or genuine Mormonism as bitterly, and that many would delight to drive out the Mormons, from an innate love of plunder and bloodshed. There are some honest souls, who believe polygamy to be a sin, and a curse to the country, who would like to see it punished as a crime, and who ignorantly believe that polygamy and Mormonism mean the same thing.

To convert the Brighamite Church, or to lead it to see that polygamy is not a divine command, and the revelation on which it is based, is not of God, but a fraud; that those who practice it, are in transgression, and have forfeited their priesthood, and are without divine authority, and their administrations inoperative and void, is what the Reorganization alone can do.

Sectarian priests with no better authority, with no more of a valid priesthood than that of Utah, and with a bible for basis of argument that, seemingly at least, presents polygamists as the favored of God, can do nothing with Utahism, and this they have discovered, and given up the attempt in despair. The Elders of the Reorganization must embrace the opportunity Heaven now opens, and give their best energies, to the enlightening of the masses of Utah, and the outside world, to the fact, that Mormonism, pure and simple, is nothing more or less than the religion of Jesus Christ, as taught by him, and by Peter, James and John. When the masses in Utah are led to see that polygamy is not of God, and the pre-

tended revelation but a fraud, they will demand repentance, confession, and reformation by their leaders, or will repudiate them. When convinced that the Utah Church has departed from the faith, they will demand a return to the old paths by their leaders, or they will desert them. Some among the leaders may see that they have been deceived, and many reform. This inevitable reformation, or disintegration of the Utah Church, can never be accomplished, by Sectarian preaching, for after polygamy, and every other excrecence that has grown upon the body ecclesiastical in Utah is removed; and if present revelation as a principle, the Book of Mormon as divinely discovered, and translated record, and Joseph Smith as a prophet &c., &c., were all laid aside as superfluities, still Mormonism, or the system of religious faith and practice stands (figuratively speaking) head and shoulders above any other system of religion claiming to be Christian.

After clearing the skirts of David and Solomon of the crime of Polygamy, and cleansing the ancestry of Jesus Christ of the stain of impurity in this direction, they will yet have to find that the Utah Mormons, with all their errors and follies, can teach a more orthodox and evangelical doctrine than the best of them. This they must have discovered, or they would not have concluded that they must give up "preaching to the Mormon adults", and take to "teaching morals to the young." If the government undertakes to put down polygamy by force, then it will become a martyr's plea, and hundreds will defend it to the death, and a sympathy will be created everywhere for them. Now if the government is wise, it will learn first that polygamy is not of God, nor a part of Mormonism; it will then say to the Reorganization, we will protect you in every city, town, village, hamlet, and by-way in Utah, in your efforts to expose the great fraud of the nineteenth century—the revelation of Brigham Young fathered upon Joseph Smith, and in proclaiming genuine Mormonism to the people. If the clergy and churches honestly wish polygamy and all the corruption of Utah exposed, and the honest hearted people undeceived, and led to cast off the corrupt priesthood there, they will offer the Reorganization all the assistance in their power, by reading firstly what we have to say on these subjects, and then circulating our tracts bearing on these matters freely among the people, and in Utah especially, and aid us maintain a strong foothold there. And if our Church, truly desires to see this stain upon her name wiped out; if it wants to see the Utah church reformed, reclaimed, and saved, and bloodshed prevented, and true Mormonism advanced; if it truly wants the honor, the glory, and the joy of solving the Utah problem by the means in its power, let it build this much-needed Chapel at once, let it send and sustain a strong force of missionaries in Utah, and let it see that every Brighamite shall have the printed truth to read; and I would suggest that our tracts on polygamy be sent to every Congressman, Supreme Court Judge, State Legislator, Governor, Mayor, Editor, Lawyer, Clergyman, School-teacher, and every person of note or influence in the United States. It can be done, and ought to be done. It truly seems to me that a glorious, and a grand opportunity is now offered this Church, to save our

country much trouble and expense; to save a people who hold much truth with us in common from unnecessary suffering and perhaps loss of life, of property, and get to ourselves honor and glory, and much joy. Now is the time to strike. "Strike while the iron is hot." Let prayers everywhere, day and night, ascend to heaven in behalf of the work there. Let every man, woman, and child give of their nickels, dimes, quarters, halves, dollars, their gold, silver, and greenbacks freely as to the Lord, for the building of the chapel, and for the sending of men and printed matter there, and stay not your hands till Zion's bondage is broken, and the captives set free. It certainly appears to me that God intends that the Reorganization shall settle this "Mormon question." He desires her to have the honor, and to reap the glorious benefits. Will she let the golden opportunity slip? I trust, I pray, she may not. Fraternally,

T. W. SMITH.

Saturday Night's Musings.

ANOTHER week is closing—another season of rest is about to dawn upon us—another chapter has been written in the book of our lives! It is Saturday night.

Yes; and 'tis a night to remember the poor. Outside, all is tempest and storm! Do my readers realize that there are those who are exposed to the pelting of this March blast, away from the love that fills the hearts of home ones and friends with anxiety?

It is so. Besides, there are many in this broad land of ours, who are cut off from all communication with their market towns, timber districts and coal banks by huge and impassible snow-drifts, and consequently reduced to the necessity of subsisting upon corn parched over fires made from out-buildings torn down for fuel! In some cases furniture has been burned, and, in some instances, families have been banded together and dwelling houses pulled down for fuel! For these, and for many who are worse off, there is a feeling of pity in my heart to-night. Oh! may the love of our Heavenly Father find them, is my prayer.

I am lonely to-night! Away from my home and among strangers, I write these lines in the office of the Gates House. This morning I bade adieu to brethren, sisters, and loved friends, with whom I have known many glad days and pleasant evening hours in the weeks that have made up the months of the winter now drawing to its close. May the love of Him who careth for all, bless each and every one of them. My hand tingles yet from the pressure left by theirs, as I held them at our parting. O! you dear Jacksonians, how my heart swells with gratitude when I recall your kind words and generous deeds. When your eyes trace these lines, remember my thoughts went back to you through the storm, and that I seemed to hear the echoes of your music and song. God bless you all.

The week has been a pleasant one to me; and, were I now at home, my heart would be filled with gladness. But, I am a wanderer! I am alone among many! I see not one familiar face; no voice attracts my ear by its familiar sound. And so I am glad that memory faithfully performs her office for me to-night.

While sitting here writing this chapter,

my thoughts have gone to many homes where 'twill be read, and I have wondered what the gatherings of the week have been! How many have gained a talent to be exhibited to-morrow for the good of others! How many have "scattered seeds of kindness," in the way of some less fortunate one? Who has spoken kindly to the erring, thus letting them know there are hearts where sympathy dwells? Who, that are in authority, have learned to rule by love? How many have let the week go by and failed to drop into some heart's deep well a word, a look, or action kind, to make that heart feel glad?

Dear friends, there are weary, burdened ones meeting us all along the journey of life, to whom we may lend a helping hand if we are not careless and let them pass by unobserved. Go back through the week to-night, and if in anything you have failed to act well your part—the christian's part—say: "another week shall see an improvement." And then be careful to keep your promise. Thus each week will find you better prepared for the conflicts you will meet in the weeks to come, Soon the record for this week will close, a balance sheet will be made by the angels, and only eternity will reveal the result. In view of this, let us review our actions and words at the close of each week, and see how nearly we have lived to our covenants. By so doing we shall be able to say with dear brother Paul, I am now ready to be offered. I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which He shall give when comes to us our final

SATURDAY NIGHT.

Condition of Russia.

NO COUNTRY in the world at the present time exhibits a more deplorable state of things than Russia. If the head that wears the crown of that Empire lies uneasy, little more can be said for the Russian people. Everything is in a state of disquiet and uncertainty, not unlike the condition of the earth before the breaking out of a volcano. Deep mutterings are heard from beneath the surface, at the capitals, in all the chief cities, and throughout the provinces. The iron band which for centuries has kept all things quiet seems about to break. Nihilism is constantly threatening those in power, and the people generally are manifesting strong sympathy with their disorganizing and revolutionary plans. The new Czar, without exhibiting any disposition to relax the ancient rule, appears to be occupied with plans for his own safety. With great secrecy he has been preparing a fortified palace, provided with abundant means of escape in case of personal attack, but he does not seem to be taking counsel or making any provision for the safety of the people. He is thus putting himself and putting the government farther and farther away from the sympathies of the nation, and perhaps preparing for a more disastrous explosion in the near future. What a day may bring forth no one can divine. The vastness of the Russian Empire is one great source of its weakness. The character of the population prevents intelligent consolidation, and when once the spirit of disaffection shall begin to spread, it will be impossible to arrest it by military force. Its population is spread over an area of more than eight millions of square miles, and it

is aiming at further extension, instead of strengthening its power by wise action. No army would be sufficient to overspread this territory and hold it, without a disposition on the part of the people to sustain the Government. Some change must take place which shall bring the Government and the people nearer together and in closer sympathy. If the Czar does not change, some sort of revolution appears inevitable.

An Inquiry.

Editor Herald:—1st. It is represented in the Scriptures that "God hath made of one blood all nations of men for to dwell on all the face of the earth, to feel after the Lord, and seek and find him," also, that "He is no respecter of persons, but that all, in every nation that fear him and work righteousness are accepted of him. It is further represented that the "righteousness that renders men acceptable with him "is revealed in the gospel." This leads us to infer that all men in all nations are to seek the Lord, feel after and find him through the gospel. God has further said it was his design to save them that believe "through the foolishness of preaching." If therefore it is the Lord's design that the gospel should be preached to all men, in all nations, that through the righteousness therein revealed, men might find the Lord and be saved; is it the duty of any class, or classes of men, to preach the gospel to all nations? If so, whose? Should they wait to be further commanded to go to all nations?

2d. The Bible informs us that when, in the last days, "the Mountain of the Lord's house," is established, converts from "all nations" are to "flow unto it;" that Zion's converts are to be redeemed with righteousness, and it appears to be plain to us, that the only means employed to bring about this great and grand object is the publication of the gospel to all nations. Hence, the beautiful prophecy of Christ, as recorded in Mathew 24:14: "And this gospel of the kingdom shall be preached in all the world for a witness to all nations, then shall the end come." And John's vision of Revelation 14:6, 7, representing the last day restoration of the gospel to be preached to every nation kindred, tongue and people. The inspired statements indicate that preachers are necessary to preach this gospel in these last days, and the extent of their mission. If this gospel is to be preached to all nations, in all the world, whose duty is it to visit all nations with the gospel? Should they await further revelation relative to the extent of their mission?

3d. Divine revelation portrays the fact that God established his divine government among men for their redemption, that, as necessary to this great work, he organized his kingdom, placing therein apostles, prophets, evangelists, and other officers for the work of the ministry. It is argued that inasmuch as God is an unchangeable being, he has not changed in regard to the order of the kingdom, and consequently in restoring the church in these last days, he has not changed respecting its order; and hence, as formerly, apostles, prophets and other officers are restored. If He has not changed in regard to the order of the Church, has he changed relative to the duties of the officers thereof. Their duty was to "go into all the

world and preach." Go teach all nations, baptizing them." They were to preach remission of sins among all nations, in Christ's name. Is it the duty of the apostles and prophets of to-day to do similarly? If not, why? Is additional revelation, as to their missions, and their extent, necessary? If so, why?

4th. But lest some might take exceptions to analogical reasoning, or to reasoning based on the character and attributes of God, let us further examine his expressed will on this topic. By referring to section 104, pars. 12, 13, we learn that the duty of the officers referred to before, is said by the fundamental law of the Church to be, "to build up the Church and regulate the affairs of the same in all nations, * * * holding the keys to open the door by the proclamation of the gospel of Jesus Christ." Also, by reference to section 16, par. 5, we learn that one of their constitutional duties is: "they are called to go into all the world to preach my gospel to every creature." The above being fundamental, what is the provisional law on this point? It reads:—"Go ye into all the world and preach my gospel to every creature *who has not received it*: and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned." "For unto you [the Twelve] and those [the First Presidency]; who are appointed with you * * * is the power of this priesthood given for the last days, and for the last time."—Sec. 105:11, 12.

In view of the foregoing, is it not clearly the duty of the Twelve to go into all the world, or to foreign nations, to declare the gospel, whether additional revelations are given relative thereto, or not? If not, why? Is it consistent for the Twelve to appoint members of the Seventy to foreign missions without special revelation in regard to the matter, and yet they themselves refuse to go under the same circumstances, or without special revelation, directing them so? If so, why? See *Herald*, current vol., p. 140.

INQUIRER.

TO ELDERS NOT ENROLLED IN QUORUMS.

By act of the late General Conference I was authorized to enroll names for the organization of another quorum of Elders, to be known as the Fifth Quorum of Elders, the organization to be perfected at the ensuing September General Conference if a sufficient number of those who may be so enrolled shall be present at that time to effect such organization by the choosing of officers, etc. Therefore those desiring enrollment should apply by letter themselves, or by giving authority to some one to apply for them, as the General Conference has provided that no one shall be enrolled in a quorum except by his own application or consent thereto.

A few Elders each from England, Wales, California, or other distant lands, may be enrolled, but a majority should be those living nearer the business center of the Church, so that an organization may be effected and business transacted by those who assembled from the "regions around about." I have a roll of all the Elders who are in branches, but it requires a personal application, as spoken of above, to become a member of any quorum. Where any are not members of branches, they should state to me, *when, where and by whom* they were ordained, and give date and place of birth, baptism, and confirmation and by whom baptized and confirmed. Respectfully,

H. A. STEBBINS, *Church Secretary.*

LAMONI, Decatur County, Iowa, May 24th, 1881.

He who preaches most of Christ to sinners, may expect to preach most sinners to Christ.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, July 15, 1881.

KINGDOM BUILDING.

MEN have lived who have been called "king makers;" men who have boasted that they could "make and unmake kings;" but there are not many of these men left. Their efforts were mostly confined to kingdoms already existing, in whose history some crisis had occurred, permitting an opportunity for the display of their power.

Kingdom making has been a favorite work with Latter Day Saints, and some rare work in this direction has been done by them.

Power, as an attribute, or a necessary accompaniment of a kingdom, has always had an attraction to man; and the idea of a kingdom without power has ever been held to be an absurdity. From this idea, as we believe, much mischief has resulted to the Latter-day-work, and of course to those affected by it. The idea of power was inseparably connected with that of a kingdom; hence the kingdom of God, conveyed the idea of the power of God; the kingdom established among men, endowed men with the power of God. Power, if not exercised, of what value, hence he who was of the kingdom must, not only possess power, but he must use it. The use of the power of a kingdom, was the use of the power of a king, and this kingly use made men kings—of course—curious reasoning, but quite conclusive.

"The king can do no wrong," that is to say, whatever the king does is right. From this; coupled with the love of power, much wrong in the world has come; and if in the world among the men of the world, so among them called citizens of the kingdom of God, "priests and kings."

We have no objection to urge against the setting up and establishing the "kingdom of God's dear son;" but believe in the work and its ultimate triumph. But we have what are to us serious and weighty objections to the use and exercise of the powers and prerogatives of a king by any who are not born kings, or who are not possessed of kingly attributes. We object to the trusting of absolute power in the hands of fallible men; and history shows so far that all kings have been fallible; nor do we, now know by sight, or reputation, any not fallible. All earthly kings have been men, that but few out of the many who have borne the kingly title have proved their right to it by the proper use of its powers and privileges; the history of the great majority showing unmistakably that the sense of possession of power without responsibility, has wrought disastrously to the possessor, and ruinously to the subjects of such king.

Nearly all, if not all the parties believing in the Book of Mormon and the original mission of Joseph Smith, or what is known as Mormonism, have made ostentatious efforts to build up a kingdom—the kingdom. Elder Rigdon tried it, President Brigham Young, Elders J. J. Strang, J. C. Brewster, Charles B. Thompson, Joseph Morris, William Davis, and several others, outgrowths of the scattering at the death of Joseph and Hyrum, all seem to have had the ambition for kingdom building; and none seem to have failed to prove

the earthly character of that ambition; and few if any, failed to abuse the powers and prerogatives of the kingly claim. These all are, to us, valid reasons why we can not accept the kingdom building theory in the sense of kingly right to reign, kingly prerogatives and powers accruing to men out of the gospel economy.

That there is to be a king, who is to be "king of kings," in the sense of ruling in his own right, and in the supremacy of his qualifications to exercise the powers and prerogatives of a king, and in the royal excellence of his wisdom and justice as a king, we believe; but it will be He whose "right" it will be "to reign."

It might not be amiss to call attention to this, that when Israel clamored for a king that it might be like other nations, he who watched over them "gave them a king in his wrath." He who gave Israel a king knew what were the powers and privileges appertaining to the rank of king, and knew also how well men were qualified to use them; nor have we ever learned that He has ever apologized for doing so; but the history of kings and their kingdoms has ever stood as an example to them who seek the Lord in His way,—not the way of kings.

We have looked the matter over and find in this account of king making, another strong reason to object to kingdom making; because men now are like they were in the days of Saul, Hazaël, David and Solomon, the dynasties of the Pharaohs, the Caesars, the Hapsburgs, the Guelphs, Bonapartes, and all others; and the vices and follies that reign in courts, and enfeeble and vitiate the brains and hearts of kings are the same now as then, and kingdoms afford the places where these flourish. We can not be satisfied to rest our hope of peace and pleasure in the life that now is, and peace and glory in the life to come in the care and keeping of men, (fallible men), vested by or without our consent, with the powers, privileges and prerogatives of a king. The history of the kingdom building of those who have tried it among the Latter Day Saints, of various names, warrants us in our want of confidence expressed above; as that history shows, with hardly an exception, that the possession of power has resulted in its abuse in those who claimed kingdom powers, and disaster and misery to a greater or lesser extent, have resulted.

We may be asked, "Do you wish to be understood as opposing the kingdom of God idea, prevalent in the Church, both in the days of the martyrs and now?"

We answer, By no means. We believe in the kingdom of God, and Christ; and that these only are entitled to the use and exercise of kingly powers and prerogatives under the gospel dispensation. When he comes to "reign as king of kings and Lord of lords," we are willing that he shall then make kings, and establish the kingdoms over which they may reign; for we believe that he in his "divine right of king" is endowed with all kingly attributes, among them the power of right selection, which then will be exercised in love, not wrath. Under his rule, no man will be entrusted to wear the royal purple, and bear a kingly sceptre, who has not fully proved himself proof against the lures of ambition and the corruption of courts; in whose mind the virtues of the lowest and the vices of the highest will bear their proper names, and in whose royal hands the liberties of subjects will be as sacred

as the Master's. We believe in the kingdom of God, and feel safe in permitting Him to build and establish it forever; but we are now and have been for a long time opposed to the encroachments of kingcraft and kingdom builders, upon the gospel economy, and whose edifices, fair though they may appear as they build, shatter into human ruins at the first touch of ambition and the lust of power. No; aspirants for the seat of Moses and the throne of David have been numerous, before and after the Shiloh came, but those who, through the preaching of the covenant, become the heirs of Abraham, may safely trust in the captain of their salvation, the Prince of Peace, until he chooses to come and prove his title to be King of all the earth.

IN VINDICATION.

THE law of compensation is a factor in the determination of human affairs; and so far as we can discover, in divine affairs as well; that it is always safe to consider. We early became convinced of the existence of this law, and have since had great interest in observing what were to us clear evidences of its operation, in results quite unlooked for, except they could be attributed to some such powerful, though possibly uncomprehended force.

Religious impressions constantly teach that the Creator, either by fixed rules which are known only to himself, or by direct divine interposition against the forces of evil at work for the moral and physical destruction of man, and peculiarly so for the preventing of his spiritual increase and welfare, relieves the men seeking the best good for themselves and others, and returns to them the months and years of their labor, the contumely and scorn, the persecution and evil entreatment that they have endured and suffered, in peace, justification and glory. Many times, because this return seems long delayed, or entirely forgotten, men despair of divine favor and abandon their well doing, but those who wait and abide are never disappointed.

We have lately been in receipt of the *Kansas City Journal*, published within twelve miles of Independence; and from what we gather, not far from the site of the settlement mentioned as the one in Kaw Township, in Missouri. This *Journal*, for purposes known to its proprietors, has been gathering up and publishing the statements of old-time citizens respecting the so-called "Mormon" difficulties in Jackson and adjoining counties. Some of these we have already reprinted in the *HERALD*, and in this issue give another; this time one from Colonel Thomas Pitcher, the officer in charge of State Militia to whom the Saints surrendered their arms; which arms he was afterward directed by the Governor to return, which order he could not comply with, as they had been scattered and pilfered from where they were stored. Some of the statements of this officer, we call to the especial attention of all who have industriously circulated and believed certain rumors damaging to the reputation of the leading men and Saints during their stay in Missouri. We give the article entire, as found on page 216.

It will be seen that Colonel Pitcher fairly states that the "origin" of the troubles was the "boasting" of certain "ignorant and fanatical" ones among the Saints; and that these were not the intelligent and leading ones. The statement of the destruction of the *Star* Office, and the outrage

upon Brn. Partridge and Allen, is in accordance with the relation of the same events, long since published by the Saints, and were *unresisted*. Colonel Pitcher's opinion that the people were justified in evicting the Saints is evidently based upon the fact that the citizens could not have "lived with them in peace," but the why, he does not give, though he admits that they were "northern and eastern people, and Free Soilers." The later history of Kansas and Nebraska, (with Missouri interference), shows, however, the fact that those moving into proximity to Slavery who were "northern and eastern people, and Free Soilers," could not be left to live in peace with their Pro Slavery neighbors, though not Mormons, nor Saints, nor ignorant, nor fanatics. Why then, should not those peculiar attributes have had something to do with disturbing the peace of those who "could not live in peace with" men possessing them. The polygamic theorists may read Colonel Pitcher's answer to the question at the close of his statement and "make a note of it."

It will be in keeping now for some of our Utah opposites to reassert the statement once made by them that "Young Joseph was in league with the murderers of his father and Uncle Hyrum." The only foundation there ever was for such a statement, is found in our persistent adherence to the law of compensation before named. We believed that the Saints (primitive), and the doctrines (primitive) of the Church of Christ, had been grossly maligned and betrayed; and that too, by those who should have been its wisest, staunchest friends. That this betrayal had been cruel and had resulted in great evil to the truth; but that the prophecy of restoration and peace, made but not understood when made, warranted us, and all who trusted that this was "He who should restore Israel," in believing that there should be divine intervention, and the forces of compensation be put in motion for our relief. It may be that those who made this cruel charge of our having made league with murderers, believed that our only motive for action was to establish a respectable name, according to the measure of respectability acknowledged by the world, and from a worldly stand point. If this be so, we can afford now to forgive them, inasmuch as it is pretty generally conceded that the Church, established in 1830, and the members of it, wherever they may be, reap the benefit of the restoration and vindication going on. The only key we had to the solution of the question was our belief that "the God of all the earth doeth right," and that he could not afford that the law of compensation should fail. We have looked for practical results to follow the efforts of the Saints to work righteousness in the waste places of Zion, and one of these results is sure to be the redeeming of the fair fame of the original Church from the reproach brought upon it by "foolish boasters," wicked men, and men of "corrupt minds." The vindication of the truth is coming and we can share with the Saints in the peace to follow.

QUESTIONS AND ANSWERS.

IS IT proper for an Elder to preach that Christ will come before the year 1891, or 1905, or any other time?

To this query we answer, that any Elder may give it as his opinion that such or such a day may be the day of the coming of Christ; but, as

for us and the Church, we are not a party to such an opinion, nor is such the faith of the Church from anything that we have seen or known of that faith. Christ may come on July 15th, or September 1st, so far as we know anything positively about it; but it seems hardly consistent, with the work yet remaining to be done, that he will; and as no authority is conferred upon any body to state *when* he shall come, it is hardly consistent with good policy for any one to compromise the fame and good name of the profession by setting a day for his coming. Our friends, the Christians, Campbellites and Adventists have tried it, and, as they have declared, spoken "by the book;" but the days have come and gone much the same as in Wm. Miller's time—and the end is not yet. Any one fixing the time for Christ's coming, let him do it in his own name and on his own responsibility. We shall try and not be unduly startled if he come to-day, to-morrow, or next day; believing that he will come in *his* time, not *our* time; and shall try and live as if "every day were the last day."

EDITORIAL ITEMS.

WE again caution our writers not to use fancy colored inks in writing for the *HERALD*. There is not one in twenty of them but what will fade, by exposure to light. We have some good articles, (we suppose they are good), on our desk, parts of which are absolutely illegible, even with a magnifying glass; because they have been written in blue, mauve, or crimson ink, instead of black. Some have used indigo water, an abominable compound, and the paper in places is nearly white over the lines where the pen has passed. Use good black ink if you want to write "thoughts that glow and words that burn." If you have not black ink, use a good lead pencil, and after writing a page, dampen a woolen cloth, wring it nearly dry, lay it on the written page and rub the hand over it till the writing is moistened, and it will be almost as ineffaceable as if written in ink. Don't send us articles written in any sort of fancy inks. You may say, "print them before they fade." That we would gladly do; but we think the *HERALD* has been full, every issue, therefore we could get no more in, and when we get room to put in one of these fading creations, they have about vanished into thin air. We read the proof of one this last week, by a favorite author, written in a sort of blue ink, that in some places had only our correction marks plainly seen, the rest being almost entirely gone. Don't do it any more; we are getting "nervous" over it.

It is reported that Pres. John Taylor, of the Church in Utah, has said that he fears the influence of the Josephites, more than every and all others at work in Utah. "Fear is the beginning of wisdom," says the proverb. We do not blame Pres. Taylor for being exercised by fear for the system he, with others, has helped to build up in the mountains yonder. We gave him and them warning years ago, that we of the Reorganized Church were making war upon that part of their system not in harmony with primitive Christianity as revealed to Joseph Smith and taught by him and others as the gospel of salvation. But, it may be that Pres. J. Taylor has just awakened to the fact that our warfare was in progress and effective. It may have been a fine thing for Presidents Young, Taylor, G. A. Smith

and others, Polygamic chieftains, to sit and smile at the efforts of young Joseph "the apostate son" of "that wicked, wicked woman," and those who toiled with him; but time that "brings all things to him that waits," has brought the change, and fear with trembling steps has entered in where folly sat with smiling face, for the day of justification has surely come. Pres. Taylor may well fear, for the men of the Church of Christ have found the weak places in the defences of these polygamic Philistines, and expect to keep up the din of battle until "Zion is free."

Bro. Harvey S. Dille, long an employee of the the Herald Office, and co-worker in the Plano Branch, left the office about the fifteenth of June, for other employments. He carries with him the best wishes and brotherly regard of all his office mates. He visits Michigan, where his father resides, for awhile; and we commend him to the Saints where he may find them.

Bro. W. W. Blair assures us that Gov. Murray thinks favorably of the building of a chapel in Salt Lake City; as do many other leading citizens of that place. The times indeed seem to be propitious for our work there. It is a great pity we had not all the means necessary for such enterprises at the command of the Church. Where so much is to be done, it is very difficult to decide what is best done first. The Church decided several years since that a chapel was necessary, and certainly the necessity has not grown less since that time.

Bro. John A. Kennedy wrote from Galt, Ontario, July 4th, that there had occurred an extraordinary case of healing in his own family. There were three of the family sick: one a daughter, for whom the doctor admitted that he could do no more; and while watching for her departure, a sister came who asked if the father would not like to have Elder McIntosh called in. He thought no good would come of it; when the sister remarked, "Can not Jesus do good?" The words struck him; he was willing for Bro. MacIntosh to come; he did come. The result was that the girl rallied from the administration, took some food for the first time in six days, and all recovered rapidly. A remarkable case indeed.

Bro. William Street has a letter in the Delaware County (Penn.) *Advocate* of June 25th, in reply to the remarks of Rev. McMillan, a missionary to Utah, lately traveling in the east, to gather money for further missionary work. The reverend gentleman made rather indiscriminate war on all Mormon believers, and Bro. Street replies to him, ably and well. Bro. Street sent copies of the *HERALD* and *HOPE* to the Editor of the *Advocate*. We are pleased that the Lord is so enlarging the borders, that in almost every place there are being found men of the faith willing and able to defend the truth. May Zion increase and flourish.

Bro. Z. H. Gurley sends us an Iowa, *State Register*, containing an account of the Republican convention of that state, in the platform of which convention an anti-Polygamy plank was very deftly inserted. What can it all mean? Somebody must be after educating the public sentiment up to the point of insisting that the "twin relic" must go. Success to agitation.

Bro. Nicholas Stamm wrote a card from Pella, Iowa, June 20th, that the storm on the 12th was very destructive through a part of Iowa. Three miles south of Pella it was quite bad, "all is de-

stroyed," says Bro. Stamm. "The hail was very heavy. Churches and houses blown down all over the land. The time is coming when God will come out of his hiding place. I was received very kindly by my old friends. I go from here to Des Moines."

Bro. A. J. Hinkle writes from Gravel Ridge, Manitoba, that they are anxiously looking for an Elder to come there and open the way for the work. He is satisfied that one one could be had there, and that some would listen to the message.

Bro. E. Rannie wrote from Fremont, Nebraska, June 28th, 1881, that they had a good conference at Platte Valley Branch, June 25th and 26th. Bro. James Caffall had baptized thirteen in the district.

Bro. Richard Lambert, presiding over the Nauvoo and String Prairie District, wrote a few days since that things were moving fairly in the old district. Bro. Richard has long stood by the work, and now rejoices in its triumphs.

Bro. E. Penrod wrote from Island Mountain, Nevada, that he had lately baptized one, and expected two more soon.

Bro. Wm. Street wrote from Cheltenham, Missouri, to which place he has returned. He was deeply impressed on reading page 527, of *Life of Joseph the Prophet*. Of this he says:

"It is not on the scaffold high,
Or in the battle's van—
The fittest place for man to die,
Is where man dies for man."

Bro. Peter N. Brix passed Plano *en route* for Denmark, June 18-22, stopping over long enough to speak to the Scandinavian citizens of Plano, on the evening of the 19th. He left us in good spirits, but very anxious that some one should be found to look after the printed word for his mission, as provided by Resolution of Conference.

Bro. T. E. Lloyd wrote from Cambridge, Iowa, May 30th, (on the back of an article for *HERALD*): "When all is settled and business fairly established, I will again sound the trump. This is twenty-four or five miles from Des Moines, north-east."

It was Bro. P. Tempest's house that was burned, not his "horse," as stated *HERALD* June 15th, p. 185. His address is Whitefield, Graham county, Kansas, not Gratian county. Any sending goods to him at Logan, drop him a line at his Post Office address.

Bro. John R. Cook wrote from Brighton, California, that as soon as circumstances should again favor, he should be ready to take the field.

Bro. W. R. Calhoun wrote from Cortland, Ill., April 20th, that he was anxious that the *HERALD* and *HOPE* should be made weekly. He is quite confident that much more could be accomplished for the spread of the work if this were done.

Elder A. H. Smith is on the move in the field. We learn by letter from Bro. John Taylor, Hannibal, Mo., that he preached there on Sunday, June 26th, with good liberty, and that he left on the following Tuesday for St. Louis.

In the last published quarterly report of the Bishop is an error. "David Hain, Oregon, \$25," ought to be David Hain, Iowa.

Bro. John Morgan, Hyde Park, Pa., June 23d, writes of the baptism of three persons in that branch, two young ladies and a promising young man; and says "one other young lady had given her name for baptism, and many more are investigating." So the gospel wins its way.

Bro. Hiram Stow, Davenport, Iowa, writes: "I feel as if I can not do without the *Herald*. We

have no meetings here now, but I love to hear from the Elders in the field, and am glad to hear the work is rolling onward.

Two were baptized in Plano, Sunday, June 26th, thus adding two more to the family of faith.

On the 4th of July, we received the report of the committee, to whom the decision of the poem for the prize offered in *HERALD* for April 1st, was to be left; the report we give below, and the poem will be found on first page.

REPORT.

We, your committee, appointed to adjudge the merit of poems on subjects connected with the latter day work, to be written for Tune, "Rescue the Perishing," page 18, Gospel Songs, submit the following. We met at the house of Bro. John T. Kinnaman, Stewartville, Missouri, and having placed all manuscripts forwarded us by Pres. Joseph Smith, some without names of authors, in hands of Bro. Robert Winning, he read them *seriatim* without stating the name of any author, while we made mental and written comments thereon by numbers. There were thirteen contributions for the prize. After first reading, those we deemed least excellent were thrown out until the number was reduced to five. These were again carefully read and noted, and the number reduced to two. Between these two, numbers eleven and twelve, it was difficult for us to decide; but as number eleven defined the latter day work most perfectly, explicitly and comprehensively, we concluded to award it the prize. The author is sister Julia Edward, Hanley, Staffordshire, England.

M. H. FORSCUTT,
J. T. KINNAMAN.

STEWARTVILLE, Mo., June 26th, 1881.

EXTRACTS FROM LETTERS.

Bro. C. G. Lanphear wrote from Independence, Missouri, July 2d, 1881, full of hope and cheer. He says:

The people who dwell in this favored and promised land, have not yet been able to discover anything different than the old fashioned way: "thou shalt get thy bread by the sweat of thy brow."

Bro. W. H. Kelley is in Chicago, making what effort he can to further the work on there. He has been in Canada, and thinks the cause there looking up. He gives us the following cheerful statement; may the blessing be ever with the laborers, in power and abundant mercies.

I have been very much blessed in my labors of late, and greatly comforted and assured. I have not felt better in a long time. May the Lord guide you.

Sr. Isaac Lea, of Florin, Sacramento county, California, in ordering the "Life of Joseph the Prophet," says:

I want the book to follow in the track of Beadle's work, to confound the many lies told about the Lord's anointed. The Voice of Warning came duly to hand, and has already done the good I intended it for, and the noble sister wants to be baptized.

This is an example worthy of emulation. By quietly placing the works of the Church in the hands of relatives and acquaintances, many a one could be brought to a knowledge of the truth, who might not hear the word spoken in a life time.

Bro. Columbus Scott wrote from Chicago, Ill., June 27th, 1881; (No. 619 West Lake street):

We are endeavoring to do the best we can for the cause here, under the circumstances. Of our acceptability here, others will have to speak.

The branch is renting the Temperance Hall, 213 West Madison street, for Sunday forenoon services, at \$1.50 per service. Our audiences are gradually increasing at both halls. We are blessed with liberty in preaching the word.

Bro. A. H. Studley wrote from Magnolia, Iowa, June 20th:

I am quite well known in the west as a preacher and a writer of some note. I am a physician by occupation, but knowing that God has called me to preach the gospel of His dear Son, I shall make it my business to do all I can for the cause. I am a strong believer in the power of the Church. And am with the brethren heart and hand, that favor the tithing question, believing we only hold what we have as the stewards of God; and that each one of us must "lay by in store as God has prospered him" for the use of the Church.

Sister Angeline Houghton, of Wilton Center, Illinois, expresses her abiding faith in this great latter day work, and thanks God that she lives in this "gospel day." She also says:

I feel as if we are almost forsaken and forgotten by the Elders; no one comes to see us or preach to us, and it seems lonely indeed; but we have the *Herald* to read, which is a great comfort to me.

We will try to make the *HERALD* so that no live Latter Day Saint can afford to do without it. Bro. M. T. Short says the last *HERALD* was a "star" number, and the one before that was good.

VISIONS.

THE following two visions, as they are called, are published by request of W. C. Irish, who signs himself, H. P. of the Strangite order. Bro. Sparks and sister Gravella were members of the London, Ontario, Branch when we were there some three or four years ago, and may be now, for ought we know, to the contrary.

Vision and testimony of sister Harriett Gravella, received spring of 1877.

"I was carried away in the air in a large and spacious field, green and beautiful. I was brought into the midst of the field, where nothing was around me at all. [See context 2 Esd. 10: 53-4]. I saw a clear bright glorious light that rose up straight before me in a horizontal line. I said with astonishment, 'O what is it? The heavens are opened.' And while I was looking upon that glorious light, behold, I first saw a woman, who was already right on the mark of that golden light, even at one end when I first saw her. And she was walking on that streak. I exclaimed with joy 'O, I am going to heaven.' (It seemed so sure). 'But what funny people there are in heaven,' for I saw the woman without any head on. I saw too, Christ at one end, who was coming on this line of glorious light, and he walked to meet the woman. When he saw her without a head on, he seemed displeased with her, and horrified; then he turned his back to her; and then she walked on slowly without a head on still, till she got near the other end of the mark. And before she got quite to the end of this line of light; behold, and wonder, that there came a head on the woman, and most beautiful auburn, golden, thick heavy hair, that hung in waves to the very ground, that altogether made the woman most beautiful and glorious, and decked like a bride, fair to look upon. Then she exclaimed, exulting herself with joy in ecstasies of love, with earnestness and energy at the fact of her dignified position, saying: 'Now I am ready.' Then he (Christ) turned towards her, and went with outstretched arms and flew anxiously with great compassion to meet her. As if exclaiming in the passions of Divine redeeming love and satisfaction, 'Now it is—Behold I come to take my bride!'"

Vision of Bro. Elijah Sparks, London, Ontario, April, 1881:

"I was in an assembly of the Saints. We were having a meeting that was going on lively.

There were present Bro. Blair and others—leading members. And there appeared a woman—a very beautiful form—most noble and fair; enameled face, low necked dress, and very gaudy apparel; altogether great and grand above all I ever saw among women. She walked down, with great force of spirit and energy, toward the pulpit; and she took the lead of the meeting, with her own grand force of usurped authority. And this congregation willingly yielded to her ladyship. She began to sing a very beautiful hymn. The Saints looked up the hymn book to find it, but it was unknown to the Church. It was far fetched and something grand, of a theatrical character, very suitable to the occasion, and beautiful harmony, well calculated to please the common mind. The Saints were all very much excited by her sudden appearance, and were staggered with the idea and allured with the elegance of her conduct; which commanded favor and respect from all, and seemed well calculated to hold it. After looking around upon the congregation as if pitifully considering how easily they could be fooled, as if she could hope and expect better things of such a multitude, wondering why they did not discover her, and being aggrieved with the thought, she made then a desperate effort to come down out of the pulpit. Resigning her position as if determined to make them sad, and to make that congregation to sympathise with her and to show their own weakness in supposing great things to be done of her, she threw herself down as it were on a trussel, and in great agitation went to covering herself over. It seemed she did so in vexation, as if to hide her disgraceful form, for she realized it all the time and willingly suffered it all, to make them realize the same; and thus she was in great fear and fuss, and much ashamed and was trying to make the congregation ashamed for her. Coveting such sympathy she agitatingly asked me to help her cover her shame, which I did. Soon she ran and buried herself prostrate in a place of ashes and hid her face therein in apparent great sorrow. She took no position after that; she left it to ourselves; she desired nothing more of us. But we could see her grand and beautiful form and enameled complexion was fallen away, for it seemed quite artificial, as she rolled and agonized in the ashes. And I looked with pity indeed, and sympathy with her, to see such beauty, not what it seemed, such amiability so reversed, so humbled and brought so low." The Saints here believe this woman to be the Church, and the Church to be the Reorganization. Taken from his own mouth as conceded to be correct. Written by W. C. Irish, London, May 25th, 1881.

News Summary.

June 25th.—A prelate starts from Rome next week on a confidential mission from the Pope to Ireland to report the true state of affairs.

The Moscow Court of Justice has just decided that a new church edifice belonging to the sect of old Believers shall be pulled down. No wonder the masses are sullen and discontented when they are denied even the privilege of worshiping in the faith of their fathers.

28th.—It was announced in the British House of Commons yesterday that twenty-seven Justices of the Peace were guilty of corrupt practices in connection with the election last year.

A village in Valais, Switzerland, consisting of about 300 houses, has been entirely destroyed by fire. One of the houses was set on fire by lightning, and the flames under a high wind rapidly spread to the whole village.

While a passenger-train drawn by two engines was passing over the provisional wooden bridge on the Morelos (Mexican) Railway, Thursday night, the structure gave way, and the engines and cars tumbled over the precipice. One hundred barrels of brandy were set on fire by the engines, and the mangled victims of the disaster were, in many instances, burned to a crisp. The dead numbered over 250.

29th.—A severe storm of wind and rain passed over Millbrook, Ontario. Many houses and barns were leveled and several persons injured; two ladies fatally.

Sunday last a large party of Hungarians employed in the mines at Drifton, Pa., went to Hazelton, where they visited several saloons kept by a low class of Polanders. They also visited a cheap restaurant, where they ate of bologna sausage and drank water unsparingly. Five of the thirteen have died, and the recovery of the others is rather doubtful.

30th.—A large stretch of land, on which are houses, meadows, and gardens, is gradually slipping towards the Lake of Thurn, Switzerland. Some shepherds and about 1,300 sheep have been overwhelmed by an avalanche near Bugels.

The storm of yesterday morning appears to have caused much damage to life and property in various parts of the country. At Hampton, Ia., a block of buildings was wrecked, several houses were blown down, and other damage was done. At Cherokee, Ia., six men were killed, and all along the line of the Illinois Central, great destruction of property and loss of life is reported. At Fort Wayne, Ind., a moving freight train of nineteen cars was blown from the track, but happily no one was injured. At various other points the damage was very great.

July 1st.—A flying column, composed of infantry, cavalry, policemen, assisted the Sheriff of Cork in collecting rent in the vicinity of Mitchelltown yesterday. The progress of the military and police was barred by trees, carts, and other obstructions placed across the roads. The "flying column" charged the crowd, injuring thirty persons.

Aarburg, a large village in Switzerland, has been destroyed by fire. Several inhabitants are reported killed.

The stage-coach from Lake City, Colo., to Alamosa was robbed by two masked men. There were six passengers, five men and one woman, in the coach. The robbers secured between \$800 and \$900 from the passengers. It is not known how much they got from the mail and treasure box of the coach.

2d.—There are 400 tons of gunpowder in the hulks of the Mersey, near Liverpool, and consideration exists lest the dreaded Fenians might apply a match to the powder. To guard against this, a revenue cruiser is always on the watch.

3d.—President Garfield was shot at yesterday morning as he was entering the depot at Washington. One shot took effect in the arm and the other in the abdomen. The man who did the shooting was immediately arrested, and locked up; his name is Charles J. Giteau. The illustrious victim still lies in a precarious condition, and hopes are entertained of his ultimate recovery.

5th.—Seven persons were killed and twelve wounded by an accident on the Kentucky Central, twelve miles south of Covington, this afternoon about 3 o'clock. All were residents of Covington. The collision was in a deep curved cut. Both locomotives are a total wreck.

6th.—A heavy thunder-storm passed over London and portions of the province at midnight. Some persons were killed and others injured.

The town of Minsk, in Russia, was almost destroyed by fire. Over 500 houses have already been destroyed.

7th.—The southbound stage on the El Paso and Chihuahua Line was attacked by Apache Indians about 100 miles south of El Paso, and its four passengers and two drivers killed. One passenger escaped wounded.

Five small Turkish ironclads have been sent to Tripoli to maintain order among the Arabs.

Two persons were killed and two wounded who will probably die, and one seriously wounded, at Lincoln, Nebraska, by the premature discharge of a cannon.

8th.—The electric railway is being used in Germany to convey coal from the body of the mines to the mouth of the pit.

The Albanian insurrection has not been suppressed yet.

The destruction of property in East Lancashire England, from the recent storm is very great. Over fifty mills have stopped work, and many thousands of people have been thrown out of employment.

A portable engine, used for thrashing out wheat,

exploded, and was blown upward in the air to a height of thirty five yards, near Eaton, Md., killing four men, mortally scalding another, and badly injuring five others.

Cincinnati was visited with a very extensive and fatal conflagration yesterday afternoon. The fire originated in a baby carriage factory. The building was six stories high, and the fire spread so rapidly that many of the employees had to jump from the upper windows. Three other equally large furniture factories were entirely consumed; also, a large stove factory, twenty tenement houses, and a number of freight cars. One person was killed in jumping, and several injured. The entire loss is near one million dollars. Several of the firemen were prostrated by the intense heat. Employees to the number of 915 were thrown out of employment.

9th.—During a thunderstorm in the vicinity of Decatur, Ala., Thursday evening, lightning struck a barn where a number of people had sought shelter, and four persons were killed and eight were seriously injured.

A terrific storm of wind and rain passed over this section to-day, unroofing houses, uprooting trees, blowing down fences, and seriously damaging crops.

In the burning of the Firmenich feeding barns at Buffalo, N. Y., 362 head of cattle perished. The loss is estimated at \$28,000.

Three cases of yellow-fever have appeared at quarantine station at Pensacola, Fla.

An ancient battle field and burying ground has been laid bare in Georgia by the overflow and washing of the Coosa River, during the spring rains. A part of the tract consisted of mounds, which were strewn with implements of aboriginal warfare, beads, and earthen vessels. The rest of the ground was covered thickly with skeletons, all perfectly exposed, and in good preservation.

Correspondence.

CHEROKEE, Kansas, June 28th, 1881.

Bro. Joseph:—I have been preaching in McCune, Weir and various places in Cherokee and Crawford counties, Kansas, and have made two trips into Barton and Vernon counties, Missouri, in company with Bro. Depue. Preached in Arcadia, Kansas; Leroy, Moundville, Deerfield and Nevada City, Missouri, in houses in some places, and on the streets in McCune, Pittsburg, Arcadia and Opolis, in Kansas, and Nevada City, in Missouri, getting into town near dark. Have had large crowds who paid good attention, on the streets; baptized one an estimable lady, near Moundville, Mrs. John Bruce; no doubt Bro. John H. Lake will remember them, as they have never forgotten his preaching in Iowa, and Illinois. Many others, her husband of the number, are near the kingdom. Bro. Depue will visit them next Lord's day. Shall start out again in a few days. Bro. J. T. Davies is also out in the field.

Yours in the love of the truth,
D. S. CRAWLEY.

BOSTON, Mass., June 30th, 1881.

Bro. Joseph:—I see by the *Herald* that Bro. B. V. Springer concludes that I am lost, strayed, or stolen, because he has received no letter from me. Tell the noble messenger that I am neither lost, strayed, nor stolen, but am in the line of my duty and bearing forth the tidings of salvation, "o'er the islands of the sea," and should like his company. I wrote him and others since I left Indiana, and received no answer from any of them. I've not felt much like writing to friend or foe, since I arrived home, owing to such trials as I have had to undergo. Out of them all I hope the Lord will deliver me.

I attended the Eastern Maine conference at Jonesport, June 12th, had the pleasure of meeting with Bro. Joseph Lakeman, of Grandmanan, N. B. his health seems to improve, he spoke twice on Sunday.

Last Sunday I met with the Western Maine conference at Little Dear Isle. The cause is quite low in Maine. Yet the most of the Saints desire to labor for the right, but at present there seems to be a contending power that causes the

stagnation, but such has been the experience of every sailor that has ever embarked on the good old ship Zion to meet with heavy storms on their voyage.

My address at present is 33, Waverley St., Providence, R. I.

Yours truly,
J. C. FOSS.

SANTA ANA, Los Angeles County, Cal.,
June 23d, 1881.

Bro. Joseph, Dear Sir:—Accompanied by Bro. D. S. Mills we left Los Angeles for Ventura county, June 2d, visited and preached in Newberry Park, found Mr. H. W. Mills still using his voice, and investigating the latter day work. From here we went to Hueneme. Bro. Mills preached to a large congregation, for that place, in the school house they formerly closed against us; from here we were permitted to open fire on San Buenaventura by the generosity of Bro. R. G. Livingston. We hired Spear's Hall and here as well as at the other places Bro. Mills fired a round of shot at the infidelity and unbelief of both the orthodox and heterodox of the nineteenth century that shook them to the foundation; and increased belief, and established faith, in the hearers, in the revelations of God, modern as well as ancient. We published in the two weeklies, extracts from the "Epitome" and posted our printed notices about town, and had fair congregations, from forty to sixty, of intelligent citizens, district attorney, judge, lawyers, sheriff, etc., as one gentleman remarked we "had the brains of the town out to hear us." The word was very well received and much prejudice removed. So since the middle of May we have opened the work in the county seats of the two counties of Los Angeles and Ventura; published our faith in both cities in their papers; distributed many tracts; had appointments and preaching in five other places; baptized six persons, some members of the Utah Church, formerly, removed much prejudice, and several have mentioned their intention of obeying if future investigation is satisfactory. While we were in Ventura county, Bro. G. Rodger was holding meetings in Florence and Azusa, with large congregations at Florence. He will probably baptize some there. He came home with us and remained with the Saints here over Sunday, preaching for them, while we continued on and visited the Laguna Branch, meeting with the Newport Branch Sunday evening. Friday morning, Bro. Rodger and I will start for San Bernardino. We are well as usual, and hoping to continue to grow in faith and knowledge.

We remain yours in Christ,
JOS. F. BURTON.

LEBANON, Smith county, Kansas,
June 21st, 1881.

Bro. Joseph Smith:—I notice in *Herald* of June 1st an article speaking somewhat derogatively of the Liquor Law of this state. While the law is perhaps imperfect in a measure, yet we must pronounce it good, in so far that it removes the opportunity to become intoxicated, although the inclination to drink may remain, yet if the liquor can not be obtained there is no harm done. At the time of the passage of the act, I was engaged in the drug business, and consequently studied the law in all its bearings. I know from my associations with druggists, that through their trade a great deal of the liquor consumed by the intemperate is obtained. The law now requires every druggist who handles liquor in any way to give a bond not to sell except as prescribed by law, *i. e.*, for medical purposes upon the prescription of a physician holding a permit to prescribe liquor in cases of actual necessity; besides filing the bond the druggist must also file an affidavit to the same effect, and no matter how strong his inclination to sell may be, few men will do so when they have to make oath that they have not, before a physician can prescribe he must file an affidavit that he will do so only in cases of actual need, and it has too often been the case that physicians for fifty cents or one dollar, would prescribe liquor when they knew that the person only wanted to make an improper use of it; and a druggist could not always discriminate be-

tween the good and the bad. Taken all in all we think the law a success.

The latter day work here is almost at a standstill. There are no workers; I think that if a good live Elder could come here and stay awhile that a great deal of good could be done. Hoping that such may be the case, and praying for the advancement of the cause,

I remain your brother in Christ,
W. F. DONALDSON.

LAMONI, Decatur county, Iowa,
June 29th, 1881.

Dear Herald:—I am pained to see so much controversy in your columns carried on between those who ought to be one in Christ, and who are "teachers in the law" and should both by precept and example unite God's people. If point of doctrine must be discussed, on which we disagree, it ought to be done in some other manner. Perhaps in conferences, solemn assemblies, or some where else rather in the Church periodical, which is sought and read by many who are not "of us," and who are seeking after truth. We argue with the christian and unchristian world the principles of the doctrine of Christ and ask them to accept the truth, and allow it to take the place of the errors they hold. And some of these very points are contested in the Church through the *Herald*. And it will certainly take ages to come to convert the world in this way. The Savior prayed that his followers might be one, that the world might believe that the Father had sent Him. From these words I ask, how can the world believe that we have the truth so long as we are continually contending? If the time ever comes that nothing ever appears in the *Herald* that is not fully endorsed by the Church, and clearly set forth in the written word, I shall feel safe to send, give, or lend my papers to those enquiring, and be sure that they will not be kept "out," instead of "brought in" by the reading of them.

O. B. THOMAS.

SAN BERNARDINO, Cal.,
June 13th, 1881.

Bro. Joseph Smith:—We as a branch have passed through a trying ordeal; but I do not feel at liberty to state what I concluded to have been the cause. But as we now bear indications of more favorable auspices, I hope that the past experience may suffice in convincing every Saint, that peace and prosperity are only enjoyed when the law of God is strictly observed. And in view of the responsibilities resting upon us, the sisters, Mrs. Allen and Fabun, were prompted to call upon the sisters to know what could be done by each, per month, towards keeping an Elder in the field, where most needed, and the amount subscribed in the aggregate is about sixteen dollars, which the names below with the amount will show. From this step we date our awaking, and indications now present evidence of prosperity.

Bro. Rodger has been with us and now comes Bro. Wm. Anderson to continue the work; and he with his soul-stirring sermons has revived old times, and awakened some of the latest energies of the Saints, to that extent that it has been a long time since we have had such a representation at our meetings. In the midst of the revival, Bro. McKenzie was badly injured by a ferocious bull, (which was his second attack), and his life was despaired of, and no hopes entertained by the physicians who were called upon to set his bones and bind up his wounds. But the power of God was adequate for the emergency, and the aged brother is fast recovering.

Bro. Perkins, from Kansas, has just been landed among us in a very low and helpless condition we will try to do a brother's part by him. We pray for his speedy recovery, as we verily believe he possesses ability and energy that will greatly help us, when Bro. Anderson leaves for his home in Oakland. We feel much encouraged by the present out-look, and only desire it may prove permanent.

The names of the sisters who feel to help the work with their mites, and their agreement is given herein:

We the undersigned do hereby agree to pay the sums opposite our names, each month, to

sisters Betsey Allen and Susannah Fabun, for the support of the traveling ministry in the Southern California District. The funds so collected to be disbursed by Bishop Allen.

Betsey Allen \$1, Susannah Fabun \$1, Mary Ralphs \$1, Rebecca Wixom \$1, Catharine McIntyre \$1, Sarah A. Knight \$1, Angeline Ames \$1, Mahala A. Matthews \$1, Olive Ames \$1, Adaline Boren \$1, Mary Swarouth 50c., Lizzie I. Davidson 50c., Susan Ward 50c., Emma Swarouth \$1, Mary Bemis \$1, Mary James 50c., Cynthia E. Sparkes \$1, Ann Poole 25c.

Yours in bonds,

RICHARD ALLEN.

MOON, Muskegon Co., Michigan,
June 4th, 1881.

Bro. Joseph.—I have been trying, for some time in the past, to keep "the word of wisdom," in using meat very sparingly, except in cold winter weather, with some profit I think. I have also used alcohol, with a little camphor gum and water, for bathing, with good effect; but the promised result is not yet reached. And, as I feel the judgments of God hastening upon us, I look for a place to continue fortification, and test myself more closely by the word of wisdom, and find that I am unworthy to be called a Saint, for I do not know how to prepare the mild drinks from the different kinds of grains, and I do not know whether liquor, not manufactured by the Saints, should be used for bathing purposes, and I am so far from any branch that I can not partake of the sacrament. Will you please instruct, or insert this in *Herald*, with request for those who have experience to help us, through the columns of the same. I shall feel unsafe, till those questions are plainly answered so that I can understand; for "the word of wisdom," plainly affirms its adaptability to the capacity of the weakest, and all that are worthy to be called Saints.

Yours in search of truth, on which to base my hope, and be filled with faith and charity.

M. N. COLE.

WESTON, Potta county, Iowa,
June 3d, 1881.

Bro. Joseph.—We have just closed our quarterly conference at Crescent. We had a good time. Arrangements for Fall Conference were begun, and judging from the feeling of those who are on the committee I think we will have a peaceable and pleasant time, so far as arrangements can contribute to that end.

Bro. Anthony was with us and preached during conference. He also gave us a promising report of the Utah Mission. He spent two days at my house, during which time we talked much about Utah. He is very sanguine of the prospects there, feeling sure that with proper efforts much good can be done. And I believe from what he said and from what I have learned elsewhere, that we ought to strike a hard blow there. Can we not organize a "boom" for Utah at the Fall Conference, especially for that long projected chapel. We ought either to contribute the money to build it, or borrow it, or use the means suggested by Bro. Blair. Let us do something and quit talking about what we will do after awhile.

Bro. Brix was also with us on Sunday. He made a good report, had preached nine times and baptized five. This is nearly as large a number as he has averaged per year in Denmark, if not quite as large, and the question may be asked, if so much more can be done here in the same time, does it not show that the time has not come to open that field. I have come to the conclusion that many of our efforts in foreign lands have been premature. We should have a reputation before we go into foreign countries and in this country, and especially in Utah, is the place to get it.

My Scandinavian friends will perhaps think that I am throwing cold water on the mission. On the contrary, I feel a strong interest in it; but now that I am released from that field, I desire to speak my mind. Had I been sent, I should have gone and done the best I could, but my hopes were not great. If we wish to work among Scandinavians, there are thousands in Utah much

more ready to receive our doctrines than those across the ocean. And they understand the differences between our Church and Brighamism while the others do not. This idea of preaching the gospel to all nations is a fine thing. But I do not admire the judgment of the old lady who was making clothes to send to the poor Hindoos when her nearest neighbors were freezing. The same effort that will bring one into the Church in foreign lands will bring a dozen here. Why should we give twelve for one? Is not a soul in this country as valuable as one elsewhere. I may here add, when the time comes to operate successfully in distant fields I do not expect to be in the rear, but with God's help will do what I can.

I am sorry to say that I have done but little preaching since I left Plano. By request I went to Chicago and preached twice, Sunday after conference. There I believe is another place to make a mark; let the Chicago mission live by all means.

From there I went to Braidwood, the place where I preached the first year I was in the ministry. I had a pleasant time visiting the old friends there and preaching to them. From there I came home. My daughter had fully recovered, and I will here state that her fever left her the same Sunday night that I asked the prayers of the Saints in Conference. Up to that time her fever had been very severe, but about ten or eleven o'clock that night she broke out into a sweat and the fever never returned. I can not express the joy I felt when I learned that the fever left her, for I knew that God had heard our prayers; may his name ever be blessed. In a week or two after my return my wife was also taken sick, which compelled me to call in appointments, and thus I was hindered from taking the field as soon as I expected, but we are well now, and from this time I will try to make an extra effort to make up for lost time. I have preached several times locally, and believe that the prospect here is good. May God bless his work and help each of his servants to do his part.

Your brother in Christ,

JOHN H. HANSEN.

PITTSFIELD, Ills.,

July 6th, 1881.

Friend Herald.—You are always a welcome visitor, we greet you with pleasure. I have read your pages for some years, and have done much with pleasure and entire satisfaction. I am sorry, however, that there are those who are "dignitaries" of the society you represent troubled with impaired powers of mental digestion. Dyspepsia of the mental faculties must be a terrible disease. In all kindness I would offer a prescription which may prove beneficial: Take the 3d, 4th and 5th lines of par. 36, sec. 85, D. & C., Cin. ed. First 12 lines, par. 21, sec. 85, together with 2 Tim. 2: 15; 1 Tim. 4: 13, 15, 16, verses; Dose, a teaspoonful three times a day in a quart of common sense will prove quite remedial. To be used until cured.

A friend to humanity,

J. F. McDOWELL.

LUCAS, Iowa,

June 25th, 1881.

Bro. Joseph.—Our district conference held at this place, the 11th and 12th inst, was a fair success, in the opinion of many, after which arrangements were made for Bro. M. M. Turpen and myself to labor a short time. We stopped in this branch till Saturday, speaking three times and enjoying ourselves hugely with the Saints of Lucas and Cleveland, all one branch, and indeed realized that we were among a God blessed people. From here we went to Osceola, Bro. M. B. Oliver having gone on before and made arrangement. We held seven meetings, five of them in the Advent Chapel. Though the Advents permitted us to have their house, yet they failed to attend, and the M. E. preacher warned a number, privately, to keep away, &c. So I was told as we were leaving. Yet a few souls came, and on Sunday we had the attendance of some leading citizens of the place. But we find in some places that popularity and Spiritualism has strong hold on some.

"Eternal progression" has such a strong hold on some that true progression is very slow. We came back last night. To-day we go to Chariton, Bro. Lovell to meet us there, and we go seven or eight miles south to hold meetings to-night and Sunday. We feel satisfied with our efforts, and enjoyed a fair degree of the Spirit. We were the guests of a Bro. and Sr. Larson, old members, who had been deceived and grown cool, but the "true fire" was still burning, and I do not think it will be long before they will be in the Reorganization. Both have faith, and Bro. Larson would be a power in God's hands in the cause. They live in Osceola, and the Elders desiring to preach there are welcomed to stop with them.

May peace abide and truth triumph is my prayer.

E. H. GURLEY.

582 Purchase St., NEW BEDFORD, Mass.,
June 19th, 1881.

Brother Joseph Smith.—In reading the dream of C. H. Hassall, in *Herald* for June 15th, 1881, its interpretation appeared to me as follows:

"The noise like unto thunder," with "the earth shaking beneath their feet," is the change which will take place at the coming of Christ. The "body of men, thirteen in number," represents Christ with the Twelve Apostles; the "connecting rods" by which they were "joined" being the gospel which bound them together; "the bright wheels," the power of God by which they moved; "the center one having a pair of governing balls over his head" showing the position of Christ as the head; and that they, the twelve, acted under his orders and instruction, the whole tending to show the brother, in addition to what is written, that the second coming of Christ will be a reality, and not a fable.

Praise God for such testimonies of the latter day work. Yours unto the end, whether for victory or defeat, nothing short of the end will satisfy,

JOHN SMITH.

BOEGER'S STORE, Osage Co., Mo.,
July 5th, 1881.

Dear Herald.—Since I wrote I have been holding a series of lectures in the Grove here, that has resulted in some good at least; and I will resume my labors as soon as I well can. I baptized one, the head of a family and a man of considerable influence in the neighborhood; and we think with our united efforts to bring some more in, as the prospect is very good.

I have just returned from a visit to a brother and sister in Gasconade county, who lives alone as I do, to stand the buffetings of Satan, found them strong in the faith contending for the right, though surrounded by many persecutions. May the Master bless and sustain them, that they may hold out faithful to the end. I may get an opening there to preach the gospel as soon as the nights get cooler and evenings longer, as I will then pay them another visit. What the result will be remains to be seen. The work is of God and he will carry it on as he wills. We request the prayers of all the Saints as we stand alone. I would love to see the work prosper, and if there is an Elder who will, and can come to our assistance, I would be very glad, and I think there can be a good work done here. Elders of the St. Louis District take notice as we (I think) are in that district. May God's best blessings abide with you and all the Saints is the prayer of

J. M. LISENBERG.

REESE, Michigan,

June 6th, 1881.

Bro. Joseph.—I left home May 9th with Bro. R. Davis; went as far as the Genesee Branch, where we remained until after Sunday. I spoke to rather a small crowd at half-past ten, and out of the number three were baptized. One of these was convinced of the truth last winter by Elder C. Scott.

May 16th, we left for Five Lakes; arriving there found Bro. Davis's daughter very low. I there parted with Bro. Davis and went on to the Goodland Branch; found the Saints well generally; held one meeting with them. From there on to the Union Branch, where, on the evening of the 19th, I spoke to nearly a house full of

people; good attention and fair liberty, the next night, in the same branch, met Bro. Davis on the 21st, heard him preach at Maple Valley on the Sabbath question; the subject well received by some.

Yours for truth,
E. DELONG.

CANAAN, Ind., June 2d, 1881.

Bro. Joseph:—Since I wrote you last, I have entirely recovered my health and have been busy as a nailer; and as a result, have baptized four persons, all adults; ordained one Teacher, blessed seven children. I leave here to-day for other points. Last night I dreamed that a person told me that I must return on the 19th inst. and baptize others on that day, we shall see. I received a card to-day written from Cold Water, Michigan, no date, forwarded from Harrison, Ohio, signed L. D. H., in which he informs me that he has read my "Body of Moses" and takes exception to my position, by saying that I claimed that he (Moses) did not die; and advises me to get the Urim and Thummim and let God speak and tell us how it is. That may be so, but it requires no Urim and Thummim to see that L. D. H., whoever he is, is somewhat befogged. Next.

Yours for the truth more determined than ever.
B. V. SPRINGER.

Conference Minutes.

POTTAWATTAMIE DISTRICT.

The conference of the above district was held at Crescent City, Iowa, May 28th and 29th, 1881. H. N. Hansen, president; J. H. Hansen, clerk *pro tem*.

Branch Reports.—Crescent City, 55 members; died 2. Council Bluffs 131; received by letter 1, died 1. North Star 61; baptized 1.

Report of Elders.—J. H. Hansen, R. J. Anthony, H. N. Hansen, and P. N. Brix, reported.

Report of Andrew Hall, Bishop's Agent: Received, tithing and offerings, \$68; paid out \$61.62; on hand \$6.38.

The resolution on finance passed at last conference was rescinded.

Andrew Hall and J. D. Haywood and another to be appointed to constitute a committee of arrangements for the Semi-Annual General Conference. H. N. Hansen and C. W. Lapwarth were appointed committee on hay.

H. N. Hansen, with one or two others were appointed a committee to visit North Pigeon, Boomer and Fontanelle Branches, and report their condition next conference.

J. H. Hansen was requested to labor in this district as much as he can. H. Hansen to labor among the Scandinavians. All Elders were left in charge of district president.

That we approve of the course of J. H. Hansen, as our delegate to General Conference, in opposing final action on the Articles of Representation.

H. N. Hansen was sustained as president of the district.

Preaching during conference by R. J. Anthony and J. H. Hansen.

Adjourned to meet at Downs ville, Iowa, on the 13th of August, 1881.

INDEPENDENCE DISTRICT.

Conference convened at Independence, Missouri, May 14th, 1881. A. H. Smith, president, *pro tem*; W. B. Tignor, clerk.

Branch Reports.—Independence 145; removed by letter 5, received by letter 2. Holden 8; received by letter 1. Wyandotte 47, baptized 8, received by letter 5. Belton, no report.

Reports.—A. H. Smith, F. C. Warnky, J. J. Kaster, S. W. Hogue, C. G. Lanphear, C. C. Frisby, S. O. Waddel, W. Newton, S. G. Mayo, F. Campbell, T. H. Humes, B. B. Brackenbury and W. B. Tignor, reported in person. Priests: J. F. Clemen-son, A. J. Cox, W. Clow; and Teachers J. Harvey and J. Monson, reported in person. H. Herke, by letter.

Moved that we receive and adopt the report of the First Kansas City Branch, organized May 11th, 1881.

Report of committee on Amanda Boden's case: she was found worthy, and a letter of removal granted. On motion J. J. Kaster was sustained president of the district.

By resolution a committee was appointed to collect money to pay the indebtedness on the Church building at Independence.

Sunday morning, prayer meeting in charge of Bro. Newton; preaching in the forenoon by Bro. A. H. Smith; sacrament meeting in the afternoon in charge of Brn. J. W. Brackenbury and C. G. Lanphear; preaching by A. H. Smith in the evening.

Adjourned to Independence, Mo., August 5th, 1881, at 2 o'clock p. m.

STRING PRAIRIE AND NAUVOO DISTRICT.

Conference was held at Rock Creek, Hancock county, Illinois, June 4th and 5th, 1881. Richard Lambert, president *pro tem*; H. N. Snively, clerk, D. D. Babcock, assistant.

Branch Reports.—Burlington 68 members; baptized 1. Keokuk 44; baptized 1. Elvaston 23; no changes.

Elders' Reports.—R. Lambert, T. Revell, F. Johnson, S. Salisbury, H. N. Snively, D. D. Babcock, W. Lambert, H. T. Pitt and B. F. Durfee (baptized 1) reported.

Bishop's Agent report.—On hand and received \$38.20; paid out \$28.20. A. W. Head, agent.

The report of committee, appointed to investigate the Burlington Branch difficulties, was presented; report received and committee discharged.

The resignation of J. F. McDowell as district president was read, and on motion was received.

By ballot, Richard Lambert was elected president for the district. A. W. Head was elected district treasurer.

On motion B. F. Durfee and N. Spicer were appointed as a committee to examine the Minute Book, and all resolutions of importance to be presented to the next conference for consideration.

Resolved that S. Salisbury preach this evening; F. Johnson, to-morrow morning; and H. N. Snively in the evening; and that we have a prayer and testimony meeting in the afternoon, in charge of T. Revell and D. D. Babcock.

A vote of thanks was tendered J. F. McDowell for his past services as president of the district.

Resolved that the Elders of this district improve every opportunity to present the gospel in their respective communities.

On motion, H. N. Snively was sustained as secretary for the district.

Adjourned to meet at Keokuk, Iowa, the 3d of September, 1881, at 10 a. m.

MANCHESTER DISTRICT.

Abstract of minutes of the annual conference of the Manchester (England) District, held at Manchester, on the 9th and 10th April, 1881. Joseph Dewsnup, president; James Baty, secretary.

Business session opened by prayer by Elder John Austin.

The delegates reported as follows: Manchester Branch by Elder H. Greenwood, as in very good spiritual condition. Farnworth Branch by Elder Simon Spargo, as in a much better condition during the last three months than for some time before; said there is a good prospect for an increase of members. Sheffield Branch, by Elder J. Austin, as in a fair condition; the Saints as a rule attending well to their duties.

Statistical reports.—Manchester Branch 53; died 1. Farnworth 23. Sheffield 15. Total in district, 91; including 14 Elders, 7 Priests, 5 Teachers, 2 Deacons.

The financial report of the district was read, showing a balance due the treasurer of £1 1s 9d.

Resolved that the report be recorded, and that a collection be taken up during the conference to clear off the debt.

Officers Reports.—Elders J. W. Coward, Birkenhead; J. Austin, Sheffield; S. Spargo, Farnworth; and J. McCue, R. Baty, W. Armstrong, H. Greenwood, J. Batty, J. Dewsnup, Manchester, reported. Priests: H. Hool, Sheffield; J. Eckersley, Farnworth; and J. Furness, Manchester. Teacher: J. Dawson, Farnworth. Deacons: W. Spargo, Farnworth; and J. Foden, Manchester, reported.

The secretary read over the licenses of officers which had been handed in for endorsement, which were approved and ordered to be endorsed.

The secretary read a recommendation for ordination from the Farnworth Branch, of Deacon Wm. Spargo, to the office of Teacher, and Bro. Thomas Livesey to the office of Deacon.

Resolved that this meeting approve of the recommendations and order that these brethren be ordained to the respective offices.

Resolved that the case of Bro. H. Boydell, of Farnworth, be taken into consideration.

Insomuch as Bro. H. Boydell has confessed his error, and desires to be restored to fellowship, and have his license restored; therefore, be it resolved, that the suspension be removed, and that his license be restored.

Resolved that in future the officers' licenses be endorsed by the Annual Conference in April of each year, instead of quarterly, as at present.

Resolved that we sustain the General Church, Mission, and District authorities as at present organized, in all righteousness.

Whereas, the business of this conference being now completed, be it resolved that this session do now adjourn.

On Sunday, the 10th, the meetings were of a very enjoyable character; an excellent testimony meeting in the afternoon, and preaching in the evening by Elder J. Dewsnup, who had excellent liberty in presenting the word of life.

These meetings were just such as tend to bring about a unity of the faith and the cultivation of brotherly love, and although we are unable to report any progress numerically, we believe that there is a solidifying process going on in the district, from which good work may be expected in the future.

DECATUR DISTRICT.

Conference of the above district met June 11th, at the Lucas Branch, Iowa. J. Snively, in the Chair; O. B. Thomas, clerk.

Branch Reports.—Lucas 121 members; baptized 9, received by letter 5, removed by letter 2, died 1. Lamoni 299; baptized 4, received by letter 24, died 2. Davis City 51; received by vote on evidence of membership in first organization 1, removed by letter 1, expelled 2. Davis City report returned for correction. Lone Rock 23; received by certificate of baptism 2, died 1. Little River 87; received by letter 2, by baptism 4, removed by letter 6. Chariton 31; baptized 2, received by letter 2, removed by letter 2.

Elders Reports.—Z. H. Gurley, E. Robinson, J. Snively; J. McDuffitt (baptized 3, solemnized 2 marriages), R. Lyle, J. J. Watkins, John Watkins, Sen., and O. B. Thomas, in person; and I. P. Baggerly by letter.

Elders' reports resumed in the afternoon.—E. K. Lovell, G. Spencer and Henry Jones reported. Priests: E. H. Gurley, M. M. Turpen, T. Williams, E. Morgan, B. W. McCormick and A. S. Cochran; (the last had baptized 21 during the past year, not reported, of these 10 on last Sabbath). Teacher R. S. Grey, and Deacon D. Crow, reported.

Bishop's Agent reported as follows: Balance due Agent last report, \$90.01; received during quarter, \$25.45; balance due Agent, \$64.56. Report approved.

Financial report of the Lucas Branch: Received on the church building account, \$624; paid out on the same, \$604; balance on hand, \$20.

A recommendation of the Lamoni Branch that Priest E. H. Gurley be ordained an Elder, was approved.

A renewal of licenses was granted to E. Lovell, J. J. Watkins and J. R. Evans. A license also granted to J. Kent.

A petition of the Hope Branch requesting a disorganization and letters of recommendation to its members, was granted.

On motion the officials of the Decatur District, receiving financial aid, were requested to report amounts, and from whom received, to the Bishop's Agent.

Bro. M. B. Oliver reported his labors.

The following preamble and resolutions touching an act of the last General Conference, was unanimously adopted:

Whereas, the last General Conference establish-

ed a rule of Representation, excluding some of the High Priests and Elders from a voice in General Conference; therefore,

Resolved, that it is the opinion of this conference that said rule is clearly in violation of the Lord, as given by revelation in the organic act establishing the Church of Christ, as found recorded in sec. 17, par. 13, of the Doctrine and Covenants.

Resolved that it is the opinion of conference that the number composing a vote should be one and the same throughout the entire count, irrespective of branches, in order that the majority may always rule, and that we may come nearer the common consent designed in the law.

Resolved, that the declaring: That in cases of a division among the delegation of any district, the majority shall cast the entire vote; is, we believe, a violation of the unit rule; whereas, both the majority and minority vote should be counted, and that the majority of the whole vote cast should decide the matter.

Resolved that this conference request one or more of the *ex officio* members of General Conference, residing in this district, to give the required two months' notice of the presentation to the next General Conference of such amendments to the representation act as are suggested by the resolutions passed by this conference: also to present those amendments to the next General Conference.

Prayer meeting on Sunday morning. Preaching in the forenoon by E. Robinson. In the afternoon E. H. Gurley was ordained an Elder, followed by testimony and administering the sacrament. J. Snively addressed the congregation in the evening.

Adjourned to meet at Little [River] Branch, on the last Saturday in August, 1881, at 10 A. M.

EASTERN MAINE DISTRICT.

This conference convened at Jonesport, Maine, June 11th and 12th, 1881. S. O. Foss, president; J. S. Walker, clerk.

Branch Reports.—May Branch 34. Other branches not reported.

Resolved that each branch be reported to every conference.

Official Reports.—Elders J. Lakeman, J. C. Foss, A. D. McCaleb, N. W. Crawley, A. W. Kelley and S. O. Foss, reported. Priest J. S. Walker; Teacher W. H. Kelley; and Deacon C. H. Hinkley, reported.

J. S. Walker was appointed District Agent. S. O. Foss was sustained as district president, and J. S. Walker as clerk.

Bishop's Agent report: Received and on hand \$5. Preaching on Saturday evening by J. C. Foss, on Sunday morning and evening by J. Lakeman, and in the afternoon by J. C. Foss.

Adjourned to meet at Addison Branch, Maine, October 1st and 2d, 1881.

KENT AND ELGIN DISTRICT.

A conference of the above district was held in the Zone Branch, Town Hall, Ontario, June 11th and 12th, 1881. W. H. Kelley, president; E. Coburn, clerk.

The forenoon was spent in prayer and testimony. Branch Reports.—Zone 35 members. Wellington 16; baptized 5, removed 2. Buckhorn 50; received by certificate of baptism 2, by letter 1, removed 3, expelled 2.

Bishop's Agent's report.—Balance on hand last report, \$33.17; received since, \$13.00; total receipts, \$46.17; expended, \$9.50; balance on hand, \$36.67.

Reports.—Elders A. Leverton (baptized 12, confirmed 9), N. L. Blakely and Charles Badder reported. Priests John Traxler, John Hartnel and James Robb, reported. Teachers E. Coburn and Phelan Shaw.

Resolved that this conference tender Bro. John Shippy a vote of confidence as a faithful member of the Church, and also that we recommend him to the next Semi-Annual Conference as worthy of being licensed as an Elder, should it meet the approbation of that honorable body.

That we declare the Botany Branch disorganized, according to their request.

That we are willing to sustain an Elder in the district all the time.

That A. Leverton be sustained in the field. That J. Robb act as treasurer for the district, to receive and pay out all moneys given him for the use of the district.

That the Lindsley church be sold and the money put in the district treasurer's hands.

The committee appointed to examine the Bishop's Agent's report, reported that they found it correct.

Resolved, that it is the opinion of this conference, that the movement made by the General Conference, to constitute its sessions on a representative basis, is a step in the right direction, and we heartily approve of it.

That we send A. Leverton as our delegate to the Semi-Annual Conference, provided we can raise the means to do so.

That in case we fail to send our delegate to the Semi-Annual Conference, that we authorize W. H. Kelley to act for us and cast the vote of the district.

That Bro. G. Shaw be requested to pay the money given him to purchase a stove for the Lindsley meeting, into the hands of the district treasurer, as the stove was not purchased.

A collection was taken up to defray the expenses of the district clerk.

Resolved that A. Leverton be sustained as president; J. Robb, as Bishop's Agent; and R. Coburn as clerk of this district.

That Bro. George Graves be requested to labor amongst those of his own nationality in the district.

Prayer and testimony meeting on Sunday morning, and preaching by W. H. Kelley in the forenoon, afternoon, and evening.

Adjourned to meet in the Wellington Branch, Ontario, October 8th and 9th, 1881.

Miscellaneous.

BISHOP'S QUARTERLY REPORT.

Statement of Bishop I. L. Rogers' of moneys received and paid out by him from April 1st to July 5th, 1881:

Table with columns for date, description, and amount. Includes entries for April 1 (By balance on hand \$1,847 11) and May 1 (Jennie Murphy, Iowa 1 00).

Table with columns for date, name, and amount. Includes entries for May 13 (A. Guinand, Kan. \$10 00) and July 5 (Elizabeth Chapman, Kan. 1 50).

Table with columns for date, description, and amount. Includes entries for April 5 (Paid Sister W. W. Blair \$ 50 00) and May 11 (H. A. Stebbins, ministry and poor. 100 00).

May 13	The poor.....	\$ 45 00
" 20	J. W. Briggs.....	50 00
" 20	Expressage on quilt, from Ohio.....	50
June 1	Sister John Thomas.....	75 00
" 1	Andrew Hall, Agent.....	50 00
" 2	The poor.....	10 00
" 14	John S. Patterson.....	20 00
" 14	Exchange on Draft.....	16
" 14	Herald Office Bill for six months ending June 15, 1881, as follows: Herald and Hopes to English Mission \$44.47 Books for Church Library \$9.40; six thousand Epistle of Twelve and Bishopric \$30.00; three thousand three hundred Supplement Bishop's Agents Reports \$30.00; stamps, postal cards and envelopes for use of presidency and Bishopric \$10.88; books and tracts to Elders in the field \$34.97.....	159 72
" 16	Paid express charges on boots from Arkansas.....	1 20
" 21	Peter N. Brix.....	150 00
" 23	B. V. Springer.....	25 00
July 1	John S. Patterson.....	15 00
" 1	Wm. H. Kelley for Chicago Mission.....	20 00
		\$1,682 02
	Balance due Church July 6th, 1881.....	1,403 54
		\$3,085 56

ISRAEL L. ROGERS, Bishop.

TO ALL WHOM IT MAY CONCERN.

Bro. Richard Allen, Priest of San Bernardino, California, having been appointed Bishop's Agent for the District in which he resides prior to the issuing of the Epistle of the Twelve and the Bishopric, and there being no objection possibly urged against his continuing to serve, except the office he holds; this is to notify the District and the Church, that until such time as he be removed for cause, or another be chosen to succeed him, Bro. Richard Allen will continue to act as my agent for the district for which he was appointed; his appointment not having been affected by said Epistle. The same ruling will be observed by me in all similar appointments made before the issuing of said Epistle. ISRAEL L. ROGERS. SANDWICH, Illinois, July 4th, 1881.

CORRECTION.—It was W. H. Williamson, of Pittsfield, Ills., that accompanied Bro. J. F. McDowell to his folks' home, and also visited Kirtland; not M. B. Williams, of Middletown, O.

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.

GRANGER—MCKEE.—At Fall River, Mass., at the Saints' Chapel, by Elder J. Gilbert, June 23d, 1881, brother Orrin E. Granger to sister Ann McKee. After the ceremony, a social gathering was held at the residence of the bride's parents. An excellent supper was provided, and the couple received many valuable presents. It was indeed a pleasant time.

DIED.

TABBUT.—At Detroit, Minnesota, April 16th, 1881, at 5:15 p. m., a daughter of Bro. and Sr. Andrew Tabbut, aged 21 years. Funeral service April 18th, by Elder Marcus Shaw; subject, The Resurrection. [Name was omitted in notice].

SCOTT.—At Alma, Illinois, on the 3d of May, 1881, from a wound received in the mines, Bro. Robert Scott, aged 44 years. He yielded obedience to the gospel in 1877, and died firm in the belief. He leaves a wife and four children to mourn his loss. Funeral services conducted by Brn. George Mantle and J. W. Thorley.

PITT.—At Chicago, Illinois, March 22d, 1881, after a long and painful sickness, incident to childhood, Jessie Elizabeth, child of Bro. Frederick G. and Kate Pitt, then of Chicago, but now of Sandwich, Illinois. Little Jessie was born at Plano, May 10th, 1878, and was therefore nearly three years old at her death. She was a remarkably pleasant and promising child, and her loss leaves father and mother with sore hearts, though resigned and patient in Christ. Funeral sermon by Bro. T. W. Smith.

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15 July 81.

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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. \$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.

"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. 28.—Whole No. 460.

Plano, Illinois, August 1, 1881.

No. 15.

ZION.

How long shall Zion's childrea from
 Their promised home be driven;
 How long shall Zion's erring feel
 The just rebuke of heaven;
 'Tis years since we have bowed our heads
 Beneath the chastening rod.
 We long to seek the city
 Of the heritage of God.

Thy people have been scattered, Lord,
 And driven to and fro,
 Thy people have been chastened, Lord,
 And persecuted too;
 But thou hast said they shall return
 To Zion's blest abode,
 To build again the city
 Of the heritage of God.

Thy words are fast fulfilling, Lord,
 Words to thy prophets given,
 And many walk destruction's road,
 But few are seeking heaven.
 But we desire to purify
 Our hearts through grace bestowed,
 That we with songs of joy may seek
 The city of our God.

O, we have waited many years,
 Yet hope is still our own,
 For he has said the faithful
 With their children shall return;
 With patience then we'll wait, until
 The summons of the Lord
 Shall call us to the city
 Of the heritage of God.

The following was offered the *Chicago Morning News*; but was refused, as too lengthy. We give it place as timely:—

"Home Missions" and "Mormonism."

Editor Morning News:—In your issue this morning, there appears in the report of the meetings of the American Missionary Society, several times the term "Mormonism" in connection with polygamy; and whether intended or not by the speakers who used it, the idea is conveyed that polygamy is intimately if not inseparably connected with Mormonism. I ask for brief space in your paper for a correction of this error. "Mormonism" is a term applied properly to that system of religion introduced by Joseph Smith and others, over fifty years ago. And the name Mormon was applied to the Church, organized by them on April 6th, 1830, by their opponents, evidently because it claimed to accept as divine, and therefore authoritative, the teachings of the Book of "Mormon." It being so called, because it claimed to be a compilation by one Mormon, of the records of his ancestors.

Mormonism is therefore, either the teachings of Mormon as an individual, or those of the Book of Mormon in general. If either

Mormon, or the Book of Mormon, or even the Church from its organization in 1830 till Smith's death in 1844, taught polygamy, directly or indirectly, then we may admit it to be Mormonism, or a part thereof at least. Now the facts are, that Mormon says not one word on the subject, while the Book of Mormon contains this unmistakable and emphatic language: "Hearken to the word of the Lord: For there shall no man among you have save it be one wife; and concubines he shall have none." And gives as one of the best of reasons for the prohibition, viz: that the "Lord God delighteth in the chastity of women." This is Mormonism pure and simple. Polygamy is therefore Anti-Mormon doctrine and practice. The Church in 1835 and 1845 (a year after Smith's death) endorsed by unanimous vote of General Conference the following, among other claimed revelations from heaven, or "Commandments from God": "Thou shalt love thy wife with all thy heart and *cleave unto her and none else.*" Polygamy is therefore clearly a violation of the law of the Church, which it claims to have been given of God.

The example of David and Solomon and other Old Testament worthies, with a bogus revelation which Brigham Young says he received from Joseph Smith in 1843, and kept locked in a desk secure from all eyes till 1852, is what polygamy is based on. This revelation is easily proven to be fraudulent, and if so, then the only remaining authority claimed for the abomination—by the Utah Church—is the Old Testament examples; hence, if anything, it is Bibleism. I leave the "Home Missionaries" to meet the Utah Church on that issue while we will antagonize it with Book of Mormon, with every revelation given to the Church through Joseph Smith on the marriage question, and by the teachings of John Taylor and others, of the Utah Church prior to 1852.

Is Universal salvation, Calvinism? Is Transubstantiation, Methodism? Or, Infant baptism, Baptistism? Just as much as polygamy is Mormonism. What is it then? Brigham Youngism, Utahism, Diabolism, Adultery. A fulfillment in part of Paul's prophecy, 1st Tim. 4: 1, being one of the "doctrines of devils."

With polygamy the government has the right, and should deal vigorously, and there is no body of religious people who are more anxiously desirous of seeing that great iniquity abolished, and those who practice it lawfully punished, than the Church, known as the Reorganized Church of Jesus Christ of Latter Day Saints; yet when polygamy ceases to exist, Mormonism will still flourish; for it

existed and prospered before polygamy was fastened upon it as an incubus, and will exist, and grow more rapidly than ever when this terrible ulcer—this offensive excrescence is removed. When the churches cease their unjust war on Mormonism, and attack polygamy as a social evil, as a crime, they may hope for success, and not before. If the belief and practice of Jesus Christ and the Apostles and Prophets is a crime, then the Mormons or Latter Day Saints are sinners indeed. Then indeed is Mormonism deserving the condemnation of all righteous men and women. The fact is but few people seem to know, or care to learn what genuine Mormonism is. If they did know they would not be found unjustly calling polygamy—Mormonism.

If Mormonism as taught by Joseph Smith and others from 1830 to 1844, and since 1852 by the Reorganization is an heresy, a delusion &c., let the clergy; those who claim to be the expounders and defenders of the doctrines of Jesus Christ and Prophets and Apostles of former days, undertake to overthrow it, by Bible arguments, and try not to dodge the issue, and put the burden on the "school teachers" as suggested during the present "Anniversary of the Home Missionary Society." Are they afraid to meet the polygamist on Bible ground? If so, be it known, that the Reorganized Church, is prepared to join issue with the Utah Church, on the subject, and oppose polygamy by the acknowledged word of God, and further, they will agree to prove their additional basis, the so called revelation, of 1843, to be a despicable fraud.

Respectfully,

T. W. SMITH.

619 West Lake St., CHICAGO, ILL.
 June 9th, 1881.

An Emphatic Dream.

UPON the night of July 3d, 1881, I had the following singular dream: I seemed to be standing, in company with others, at the entrance of the temple at Jerusalem, as it is shown to have appeared in the days of Christ. I, like those who stood near me, wore the dress of the Jewish priests, and carried a censer of burning incense in my hand. I heard a voice, coming apparently from within the temple, say, "Sons of Levi, come before the Lord." I entered the temple, but when inside seemed to be alone. Passing through the Holy Place, I entered the Holy of Holies (the veil before which was drawn aside) and stood before the ark of the covenant. In the ark lay the Book of Mormon, open at page 116. The following words on the page seemed to glow in letters of fire: "Wherefore, I the Lord will not suffer that this people shall do like unto them of old.

Wherefore, my brethren, hear me, and hearken unto the word of the Lord, For there shall not any man among you have save it be one wife, and concubines he shall have none." The ark contained nothing else besides the Book of Mormon. I can distinctly remember looking for those articles which we are informed were placed in the ark when the temple was built. While wondering at the absence of the scriptures, I awoke, and for some minutes could scarcely realize where I was, so vivid was the impression made upon my mind by the dream.

LAURENCE CONOVER.

Mormon History.

THE SETTLEMENT OF THE PECULIAR PEOPLE
IN MISSOURI AND SUBSEQUENT
EXPULSION.

GEN. DONIPHAN'S RECOLLECTIONS OF THE
TROUBLES OF THAT EARLY TIME.

THERE is probably no man in Western Missouri who is better acquainted with the various causes of the difficulties between the citizens of Jackson and Caldwell counties and the Mormons during the years of 1833 and 1838, than Gen. Alexander W. Doniphan, then a resident of Clay county, but now of Richmond, Ray county, Mo., and there is, perhaps, no one who took such an active part in the events of those years who can now look back and relate the history of these troubles as dispassionately as he can. In view of these facts a representative of the *Journal* called upon Gen. Doniphan at his rooms at the Hudgins' House at Richmond, for the purpose of interviewing him upon the subject. The general, after learning the object of the visit, seemed very willing to communicate all he knew in regard to the history of the Mormon troubles, and after a few introductory remarks, related the following:

"I came to Missouri in 1830, and located in Lexington, where I lived until April, 1833, when I removed to Liberty, Clay county. The Mormons came to Jackson county in 1830, and I met Oliver Cowdery, John Whitmer and Christian Whitmer, three of the Elders, in Independence, during the Spring of 1831. Peter Whitmer was a tailor and I employed him to make me a suit of clothes."

"What kind of people were the Mormons?"

"They were northern people, who, on account of their declining to own slaves and their denunciation of the system of slavery, were termed 'free soilers.' The majority of them were intelligent, industrious and law-abiding citizens, but there were some ignorant, simple minded fanatics among them, whom that people said would steal. Soon after they came to Jackson county, they established a newspaper at Independence, called the *Morning and Evening Star*, edited by W. W. Phelps, in which they published their peculiar tenets and pretended revelations, in which they set forth that they had been sent to Jackson county by divine Providence, and that they, as a church were to possess the whole of the county, which then embraced what is now Jackson, Cass and Bates counties. These assumptions were evidently made use of for the purpose of exciting the jealousy of persons of other religious denominations and the more ignorant portions of the community. This of course caused hard feelings between them and the people of the county, but I think the real

objections to the Mormons were their denunciation of slavery, and the objections slave holders had to having so large a settlement of anti-slavery people in their midst, and also to their acquiring such a large amount of land, which then belonged to the government, and subject to pre-emption. From these and other causes a very bitter feeling was engendered between the Mormons and citizens, which culminated in the month of July, 1833, when a public meeting was held at the court house in Independence, at which it was resolved to tear down the Mormon printing establishment, which resolve was immediately carried out. The mob also committed numerous other outrages, the most brutal of which was the tarring and feathering of Bishop Partridge. I can't positively state who were the leaders of the mob, but it was participated in by a large number of the leading citizens of the county. The Mormons made but little if any resistance, but submitted to the inevitable, and agreed not to establish another paper, and there was an apparent tranquility existing until about the first of the following November, when, from imprudent conduct on both sides, both Mormons and Gentiles—as the citizens were then called by the Mormons—seemed to arm themselves as if expecting a collision. The first clash of arms took place at Wilson's store on the Big Blue, about four miles east of Westport, about the third or fourth of November, which resulted in several persons being killed upon both sides and several others wounded.

"In a few days after this the citizens organized and determined upon ejecting the Mormons from the county, which soon after was done. During the ejection a great many outrages were perpetrated and the Mormons were compelled to leave almost everything they possessed behind them, and it was only by a hurried flight that they saved their lives. As it was, quite a number were killed upon both sides. The majority of the Mormons, after being driven from Jackson county, went to Clay county, where they were received and provided for as well as it was possible by the citizens. The Mormons remained in Clay county until 1836, in an unorganized community, when it was agreed between them and the citizens of Clay and Ray counties that if they (the Mormons) would buy out a few inhabitants then inhabiting what is now Caldwell county, then a part of Ray county, the balance of the land being public, they could enter it at their leisure, and we would urge the Legislature to create a county for them, which was done at the session of the Legislature of 1836-7.

"I was a member of the legislature and drew the bill organizing Caldwell county for the Mormons exclusively, and the offices of the county were given to their people. The new county filled up very rapidly, and they made great progress in agricultural and other improvements. They continued to live prosperously and tranquilly until the Summer of 1838, when Joseph Smith came out from Ohio, and soon after they commenced forming a settlement in Davis county, which, under their agreement, they had no right to do. This occasioned difficulties with the citizens of Davis county, and in September, 1838, a large number of citizens of Davis and adjoining counties, collected with arms in the Mormon settlement called 'Adamondiahman,' in Davis county. The Mormons also gathered at

the same point, and I, being at the same time brigadier-general of the western division of Missouri, was sent out by Gov. Boggs with a regiment of Clay county militia to prevent a collision, which, after being there one week, I was able to do, and left them apparently harmonious, the Mormons agreeing that they would return to Caldwell county as soon as they could take care of their crops, etc.

"About one month after this, new difficulties arose between the citizens and Mormons, from what causes I never knew, which culminated in the Mormons burning and sacking the Gentile towns of Millport and Gallatin, then very small villages. A few days after this a battle took place on the line between Caldwell and Ray counties between the Mormons, under the command of Capt. Patten and citizens of Ray county, under command of Capt. Bogard, in which two Ray county citizens and several Mormons, including Capt. Patten, were killed. The place where the battle occurred is still known as 'Bogard's Battle Ground.'

"Gen. Atchison, who was afterwards United States Senator, was then major general of Northwest Missouri, and ordered me to raise a regiment of militia from Clay, Clinton and Platte counties. I did so, and proceeded at once to the battle ground, and the next day I received an order from Gov. Boggs to take command of all the forces and remain in Ray county until the arrival of Gen. Clark with the state troops. Being satisfied that the Governor had over-estimated the number of Mormons, I went to Far West, the county seat of Caldwell county, where all the Mormon forces were assembled. I sent for Judge King, of the circuit court, to come to my camp, and at that juncture Gen. S. D. Lucas, of Jackson county, arrived with a small number of men sent out by the Governor. I opened negotiations with the Mormons, by going up to their lines in person, and when Judge King came out I consulted with him, and upon his advice the Mormons gave up their arms and turned over to me such men as had violated the laws of the land, and those upon the other side who had done the same, were arrested upon warrants issued by Judge King. It has been said that in the treaty I made with the Mormons I stipulated that they must leave the State, under penalty of annihilation if they refused to do so. This is entirely untrue, as I made no stipulation. It is true, however, that in an order to me and other officers, Governor Boggs used the expression 'that the Mormons leave the State or be exterminated,' whereas this order was entirely illegal. I paid no attention to it. In my report to Gov. Boggs I stated to him that I had disregarded that part of his order, as the age of extermination was over, and if I attempted to remove them to some other State it would cause additional trouble. The Mormons commenced immediately after this to move to Nauvoo, Illinois, and I know nothing further about them. While the Mormons resided in Clay county, they were a peaceable, sober, industrious and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind."

Gen. Doniphan is now in his seventy-third year, but is still hale and hearty. He is a man of fine appearance and intellect, and is well known and highly respected all over the State. He has resided in Richmond during

the past several years. His statements as given above may be relied upon as strictly the truth in every particular. There are a few old citizens still living near Independence who were in this county during the troubles of 1833, whose statements will be given in the near future.

Kansas City Journal.

A Reply to D. R. Dungan's Articles in the "Evangelist," on Mormonism.

IN THREE PARTS.—PART II.

THE traditions of Peru, as collected by a learned descendant of the Incas, agree exactly with the Book of Mormon to the extent that that country was first settled by four brothers from beyond the sea; one of whom became chief or king. Ulloa says the Peruvian language is like the Hebrew.

A cross three feet high, made of fine marble, was found in an Indian temple. It was kept sacred in a palace of the Incas. The Spaniards enriched it with jewels, and placed it in the church at Cuzco.

The northeastern part of South America is described in the Book of Mormon as abounding in population and the seat of large cities. The latest book of antiquities I have seen noticed is one by a Spanish gentleman treating of ruins near the mouth of the Orinoco. His conclusion is that ancient American civilization was transported from beyond the Atlantic. Central America is the theater of the many events recorded in the Book of Mormon. The many ruins of that region are of later discovery than the golden plates. Of a temple at Palenque, Mr. Baldwin writes:

"It is impossible to adequately describe the interior decorations of this sumptuous temple. The cross is supposed to have been the central object of interest. It was wonderfully decorated and sculptured. Human figures stand near it and some grave ceremony seems to be represented. The infant held toward it by one of the figures suggests a christening ceremony. The cross is one of the most common emblems in all the ruins. This led the Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival; and they adopted the belief that the gospel had been preached there by St. Thomas."

68. "It is by grace that we are saved."

There never was a time when that assertion was not true. There never was a time when inspired men did not know it. There is no reason why it should not have been known by Enoch, Elijah, or Nephi, as by Paul. The wording is Joseph's.

69. "Wherefore all those who are proud and that do wickedly, the day that cometh shall burn them up saith the Lord of hosts, for they shall be as stubble."

I can only defend this passage by an appeal to general facts that place it outside the pale of criticism. It is a part of a prophecy of calamities that were to befall the people of this land at the time of the crucifixion of Christ. The whole reads thus:

"After the Messiah shall come, there shall be signs given to my people of his birth, and also of his death and resurrection; and great and terrible shall that day be to the wicked, for they shall perish; and they perish because they cast out the prophets and saints, and stone them and slay them; wherefore the cry of the blood of the saints shall ascend up to God from the ground against them. Wherefore all those who are proud, &c., * * * and they that kill the prophets and the Saints, the

depths of the earth shall swallow them up, saith the Lord of hosts; and mountains shall cover them and whirlwinds shall carry them away, and buildings shall fall upon them, and crush them to pieces and grind them to powder, and they shall be visited with thunders and lightnings and earthquakes and all manner of destructions," &c.

Other prophets of later times take up this theme, and finally the fulfillment is shown to have occurred at the time of the crucifixion; and a detailed account is given of awful calamities that overwhelmed this whole continent during three days and nights of darkness, continuing from the time of the crucifixion to the time of resurrection. Roads were broken up; cities burned; others sunk into the sea; the rocks rent, and all nature in commotion. The description is vivid and awful, and the conception is the most sublime and poetic within the power of human thought. In order to realize the truth of the narrative, one must have enlarged views of the plan of salvation. He must retain in mind the facts we have given that Christ the great and mighty God, was the desire of all nations, as well as of the Jews, that two continents were interested in his sacrifice. That not only the wise men of the East, but Holy men of the West were watching for the signs of his coming. We must believe the declaration that at his death the rocks were rent, not in Judea only, but in all this land of Joseph to the "utmost bounds of the everlasting hills"—Nature in sympathy with her suffering Lord. Why should there not have been three days of darkness and heaviness while He who is "in the sun and the light thereof and [is] the power by which it was made, hung upon a cross and laid in a tomb." There was a conjunction of planets at the time of his birth, and a new star appeared; and why not so, for "Christ is in the stars and is the light thereof, and the power by which they were made." Now read again the text—"There shall be signs given unto my people of his birth and also of his death and resurrection," &c. Nature is a unit. The spiritual and physical realms act in harmony. The Bethlehem star returns to our dazzled sight in 1887. What shall be the "sign of the coming of the Son of Man? He can not come to earth and there be no sign of it in the heavens—and in the earth terrible destruction. So it is written and such is natural law. All this accords with the inspired translation, to which Mr. Dungan excepts. The plan of salvation includes all worlds and all ages, and this is the meaning of a revelation in the Doctrine and Covenants that Mr. Dungan calls slush.

The darkness and destruction continued three days and three nights:—the teaching of the schools has ever been that the Lord was but one whole day in the tomb, and that parts of days were called days and night, in the reckonings of the Jews. The Book of Mormon is in conflict then with all Christendom. That, Mr. Dungan should have noted as a proof of Joseph's ignorance; but a late number of the *Evangelist* comes to the rescue with a demonstration that Christ was really three whole days and three whole nights on the cross and in the tomb—"The Sabbath that followed after the day of the crucifixion was evidently not the ordinary weekly, seventh day Sabbath, but the 'Paschal Sabbath' It was 'An high day,' therefore the Lord was crucified on Thursday."

The Book of Mormon says that at the time of the three days' convulsion, the "highways were broken up and the level roads were spoiled," &c. In Peru are remains of roads, "older than the Incas," greater in cost and more difficult of construction (Baldwin) than the Pacific Railroads. "Now only broken remains of them remain to show their former character." A road extends directly into the impenetrable forest land of Honduras and Guatemala—a land that is surrounded by ruined cities, and therefore supposed to contain many ruins. "The city of Moroni did sink into the depths of the sea." Yesterday I read that the ruined cities of Central America had been under the sea. How could so many cities have been brought to ruin in a fertile land, except by extraordinary causes? Baldwin says: "Brasseur de Bourbourg claims that there is in the old Central American books a constant tradition of an immense catastrophe." In one of their festivals, "princes and people humbled themselves before the divinity, and besought him to withhold a return of such terrible calamities."

73. "Eat, drink and be merry, for to-morrow we die."

John makes the father of the prodigal say, "Let us eat and be merry." "Let us eat and drink, for to-morrow we die."

No explanation is needed, but the context is so apropos, that I will quote part of it.

"And thus shall every one say that hath built up churches and not unto the Lord; and they shall contend with one another; and their priests shall contend with one another; and they shall teach with their learning and shall deny the Holy Ghost, which giveth utterance. And they deny the power of God the Holy One of Israel. And they say unto the people hearken unto us, and hear ye our precept: if they shall say there is a miracle wrought by the hand of the Lord, believe it not, for this day he is not a God of miracles; he hath done his work. Yea, and there shall be many which shall say eat, drink," &c.

74. "Woe be unto him that is at ease in Zion."

A legitimate use of another's words. Mr. Dungan would do well to study the contexts. It is not within the power of the human mind to invent such passages. They are worthy of God and Nephi and of the choice seer of latter days.

77. "And now, if the Lamb of God, being holy, should have need to be baptized by water to fulfill all righteousness, O, shen how much more have we need, being unholy, to be baptized, yea, even by water."

"By following your Lord and your Savior down into the water, according to his word: behold, then ye shall receive the Holy Ghost." Nephi says he was shown the baptism of Christ. He was also made to know the reason for this baptism—to fulfill all righteousness by being obedient to the commands of God: and he teaches the doctrine to his people. This brings up the question of the antiquity of baptism. It was known in Judea that when Christ came he would baptize. This fact is proven by the question of the priests and Levites to John,—"Why baptizest thou then, if thou be not the Christ, nor Elias, nor that prophet?" John was baptizing under the Mosaic law, in his office as a priest. The ordinance with the Nephites was above the law—a special command. This extract from

Smith's Bible Dictionary is conclusive evidence:

"It is well known that ablation, or bathing, was common in most ancient countries, as a preparation for prayers and sacrifices, or as expiatory of sin. * * * There is an universal agreement among late Jewish writers, that all the Israelites were brought into covenant with God by circumcision, baptism and sacrifice; and that the same ceremonies were necessary in admitting proselytes."

The above explains the readiness of the Jews to be baptized by John: Jerusalem and all Judea were baptized of him in Jordan. If John had said he had been shown that Christ would come to him for baptism, and given as a reason for it that it was to fulfill all righteousness, no believer in prophecy would see anything unreasonable in his assertion. The difference between the two predictions would be only in the length of time before the fulfillment; but the Spirit of prophecy is not limited by time. The prophecies concerning the second advent are as distinct as the prophecies of the first advent, written by the same prophets. Important events like the baptism of Christ are more properly the subject of prophecy than minor details like the separating of his garments and casting lots for his vesture. Faith in Christ and his crucifixion having been taught (as under page 68) from a very early period, there is a probability that baptism was a part of righteousness as preached by Noah. It was as necessary in Adam's day as in ours, and was probably in practice then. God says "I change not;" Christ is the Lamb slain from the foundation of the world, and "human nature is in every age the same." It is a contracted view of the gospel that denies that it was not made known to Adam, who was made in the image of God and communed with him. "Life and immortality were brought to light" in the very beginning of time, "by the gospel."

84. "To be cast into that lake of fire and brimstone which is the second death."

These must be Jacob's words for they are inseparable from the idea. The true character of Satan was known and recorded in the first and all succeeding ages. "The seed of the woman shall bruise the serpent's head," is the oldest prophecy on record. "Satan came also."—Job. "When the enemy cometh in like a flood, the Spirit of the Lord will raise up a standard against him."—Isa. "Satan standing at his right hand to resist him."—Zech. So too, the doctrine of hell was known to the ancients. "Thou wilt not leave my soul in hell."—David. "Hell from beneath is moved to meet thee at thy coming."—Isa. "I made the nations to shake at the sound of his fall when I cast him down to hell."—Ezek.

The Book of Enoch, which Horne admits was in existence a hundred years before Christ's day, shows that the doctrine of hell was generally known in very ancient times. I quote one out of many references on it:—"Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up forever." Seeing that the doctrine is ancient, let us next find whether or not it is true: "And shall cast them into a furnace of fire."—Jesus. "Depart from me ye cursed, into everlasting fire prepared for the devil and his angels."—Ibid. The scheme of salvation has in it hell as a place to be saved from. Fiery localities are abundant; all the suns are fires, and the

central parts of the earth. The prophets and patriarchs believed that hell was a pit in the earth. Swedenborg was the first to spiritualize the doctrine. He says hell "at a distance appears like a fiery lake, with a green flame as of brimstone;" and that it is the "love of falsity together with the lusts of evil that makes the appearance of such a lake. He says the second death means damnation.

Joseph Smith says of hell:

"And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us * * * having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father. * * * These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power."

The world do not believe the doctrine. The tendency of the times is against it. Nephi describes the faith of the day thus—

"And thus shall he rage in the heart of the children of men, and stir them up to anger against that which is good; and others will be pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea Zion prospereth, all is well; and thus the devil cheateth their souls and leadeth them away carefully down to hell. 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. * * * Yea they have all gone out of the way; they have become corrupted."

In opposition to "the wise, the learned, and the rich, that are puffed up," the Book of Mormon calls men back to the faith once delivered to the Saints. We find thus upon investigation that Isaiah characterized it correctly as eminent for doctrine. And in view of all the facts it is more logical to suppose that Jacob taught a great truth in the most appropriate language, than that an ignorant and wicked man made a patch work of romance and plagiarism. A wicked man is not a good judge of doctrine.

85. "They will reject the stone upon which they might build."

Jacob was familiar with the Psalms and made such use of them as the apostles did in later times. "Reject" is a better translation than "refused." "This stone shall become the great, and the last, and the only sure foundation upon which the Jews can build"—Context.

92. "Nevertheless, not my will be done."

"I delight to do thy will, O my God," is a similar form of expression in King James' translation of the Psalms. They made the idioms of that day permanent by putting them into the Bible.

94. " whatsoever thing ye shall ask in faith believing that ye shall receive it in the name of Christ, ye shall receive it."

Enos says the Lord God had said to him "Whatsoever thing ye shall ask in faith" &c.; therefore he "cried unto God that he would preserve the records" of the Nephites. After the nature of Christ had been made known to the ancient prophets, as we have seen, and faith in him and baptism enjoined upon them, it follows as a matter of course, that they should ask in his "name." In the same way John taught the people that they "should believe on him who should come." Enos has only the common experience. The faith that prevails in asking is a prophetic faith: men know or believe that they will receive a bless-

ing before it is granted. The words used upon different occasions in expressing a truth can not vary much, but may vary in arrangement; so in many of the passages under discussion, the variation is mostly in the arrangement of the words. If this great central truth of religion had been left out of the book, it would have been marred. Full belief in this truth distinguishes Latter Day Saints from all other people on the earth. They alone have proved it true.

102. "Behold, ye have called me your king, and if I, whom ye call your king, do labor to serve you, then *had ye not ought* to labor to serve one another."

Mr. Dungan has italicised the words he wished noticed. Of course the scholarly Solomon Spaulding did not write the sentence, yet it belongs to the historical part of the book. We will unite with him in saying "Joseph, thy speech betrayeth thee." The elders and rulers of old seeing that Peter and John were "unlearned and ignorant men, took knowledge of them that they had been with Jesus." That was logic then. Does not Mr. Dungan know that the Greek of the New Testament was considered barbarous by the scholars of the first few centuries. It is full of harsh Hebraisms. "Very many of the Greek words found in the New Testament are not such as were adopted by men of education." "The words and phrases used by them (writers of the New Testament) passed current only among the vulgar."—Horne. Paul used no words of man's wisdom, "that their faith might not stand in the wisdom of men, but in the power of God." Isaiah foresaw this difficulty of Mr. Dungan's, and said, nevertheless, "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Such will accept the following from Mosiah.

108. "Therefore, I would that ye should be steadfast and immovable, always abounding."

Once more from Mosiah, 150, B. C.

123. "And now if Christ had not come into the world, speaking of those things to come, as though they had already come, there could have been no redemption. And if Christ had not risen from the dead," &c.

I have already defended several such passages as this. Men unacquainted with the latter day work have no conception of the amount of knowledge concerning Christ that was in the world before he came. Michael Angelo, in his great epic painting in the Sistine chapel, painted six Hebrew prophets and six Roman Sybils together, or interspersed upon the ceiling, meaning by it that the Sybils also had a knowledge of Christ's coming, which is a well established fact. Ovid and Virgil taught it in their poetry. Zoroaster taught the same. Plato is on record with a prediction of the crucifixion. All ancient nations used the cross as a religious symbol. Nebuchadnezzar speaks familiarly of the "Son of God." Job knew not only of the resurrection but of the final consummation when Christ should stand upon the earth. Christ said they all testified of him. Some revealed one incident, some another, and among them much of his life was portrayed, his death, and the manner and meaning of it. His second advent is an equally prominent theme. The world's programme through all ages is made known. Prophecy ceased in Judea four hun-

dred years before Christ, but continued on this continent until he came. That makes it reasonable that the Nephites should know more about him than the Jews. They were more worthy of such knowledge. They were the righteous seed of him who had the "precious things of heaven" pronounced upon him in blessing, by Jacob and Moses. The facts of the universe harmonize with these passages Mr. Dungan has excepted to, and that is the reason that "Mormonism has mixed up a mess of Patriarchal teaching, Judaism and Christianity, and put into its book six hundred years before Christ the doctrine that was peculiar to Christ."

I have now gone through Mr. Dungan's list of quotations, and in defending them have anticipated the small fire continued by him concerning grammar and orthography. That I have made the method of translation by inspection clear and plain, I do not claim; but but I think I have proved that the "canons of criticism," applied to translating by human learning, do not apply to inspired translating. The latter, no doubt, is like the gift of interpretation of tongues, with which all Latter Day Saints are familiar. The interpreter speaks that which is given him by the Spirit, and which he knows is not his own; and yet what he utters is stamped more or less with his individuality and idiosyncrasies. The weakest parts of the "Book" are defensible, as showing a wisdom that is not of man. The facts are new and startling, true and original; the doctrines are also consistent, and therefore the subject matter is not plagiarised; and the matter not being plagiarised makes improbable the supposition that the words and phrases are plagiarisms. And because of the prophetic declarations concerning the "Book" its weak points and defects are evidences in favor of its truth.

A "Book" with certain unmistakable characteristics had to come forth in a certain way, at a certain time. Then a certain specified class ask if these conditions have been complied with. Those who have a conscientious regard for the will of God are satisfied by this simple argument. To another specified class it is a rock of offense, and will be till their "house is left unto them desolate." And "the time speedily cometh, that the Lord God shall cause a great division among the people, and the wicked will he destroy."—Nephi.

INSPIRED TRANSLATION.

We will next notice what Mr. Dungan has to say of the New Translation of the Bible. He first quotes from it the 17th and 18th verses of the 29th chapter of Isaiah, and adds, "In this you see the history of this witness business." I ask Mr. Dungan if he thinks it reasonable that an impostor would dare make additional verses in the Bible, which would at once put the divinity of his mission to the test. This 29th of Isaiah was already copied from the plates with the manuscript of the Book of Mormon with these two verses in it. The witnesses has to be forthcoming, or the book be a fraud. There is no parallel case in history, if Mr. Dungan's supposition is true. Yet there is a parallel. It were easy for Christ to say, "after I am resurrected," even if he had been an impostor, but none other ever dared to put to the test the divinity of his mission except Joseph Smith. "Three wit-

nesses shall behold it by the power of God" and "a few according to the will of God." The testimony of these witnesses is published with the Book of Mormon. One of them, David Whitmer, of Richmond, Missouri, still lives, and, as the Evangelist shows, still continues his testimony to all who apply to him; as all the others did until their dying hours. Of all the associates of Joseph, none, even of those who betrayed him, ever questioned his absolute truthfulness in all that pertained to the Book of Mormon. I have the history of this "witness business" (D.) before me, and the history of its repetition down to the present time, and have the direct knowledge of personal friends and neighbors concerning it, but I need not extend my remarks. It is useless to "paint the lily or throw a perfume on the violet." "If they will not hear Moses and the prophets" neither will they hear these, nor one "risen from the dead." I am reminded of Nephi's testimony against the people of this day—"If they shall say there is a miracle wrought by the power of God, believe it not, for this day he is not a God of miracles." It is a saddening thought that men of our day and our race, persist in rejecting the testimony of the angels, and denounce and hate and ostracise those who hail the promised day of their visitation. I have quit groaning at what the Jews did, the case is brought nearer home.

Of the Inspired Translation Mr. Dungan further says: "Many passages are made to teach another doctrine than they would if translated from any Greek text now known." Then he gives as an illustration: "Therefore not leaving the first principles of the doctrine of Christ, let us go on to perfection." I ask in reply, if there is a Greek text now known that is reliable? Horne, in his "Introduction" says:

"The Old and New Testament, in common with all other ancient writings, being preserved and diffused by transcription, the admission of mistakes was unavoidable; which increasing with the multitude of copies, necessarily produced a great variety of different readings."

Whether "not" was left out of the text quoted, or was not left out, Mr Dungan can never know, and not having ever come to the first principles, he is not directly interested in the question of leaving them, or not leaving them. The Latter Day Saints are the only people who in modern times have preached the first principles of the doctrine of Christ, and that is one reason why "Mormonism is not Christianity."

I will quote another passage with a not and without one: "And the mean man boweth down and the great man humbleth himself; therefore forgive them not." The Inspired Translation says, "forgive them." The 14th of Ezekiel is by many supposed to be a prophecy of the introduction of evil into the Latter Day Church. The 9th verse says in the common version: "If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet." The Inspired Translation says: "I have not deceived that prophet." Can Mr. Dungan throw light upon this text. He puts me in remembrance of the stern-wheel boats, the shallower the water the higher they dash the spray.

Mr. Dungan next quotes Rev. 5:6, where Joseph interprets the seven spirits of God as

the twelve apostles. I can not defend the translation. I do not think Joseph was infallible in any of his work; and the witnessing testimony of angels would not make me so believe. I accept his work as I find it—the things that I can not understand reverently because of the things that I can understand. The whole book of Revelation is an enigma that the expounders of eighteen centuries have peered at in vain. Swedenborg soared through the whole panorama trying to make its picture appreciable to human senses, but he failed. He, before Joseph Smith, was the highest authority of modern times. It is a book that none but the Lamb can loose the seals of.

He next quotes the anathema of the revelator against those who add to or take from the words of the book of Revelations, and then writes: "That impostor took away eighteen words and added two hundred and eighty-eight." The question of "texts" now comes up again. Arithmetic is one of the exact sciences, and "figures don't lie." We have seen that the readings in the Greek manuscripts vary greatly: so do the printed editions; Erasmus corrected the edition of 1527, "particularly in the Apocalypse." In 1734, Bengel published an edition of the New Testament. "He studiously avoided inserting any reading which did not exist in some printed edition, except in the Apocalypse." (Horne). Of King James' translation, Bishop Newcombe says:

"Notwithstanding all that has been done, the translators have left it defective in mood, tense, person, number, gender, infinitive, imperative, participles, conjunctions, &c.: and in many instances, almost in every page, we find verses consisting in great part of italics; in some a third part; in others, nearly half; as may be seen in the Bibles where the words for which there is not any authority in the original are always so marked."

There is the same number of verses in each chapter of this Inspired Translation that there is in the common version and a fact that ought to concern Mr. Dungan is that the 6th, 7th, and 8th verses of the 14th chapter were neither written nor retranslated by Joseph Smith, nor was their order of succession changed. If they do not prove the restoration of the gospel to the earth, preceding a time of judgments which include the overthrow of Babylon, then the book was never intended to be understood on earth.

When Joseph Smith was under Ford's mob guard at Carthage, knowing that his time had come to be "sacrificed" and "offered truly," he sent word to his brethren to read the 6th chapter of Revelations, saying that it was about to be fulfilled.

I accept the Inspired Translation: 1st, because it is part of a system that would have no coherency or consistency without it. Nephi, a descendant of Joseph, had a son Joseph, to whom he communicated certain prophecies of the ancestor Joseph. These are narrated in the Book of Mormon, and are also restored to the Bible. I quote:

"Joseph truly said, thus saith the Lord, A choice seer will I raise up out of the fruit of thy loins. * * * Unto him will I give power to bring forth my word unto the seed of thy loins. * * * The fruit of thy loins shall write and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and that which shall be written by the fruit of the loins of Judah,

shall grow together unto the confounding of false doctrines, and the laying down of contentions. * * * And his name shall be called after me," &c.

If Joseph could have invented this prophecy he could also have named himself and father the most significant name in the lists; and he could have also invented a thousand other startling coincidences; but he could not even upon this supposition have invented a similar prophecy in Ezekiel 37, that the stick of Judah and the stick of Joseph should be united. So I accept the declaration that they should grow together, and if they had to grow together they would necessarily have to first be made to harmonize, and that could only be done by restoring some of the lost parts and the lost meanings to the Bible.

I accept the Inspired Translation secondly upon its merits. I shall not attempt a general defense. I have neither time, space, nor the privilege of custom, to make specific replies to general charges, and most of the historical and archaeological facts given in defense of the Book of Mormon will apply equally well, to a defense of the Inspired Translation—the baptism of Adam for instance.

I have just said Joseph did not invent the name of Joseph. Neither did he invent the phrase "stick of Joseph," nor "Joseph's land." Nor did he invent Joseph's blessing, nor the phrase "last days," when the conditions of that blessing are to be fulfilled. He did not invent the term "land shadowing with wings," "beyond the rivers of Ethiopia;" nor the terms "utmost bounds of the everlasting hills;" nor "multitude of nations in the midst of the earth;" nor "out of the ground," nor "the book." And extending the range of thought, he did not invent Anthon's letter, nor Rafinesque's glyphs of Otolum, nor the Newark inscriptions. He did not break up the great roads, nor ruin the great cities, nor fulfill his own prophecies, nor write, nor alter the texts of scripture I preface these papers with, nor—but I must stop somewhere. Wherever I look, all knowledge proclaims, and all nature cries out, they have slain a seer, and are heaping insults for a monument.

Letter from Elder W. H. Kelley.

Bro. J. Smith:—After adjournment of the April Conference, in company with Bro. J. H. Hansen, wife and others, I came to this city and spent about two weeks' time examining into the nature and needs of the work in Chicago. Bro. Hansen preached two interesting discourses on Sunday, April 17th, in the Saints' Hall. We call Bro. Hansen a good Elder in the stand.

Bro. and Sr. T. W. Smith arrived during the week and entered at once industriously upon the duties of the mission. In due time Bro. Smith was left in full direct charge, and the 30th found me at Galien, where I baptized three and preached twice the next day in the hall at that place. Sunday, May 6th, I was with the Saints at Coldwater, Michigan; and after morning services baptized Samuel Stroh, a young man of promise.

At the request of Bro. E. C. Mayhew, on Saturday, 13th, I went to Laporte, Indiana, and the following day preached twice in the Opera Hall of that place. Bro. Mayhew and family were visiting relatives and friends in that vicinity, and being interested in their hearing

the faith of the Saints, prepared the way for these meetings. For several causes the attendance was small. There was a Methodist conference in session—the meetings were not well noticed—prejudice rife, &c; but we put in the time, all the same, and tried to make a ripple in the stagnant moral pool of that city. Monday and Tuesday evening following, I preached at White's Station, six miles from Michigan City, among friends and relatives of Bro. Mayhew. Was kindly treated, but what the effect? That is among the things doubtful. At all events, it was a pleasure to meet Bro. and Sr. Mayhew again, who have been staunch Latter Day Saints for a long time.

Sunday the 21st, I was in Chicago, and by request preached the funeral discourse of a gentleman who was killed by the cars. He belonged to no Church. A good audience was in attendance, and as fortune would have it, the subject and remarks suited the occasion. And all agreed that it was the best thing they had heard. Said the mother of the deceased, as she took hold of my arm: "If my son had only heard such principles as those when he was alive, he would have joined the Church. He got disgusted with what he heard in the churches, and would not join any of them." Now, there was nothing extraordinary about that discourse. Only a few plain statements of the facts embraced in the faith of the Saints, that was all; and but two or three of the audience knew whence the speaker hailed, or the body of people he represented. There is much in that sometimes.

The 23d, I was at Galien, Michigan, and had a consultation with Bro. G. A. Blakeslee and C. Scott as to the best method of procedure for the Summer, having obtained the views of Bro. T. W. Smith before leaving Chicago. It was thought best for the work that Bro. Scott should go to Chicago, Bro. Smith to Michigan for a season, and myself to Canada. Accordingly, after visiting home, Saturday the 4th of June found me at Corinth, Ontario, in Conference with the Saints of the London District, at the house of Bro. C. Pearson. A fair representation was in attendance and all wore pleasant countenances and manifested a cheerful spirit. The conference lasted two days and a half, and the best of feeling characterized every meeting. Perfect good will and a desire to work for the success of the cause was manifested by each and all through the session. Sunday's meetings were held in the little grove near Bro. Pearson's house, and was largely attended by outsiders. The same place, but improved, where "Ye Editor" stood three years ago and defended the cause before a large audience. One was baptized, all cheered, and altogether it was one of the pleasantest meetings that I ever attended in Canada.

Tuesday the 7th, I went to London and was made welcome at the home of Bro. and Sr. Hunt. The next evening I met with the Saints in their chapel and set a very bad example by occupying pretty much all of the time of their prayer meeting. What greater calamity can happen a prayer meeting than to have some over zealous, conceited, or absent minded person take the floor who has neither religion, decency, or sufficient respect for others enough to take their seat until they have exhausted the patience, soured the feelings of every one in the room, and smashed

up the meeting. One of these unearthly long prayers is just about as fatal. I hope the brethren will forgive this aberration.

Thursday the 9th, by 7:30 p. m. the church was crowded until there was no standing room left. It was a wedding occasion. I had been selected as chief of ceremonies, but had to forego the pleasure by reason of being a non-resident of Ontario. Here was another evidence that some things have to be done by authority in this world. Rev. G. H. Copeland, Bible Christian preacher, was called in, and at eight o'clock, Bro. Richard Evans and Sr. Elizabeth Thomas, clad in becoming suits, stood before the altar to be united in the holy relation of matrimony. Richard's countenance was resplendent, his dark eyes gleaming with delight and he looked every inch a man, as he took by the hand his loved Lizzie, while the preacher recited, "you take this woman to be your wedded wife, to love, cherish, for better, for worse, protect, defend," &c. I quote from memory; and Lizzie seemed sensibly impressed with the important step, as she modestly took Richard by the hand, the minister continuing, "You take this man to be your wedded husband, to love, cherish," &c. Here Richard removed his glove and took from his finger a beautiful ring and pledged his fidelity by placing it upon the finger of the bride, when the preacher continued, "I pronounce you husband and wife in the name of the Father, Son and Holy Ghost, Amen," and done. I don't know whether these people ask blessing at the table in the name of the Father, Son and Holy Ghost, or not! The happy pair was soon literally swept away by a storm of congratulations and good wishes from the surging crowd. We fared sumptuously in the evening, as did others, at the house of Sr. Trimbleby, the bride's mother.

Friday, the 10th, with others, I went to Bothwell, and was kindly received at Bro. Leverton's, Sr. Leverton meeting us at the depot.

Saturday the 11th, I met in conference with the Saints of the Kent and Elgin District. There was a good turn out. The meeting was orderly and a good feeling prevailed. There was a large attendance of outsiders at Sunday's meetings and good order and the best of attention prevailed. Your humble servant preached about five hours that day with two reliefs, and did not feel much the worse late in the evening. The crowd will have to speak for itself. I enjoyed the meetings and the society of the Saints.

Both of the Canada Conferences declared in favor of the late effort as holding representative conferences. All are delighted with the movement. They haven't means to transport them to conferences, but they wish to be felt there.

Tuesday the 14th, I breakfasted with Bro. Clow in St. Thomas, and in the evening preached again at Corinth in the house of Bro. Christopher Pearson, Bro. Matthew Pearson from Michigan assisting. Last winter, he was so afflicted with the diabetes that the doctors all pronounced him incurable, but he was administered to by the Elders and has wholly recovered. I left him in the neighborhood of his boyhood holding up the standard of right.

Wednesday, the 15th, I took the early train for Alliston, where I arrived about eight o'clock p. m. and was met at the depot by Bro.

J. A. McIntosh and was soon with the Saints of that place in a prayer meeting at the house of Bro. Fields, where also Bro. McIntosh resides. There is a small branch of the Church here, the result, mainly, of the labors of Bro. McIntosh, and the Saints hold him in high esteem.

The brethren have built a pleasant and neat little church near the depot, twenty-five by forty feet in size, which was completed and dedicated while I was there, in which I preached three times with good liberty and to attentive audiences. Sunday the 19th, afternoon and evening, the house was well filled with a fine looking and well behaved people of the denominations of the town, and independents. The prejudice existing against the faith was greatly softened down when the people saw Bro. McIntosh putting in successive day's work on the Church. This to them was good evidence that he was sincere, and something that they were not accustomed to see their ministers do. The building of the chapel is a compliment to the Alliston brethren; and may they long enjoy it as a place in which to meet to worship to the increase of spiritual life and power in the gospel. The burden of building rested mainly upon Brn. McMilkin, Fields and Mooneys, though all joined heartily in the work, yet we think the conclusion about correct that had there been no Bro. McIntosh, there would now be no Latter Day Saint Church in Alliston. May his usefulness continue. This is the most beautiful and healthy section of country that I have visited in Canada. The crops are better for a hundred miles in extent than they seem to be in either southern Canada or Michigan. I regretted that I had not time to stay longer in northern Canada. But endeavoring to be as ubiquitous as possible this summer, on account of scarcity of laborers. The 25th found me at Galien, Michigan, in conference with the Saints of the Michigan District. A good representation was in attendance—all in a pleasant mood. Some little disappointment was felt when it was known that neither Bro. Joseph nor C. Scott would be there. Bro. and Sr. T. W. Smith were present, however, (sister Smith afflicted), with a number of noble Saints and enquirers, and what was best of all the Spirit of God was in attendance, so we moved along and had just as good a conference as I care to attend. As at other times, we all thought it was the best. The Saints were made glad and returned home alive to duty.

On Sunday, the 26th, two were baptized by Bro. T. W. Smith, and then confirmed. The attendance was large at the preaching services, and Bro. Smith warmed up to the importance of the occasion and metted out logic and facts in support of the cause and the cheering of the hearers.

Michigan joined hands with Canada, and by resolutions declared in favor of the step to constitute the General Conferences upon some basis of representation. If they have not devised the right method of procedure as yet, continue to improve it until it is perfect, is the universal feeling. The afternoon prayer meeting, held on Monday during the conference, was one of the most spiritual and all-confirming that I have attended for some time. The Galien Branch, once almost dead, has awakened to life and taking the lead, increasing her numbers almost daily. May she

arise and shine, reflecting the glory of the cause.

Wednesday, the 29th, I arrived in Chicago, just in time to join in the Saints' evening prayer meeting. Bro. I. L. Rogers of Sand-wich, Illinois, was also present. The meeting was a pleasant one. Sunday, July the 3d, at 10:30 a m., I preached in 213 Madison street hall, to the largest audience that has been out to our meetings in this city, when I was present.

The news of the shooting of the President having reached the city the day before—and now confirmed—Bro. Scott introduced the meeting with a few fitting remarks about the atrocious and cowardly attempt at assassination. Said he: "President Garfield is entitled to the sympathy of all right thinking people; he is an American citizen, guilty of no crime, and the chief representative of our glorious Republic, and we should extend him our heartfelt sympathy and prayers. We are commanded to pray for our rulers, that God may rule in their councils to the administration of justice to the people. Bro. Scott then led in prayer, making mention of the President that if it be the will of God his life might be spared to survive the shock of the wicked and imbecile attempt to slay him. We said Amen.

Bro. Scott preached to an attentive audience in Lake street hall in the evening. The attendance is increasing slowly in Chicago. It is not a good time, this hot weather, to judge as to what the results of the effort in this city may be. We are keeping as good men as we have at the helm, and Brn. Smith and Scott are both liked as laborers. It is about all we can do to keep cool with our coats off this weather. The Church has a pretty big thing on hands here and hasty conclusions could not be the right thing. Some progress is being made to say the worst, and hopefully we labor and wait.

W. H. KELLEY.

Chicago, Ills., July 7th, 1881.

No Perfection.

A SAGE once said: "I have seen an end of all perfection." Where is there a person of any extended experience, whose conclusions when summed up, are not in full accord with that saying? In youth, life presents many glittering and delightful phases. The heart and eye are captivated, and the rugged pathways of life are softened and mellowed down. We only see the pleasant; we look out into the beyond, with joyful, buoyant anticipation of the gradation of possibilities before us, and feel to push forward into the great battle of life. With impetuous and light hearts, without burden or weight of care, the young life is thrust out on "the ocean's wave."

Away out upon its billowy course, and trials, cares and sorrows, with now and then a ray of hope and gladness, our days are crowned. Listless, restless, longing for something, desiring and never satisfied, the "flood of years" roll on, and we are garnered into "the valley and shadow of death." The pursuit has been far more pleasurable than possession; for the reason that the human ideal is never fully attained, and we are doomed to disappointment after disappointment, till we join the great throng of those "gone on before."

The young have more confidence in humanity than those more advanced in life; because,

they have not endured the eye-openings and sad revelations of human weakness. The finer feelings have not so oft been crushed by contact with the harsher elements in life. "It is human to err; but it is Divine to forgive." The foibles of erring humanity are apparent in the home, in business, on the highway, in Legislative halls, and in every department of life, do we discover the out-croppings of evil, either natural or acquired, in man. Even the only sacred compact on earth, outside of holy-matrimony, the Church of God is oftimes disgraced and dishonored by those of high pretensions, but whose lives are but a mockery in the sight of men. Grasping avarice and pride; an unwise and inordinate zeal, together with self-seeking, are evils that often afflict the body politic. The Church is, or should be, the school, divinely appointed; a blessed community in communion with the Lord, the holy angels; and aided by divine instructions, to go on in the conquest of evil after evil, "till the day dawn," and the Lord Jesus Christ comes and makes us fully his. It is by over-coming evil and developing that character which will stand the trying test of the "Law of the Lord," that we will become perfect in Christ. To this end was this life given unto man. But no sooner do we dispose of one evil, till another appears; and so on, till our proud spirits flit away to higher and more joyous realms. Sometimes we retrograde, and again we rush forward to recover lost ground, and gain new victories in the conflict with the "flesh, the world, and the devil." Some times in the valley of sin and sadness, yet again our feet may indeed ascend the Mount of God. What we fail to do, in perfecting our character, (and by character, I do not mean reputation), if we strive, and use the means which God has given, will be abundantly supplied out of the fulness of God, at the coming and kingdom of the Lord Jesus Christ. The cure of sin and its ills, will then be complete. We will then be saved from sin, and all its consequences.

Our experience impels us to believe, that as people advance in years, they become more gentle with the erring; because they are brought to a just appreciation of the fact that they too have sinned, and have fallen far short of the divine standard. Prophets and Apostles and fathers in Israel were sadly defective in character and conduct; yet we read of them being "holy men of God" and "perfect;" but we must remember, that a man may be said to be holy, when his sins are forgiven and blotted out. So, too, can a man be said to be perfect, *i. e.*, a very good man. In this sense, Job was a "perfect man." He was a frail man notwithstanding. But of him it is written, that he "feared God" and "eschewed evil."

We are commanded to be perfect, as our Father in heaven is perfect. He sends the sunshine, and the dew and the rain upon all—the just as well as the unjust; so, is it possible for man to be just to man—to all men, and treat all men mercifully, and so, be god-like. God does not exact that our natures shall be changed, on our part; but, that we shall strive to bring our members into subjection to the law of Christ; and so go on towards perfection, which culmination, we shall reach in the resurrection unto an endless life. The more we examine our lives the greater do we

discover our frailties to be, and the necessity on our part for that striving to come up to the mark of the prize of our high calling in Christ. "Then why should the spirit of mortal be proud?"

In the time of the end, in the day of earth's cleansing and baptism by fire; and in the time of the establishing of the Prince of the House of David upon his throne, then shall the joyful acclamations and songs of the redeemed, proclaim forever more: "The law of the Lord is perfect, converting the soul."

T. E. LLOYD.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, August 1, 1881.

WE reproduce in this issue the statement of General Alexander W. Doniphan, whom the Saints will remember in connection with the Missouri troubles, as published in the *Times and Seasons*.

It will be seen that Gen. Doniphan differs from Colonel Pitcher as to what the origin of the trouble was; giving it as his opinion that it was the anti-slavery sentiments of the Saints and their rapid increase on the public lands, that made them obnoxious to the citizens. But in one thing the General and the Colonel agree, that the Mormons were a "peaceable, law abiding people," and it does not appear from his statement that they attempted any reprisals, or defense, until after the expulsion from Independence. It was a horrible crime in the minds of those who undertook to push them from the lands that they had bought and paid for, when they turned to defend themselves. So long as they submitted to the indignities heaped upon them a few of their violent enemies could raid through the country and drive them at pleasure; but when they rallied to defend themselves, having no hope of lawful interference in their behalf, then the fierce wrath of oppression gathered their foes about them in numbers sufficient to drive them out.

We honor General Doniphan, for the part that he took in refusing to carry out the cruel order of extermination, which he says was issued to himself and other officers; but which he states that he disregarded as being illegal.

One statement made by the General is new to us; that is, that Caldwell county was created for the Mormons, by the Legislature, and that in attempting to settle in Davis county on the public domain, the Saints violated their agreement. This statement we have never seen elsewhere; and can not now see that those who might have been in Jackson and Clay and have been driven from there, could have legally, or morally bound those left in the east who might afterward choose to immigrate there and settle on the public lands.

We call the attention of the readers of the HERALD to the statement, "While the Mormons resided in Clay county they were a peaceable, sober, industrious and law-abiding people, and during their stay with us not one was ever accused of a crime of any kind."

It seems fair to presume that now, with all the abominable stench that has been raised about the Mormons and Mormonism, by all the bad things the bad ones have done, and all the horrible lies that the enemies of Joseph Smith and

the principles he promulgated have told about them, still lying heavily upon the air, if an indictment for bad behavior could have been found in the opinion of the men actively engaged in Missouri politics at the time of the residence of the Saints in Missouri, then we should have heard what crimes they did; but Colonel Pitcher practically exonerates them, and General Doniphan gives them a certificate of good character worth having. The opinion of such men as Generals Doniphan and Atchison, men who under the pressure of popular sentiment strongly against the Saints, dared to stand firmly opposed to murder and violence; and in defense of their integrity threaten to march their forces away from scenes where such violence was to be enacted, at the risk of official punishment, is worth something; and we perhaps echo the feelings of many, when we so state.

There is little doubt but what the decisive action of General Doniphan in denouncing the proposal to "march the prisoners to the public square the next morning at eight o'clock, there to be publicly shot," as murder, which he would neither countenance nor abet, saved the lives of those men who had been taken as the leaders of the Mormon offenders. Others may do as they please; but as for us, we shall ever feel well toward the undaunted hero, who believed that his men were not butchers.

We have no sympathy with the idea that men of any class of religious belief, should have been prevented from settling on public lands wherever they pleased, or have been ejected from them when settled there; and hence do not believe that the Saints committed any act of wrong in settling in Davis county; but, if an agreement was made to the effect stated by the General, it must have been made under duress, and could bind at best none but those immediately parties to it, and these could at their option disregard the terms of a forced contract. It may have been bad policy on the part of those attempting to settle in Davis, and that is the most that should be said of it.

Well, it is comforting to reflect that after all these years of contumely and scorn the people driven out from Missouri are stated to have been a "peaceable people." Their blood-thirstiness, if they ever had any, was a creature of slow growth, and grew from oppression and violence inflicted upon them, without adequate protection and redress. If, when we die, the enemies of the Latter Day-work write our epitaph, and they shall write, "He was a peaceable, law-abiding man," we think we shall have no fear of the verdict that the Judge of all the earth shall pass, for He "doeth right."

It is not often that we care to attempt the interpretation of any of the dreams that are sent us; but the two lately sent us by Mr. W. Carleton Irish, with the request to publish are so significant, if they mean anything, that we do not mind venturing. We refer the reader to page 223 of the *Herald* for July 15th.

The one to Sr. Gravella, was evidently given her as an evidence to her of the correctness of the work of the Church she had united with, and is to be understood thus: The bright light lying horizontally is the way or word of the Lord manifest upon the earth; the woman represents the Church walking in the way of the Lord; the disfigurement of the woman by appearing beheaded

shows the condition of the Church during the interim after the Martyr's death; but her appearing after a time with her head on shows the reception of the Church properly organized as found in the Reorganization, the Church to which Sr. Gravella belonged. The joy of the Bridegroom, is manifested in the testimony of the Spirit to the believer, as found in the Church.

Bro. Sparkes' dream is equally significant.

The fact that the Reorganized Church is represented by the meeting in the session is seen by the presence of Bro. Blair and others: the fact that Spirit recognized the Reorganization is shown by the fact that the meeting was going on lively; the woman dressed in gaudy apparel can mean nothing less than some claimant to Church honors, which will or has attempted to come in among the Saints and steal away their allegiance to the right way: Her taking of the stand shows the spirit of fairness existing in the Church, that permits all to be heard. The gaudy apparel and enamelled face of the woman shows the hardness and assurance (cheek) of this claimant to be the Church, and her peculiar fairness to look upon denotes the special showing that this crafty woman will make of argument and pretension; the unjust character of the claim she makes, is shown by her peculiar wonderment over the idea that she can so easily fool the people; her absolute worthlessness and the nature of her imposition are seen in her leaving the stand and attempting to support herself by a trestle, or temporary couch. Her asking Bro. Sparks to help her cover her shame and confusion, shows that a personal appeal will be, or has been made to Bro. Sparks in behalf of this church which this woman represents, which is not the Reorganization as she appeared in the midst of that Church already assembled and in possession, and an attempt to make him a party to cover her effort to fool the people. Her discomfiture and final attempt to cover herself, and her hideous appearance after the enamelled face is broken and cracked, show the coarseness and lack of foundation and truth of the claimant to be the church represented by this woman.

Our opinion now is that if such an occurrence as some one representing himself or herself to belong to a church, which they claim to be the true church, has not taken place at London, there will be such an one, and a special effort will be made to get Bro. Sparks into sympathy with it. That the woman with enamelled face represents some such claimant appearing among the Saints of the Reorganization in opposition to them, seems clear.

The words added at the close of Bro. Sparks' vision, "The Saints here, (London), believe this woman to be the church, and the church to be the Reorganization," are evidently not the words of Bro. Sparks but the words of W. C. Irish, and are added with the evident intention of using Bro. Sparks' name to his disadvantage and that of the Saints at London. We do not believe that the Saints at London, or any part of them believe as there stated; and trust that the claims made by that representative, may be examined and seen in their proper light by the London Saints. We published the dreams by request, but the interpretation we publish on our own motion. Please make a note of it.

Bro. J. A. McIntosh wrote from Alliston, Ontario, "We are all in good health."

QUESTIONS AND ANSWERS.

Is it in harmony with the law of God contained in Doctrine and Covenants, sec. 17, par. 11, for a Teacher to preside over a branch when there is an Elder and Priest in the branch?

Yes, if the branch so decide by vote and choice.

What will be the required credentials to entitle a delegate to a seat at the Fall Conference. I should like an answer, and perhaps others may be like me. If there is an understanding it might save confusion and trouble when we meet.

A provision of clause 3 of the Report on Representation, states that it is "Provided further: That not less than one, nor more than five may be sent from any one district; but that said delegate, or delegates, shall be entitled to voice and vote in such General Conferences to which they may be appointed, upon a presentation of a certificate from the clerk of District Conference to the said General Conferences, upon their organization at the times specified for their assembling." A provision of clause 4 provides for the credentials of delegates of branches to be signed by the president or clerk of branch; to be presented as in the case of districts.

On Saturday, July 2d, President Garfield, was shot by a madman in the public rooms of a railway depot, and has lain up to the time of this writing, in pain and weakness abiding the issue of his injury, with the chances very much against him. The present indications (July 22d) seem to offer the hope that the President will not die of his wound, for which we are grateful, and our prayers should be that he should fully recover; not only with life, but with powers unimpaired. It is a sad thing to think that the man chosen to the highest and most responsible office in the gift of the American nation should be assailed with murderous intent by an irrational and irresponsible office seeker, disappointed in his claims; but so it is, and all we can now do is to sympathize with the sufferer and denounce the murderer.

One thing however we dislike to see, some over officious bodies have charged in the newspapers, that John Taylor, and Geo. Q. Cannon, and the people of Utah are so bitterly hostile to the United States Government that they have exulted, or rejoiced in the deed, claiming it as a retribution upon the Government for the injuries inflicted upon the Saints in times past. The pulpit expressions of these men, however, are specifically condemnatory of the assassination; and denunciatory of all forms of mob violence. Mr. Cannon said in the Tabernacle, Salt Lake City, July 3d:

"We have suffered enough from this spirit of violent lawlessness to feel profoundly moved in our hearts at the dreadful occurrence of yesterday. It comes to us as it does not to any other people, for we have suffered from this as no other people have. The men whom we loved better than we loved our lives, for whom this people would have been willing to lay down their lives, if by so doing they could have saved them, were stricken down by the hands of assassins, while they were helpless like sheep in a pen. They were slaughtered by a band of ruffians, who knew that they had the power if they could break into the building where the victims were confined, to take the lives of those men, for they were defenseless. When the leading man of our nation is stricken down, as General Garfield was, it arouses emotions in the hearts of the Latter Day Saints—those of them especially who were participants in the scenes to which I have referred—which language can not describe. There is something

so adhorrent, so horrible in this method of curing evils, that as one of this community I can not think of it with any other feeling than one of horror. General Garfield, I may say, was my personal friend, we having served eight years in congress together. I have been intimately acquainted with him during that time, and I know him to be one of the greatest men of the nation."

On the same day and in the same place Pres. Taylor said:

"In relation to President Garfield, have we any feelings of enmity? No; I have none. I feel truly to sympathize with him in his affliction, but I feel more profoundly moved that deeds of this description can occur in a free, liberal and enlightened government like this. * * It is truly deplorable to see our President, the President of this great and mighty nation, one of the greatest rulers in the world stricken down by an assassin. Yet these things we have to mourn over."

There can certainly be found no fault in these expressions; nor do they convey the bitter feeling stated by the papers. It may be true that in the deed of violence, Pres. Taylor and others of the Mormons may see the hand of retributive justice. So did Giteau; but unlike the latter, neither Pres. Taylor, nor Mr. Cannon would have done such a deed. Mr. Taylor was wounded, nigh unto death, while visiting as a friend two men in prison on accusation of crime, from which a proper trial before the law would have vindicated them; and saw these men killed by the same lawless and vindictive spirit, that prompted Giteau; and while he does denounce the act, as all men should do, he may, if he choose so to do, express his opinion as to the cause in American politics, or polity producing such a result, just as properly as may the Editors of the *New York World*, and *Times*; the *Chicago Tribune* and *Times*, or any other public journal of the day; and that too without becoming properly chargeable with bitterness or enmity to the Government. These papers, some of them declare that the political "spoils system," adopted by the dominant party, is the inciting cause of this villainous attack on Pres. Garfield; while Messrs Taylor and Cannon, smarting under a sense of wrong, trace it to the negatively fostering influence of perverted popular opinion, which in the past has prevented the recognition and punishment of lawless encroachment of violence upon the innocent, and failed to protect the victims of such violence.

We have no sympathy with Pres. Taylor and Mr. Cannon, in their presentation and practice of what we believe to be gross error, and wickedly subversive of truth and right; but we have no respect for those who lie about and falsely accuse them because it may be popular and safe. We are opposers to mob violence, to murder and suicide, and feel that the late attack upon the President was outrageous and should, not only be denounced but punished; that there is neither necessity, nor propriety for assassination, intimidation, corruption and violence in American politics or government. Furthermore, we protest against the shielding of criminals under the plea of insanity. "Emotional insanity," is the convenient after-thought of shrewd men, criminals and their friends the lawyers, and is an *alias* for lust, covetousness, malice, anger of every shade, jealousy, infidelity, incompatibility, drunkenness and every other motive that may enter into the brain of man to induce him to kill. That men are not in their sober senses when they kill other men, except in self defense, may be true;

but that they are not responsible is not true; and so long as criminals are trifled with for their crimes, so long will men kill and be insane after the killing, if they were not before. Insanity, true insanity is quite indiscriminating in its violence; but emotional insanity, of which so much is seen and heard in courts where criminals are defended by hired attorneys, is almost always singularly discriminating in favor of itself. If it were but thoroughly impressed upon rascals who contemplate breaking the law that punishment were speedy and certain, it would not be its severity but the certainty of it that would deter them. Continue to allow men to escape under the legal technicality of insanity and that class of criminals will constantly be cropping out.

We do not believe that Giteau is, or was insane, any more than we believe Wilkes Booth to have been insane when he killed Pres. Abraham Lincoln. The motive of either act was similar, though not the same, nor arising from the same cause. And as one deserved swift and sure punishment, so does the other.

EDITORIAL ITEMS.

We call attention to the notice in this issue from the Church Secretary. Proper attention should be paid to this notice, and in time to give Bro. Stebbins a chance to get the matters arranged for Conference.

Sr. Mary A. Fuller, sister to Bro. Joseph F. McDowell, wrote from Bedford, Ohio. She and her husband Robert, are alone there. They would be pleased to have an Elder visit them and preach there. Bro. Fuller now and then has an opportunity to talk the faith in private conversation. Bro. McDowell, visited them not long ago, but could not remain to preach to the people.

Bro. Blair wrote July 11th, that Bro. Brand had arrived at Salt Lake City; but was suffering from catarrh. He would leave for home August 10th. Bro. Blair, and wife, were intending to go to Lehi, Pleasant Grove, Provo and other places on the 13th. Bro. Anthony started on the 11th from Omaha to Salt Lake to preach by the way.

We shall be quite willing to rejoice with the people of the United States, upon the recovery of President Garfield from the blow that struck him down; but should be very loth to celebrate his recovery prematurely and then have to weep his death after all. We prefer to wait till he is fully restored before we rejoice; in the meantime we will hope and pray that he be spared to fill the term of office to which he chosen. We prefer that James A. Garfield shall be President of this Republic for the current term.

Sr. Sarah Garrison, now of Peoria, Illinois, is a widow with two sons, one seventeen, the other seven years old. She wishes to buy or rent a small farm among the Saints somewhere, where her boys will be able to take care of her and themselves, and make a home in time, and be among influences leading to God. Any one able and willing to help the widowed will here find opportunity.

Bro. M. H. Bond, of Cadillac, Michigan, wrote July 13th, in good spirits; but very desirous to be doing something for the Master's cause.

A brother has located at Lamoni, as a shoemaker; and he is now fearful some one else may come in, of the same trade, and so spoil the business for both.

As an impression may obtain among some of our readers from the wording of two items in the Bishop's report, that he charged for entertaining the visiting brethren at Conference. He wishes it understood that the amount comprised in those two items (\$48) was paid through Bro. Conover to families in Plano needing assistance, and who by reason of limited income, could not have entertained the visiting brethren and sisters without such aid.

It is about time to believe the adage "wonders never cease." The *Chicago Inter-Ocean*, for July 14th, contains in its "People's columns" the Revelation on the Rebellion, in full text, under the head of "Joseph Smith's Predictions." What may we not hope for, when a public journal with a strong Presbyterian bias, publishes unchallenged the plain prophecy of Joseph Smith. What next.

EXTRACTS FROM LETTERS.

Bro. James Goff of Provo City, Utah, writes, July 3d:

The people are told by the leaders in Utah, that the New Translation of the Bible, by Joseph Smith the martyr, is not a reliable book; having been in the hands of apostates so long.

The inference to be conveyed by this statement is that those to whom the manuscripts of the Inspired Translation were left in charge; or those engaged in publishing the work, were dishonest and changed them, after the martyr had left them. This charge comes with bad grace from the Utah leading men, and shows to what end men resort to evade an issue that they can not meet. We certify, that the committee of publication published the correction and revision as they found them, and we know whereof we affirm; and that the Inspired Translation is undoubtedly the work of Joseph Smith the martyr, and entitled to the fullest credence as such work. We are not fearful as to the result.

Bro. Joseph R. Lambert is at work, as the following notice, received in a letter from him, will show:

Gospel Work! Elder J. R. Lambert, of Dow City, Iowa, preaches and lectures in the presentation and defense of the Church and gospel of Christ. While human creeds are failing, the God-fearing and wise enquire for truth. Come, hear and judge for yourself. Services in Court-house on the evenings of July 14th, 15th and 16th, at 8 o'clock. Also on Sunday at 11 and 4.

Bro. A. W. Thompson writes from Santa Ana, California:

We have a splendid branch away off here by ourselves, shut in from the world; the name is Laguna; have been organized nearly two years; have the blessings of God. The work is gaining ground all the time. I have traveled with Bro. Burton some; he is liked by every one, Saint and Gentile. Bro. Burton, Rogers, and Mills are waking up the people in this section. The work is getting a better start now than it ever had before.

Bro. J. M. Terry of Cameron, Missouri, says:

We are busy at our church-house; are putting up one 26x40 feet, with a belfry. I am about to move to Stewartsville, to clerk in a store. The Saints are generally well—spiritually and physically.

Bro. Frank Hackett, writing from North Freedom, Sauk county, Wisconsin, says:

We are still trying to hold forth the gospel banner in this place. There has been an addition

of five by baptism. Our last conference was a very good one, and those of the Saints who did attend, enjoyed themselves very much, as far as I heard. I am satisfied that all who wish to enjoy themselves as Christians, can do so by keeping the commandments of God.

Bro. D. F. Coombs writes from New Bedford, Massachusetts:

The Bethel Sabbath School children and their friends, both of Fall River and New Bedford, had a first rate time in Blossom's Grove, in the country, near a big pond and in a stately pine grove. Innocent plays and songs of happy hearts, with tip top weather, and nothing as we know of to mar our happiness.

"The *Christian Instructor* says: 'It is stated on statistical authority that the non-evangelical denominations of the United States, comprising the Unitarian, the Universalist, the New Jerusalem or Swedenborgian, and the "Christian" Churches, numbered altogether nineteen churches or societies less in 1880 than in 1840, and 472 less in 1880 than in 1860.'"

The foregoing is rather suggestive of decay; but by what right are the denominations named called non-evangelical—queer.

News Summary.

July 12th.—Another revolution has broken out in South America. Venezuela is the theatre of war this time. There are 10,000 men in the field against the insurgents.

The cold weather which prevailed in England during the past week has had a very unfavorable effect on the crops just now maturing. There was a white frost Friday last.

Thirteen persons died in Pittsburg and Allegheny City Sunday from the effects of the heat.

Saturday and Sunday nights' rains have created great havoc to all railroads in the vicinity of Marshalltown, Cedar Rapids, Des Moines, Iowa. Some fifty families had to vacate their homes in Des Moines. Many railroad and wagon bridges are washed out, and crops are very much damaged. More than twenty miles of railroad track washed away.

13th.—Early yesterday morning a fire broke out in the freight house of the railway at Certe, France, and spread with alarming rapidity, destroying nearly 1,000 freight and passenger cars, and about three square miles of sheds and warehouses.

A piece of land three miles long, one mile wide, and of unknown depth in the Canton of Berne, Switzerland, is moving towards Lake Thun at the rate of three inches per day. Houses in the path of the landslide are deserted.

The remains of Pope Pius IX. were removed from St. Peters, to the Church of San Lorenzo in Rome at midnight Tuesday. An immense procession of members of the Italian Catholic Societies followed the remains. There were some interruptions by persons who shouted, "Long live Italy!" but the disturbers were dispersed by the military.

15th.—The Czar of Russia is said to be in "an unfortunate mental condition," which may mean either that he is suffering from panic and fright, or that he is temporarily insane.

The Siberian plague, which attacks men and horses, and which is fatal to both, has broken out in the suburbs of St. Petersburg, and has proved very destructive. The doctors have made no headway against the disease, which is spreading with alarming rapidity.

Pope Leo is highly indignant at the disgraceful disturbances which took place during the removal of the remains of Pius IX. Tuesday night, and so expressed himself yesterday to the diplomats accredited to the Vatican.

Several deaths have taken place in New York from lockjaw occasioned by explosions of toy pistols on the Fourth of July. Thirteen deaths from the same cause have occurred at Baltimore.

16th.—At 5 o'clock last Friday afternoon, New Ulm, Minnesota, was devastated by a cyclone accompanied by thunder and lightning. The

town was completely wrecked in a few minutes, and at last account 33 lives were known to be lost, and many more persons were disabled. A Catholic Cathedral and nunnery, the Methodist, Lutheran and Congregational churches were entirely demolished. Of course stock and crops suffered greatly. The *Plano Mirror*, in commenting on the matter, says: "The many storms of this character the past year or two are making people very nervous, and a coming storm is looked upon with awe and fear."

19th.—The protests of Pope Leo against the indignities offered the clericals on the occasion of the removal of the remains of Pius IX. seem only to have added to the anti-clerical feeling in Italy. A committee has been formed to confer gold medals on those who have been convicted of riot in connection with the affair. Not a night passes without an anti-clerical demonstration, and an Italian newspaper expresses regret that "the carcass of Pius IX was not thrown into the Tiber," and demands the expulsion of the Papacy from Rome.

A German farmer residing near Arcadia, Wis., murdered his wife and five children, inflicted fatal wounds on two other children, and then shot himself, inflicting a wound which will probably prove fatal. A revolver and a hatchet were the instruments used.

Wallace, sixteen miles north of Menominee, Mich., consisting of a saw-mill, twenty-five buildings, was totally destroyed by fire.

Yesterday afternoon fire broke out in a lumberyard at Vestaburgh, Mich. and burned one and quarter million feet of lumber, nine million nine hundred thousand shingles, and all the houses in the western part of the village. Loss \$50,000.

20th.—The Roman Catholic Presbytery at Roxton Falls, Quebec, was destroyed by fire and Father Larue perished in the flames. His nephew escaped a like fate by jumping from the window of an upper story.

The heated term continues at London and at Paris. In both cities the water-supply is quite limited, and watering the streets has been discontinued.

Burned, at Saginaw City, yesterday afternoon, saw mill, salt block, dwellings, offices, cooper shop, four and a half million feet of lumber (4,500,000) of lumber, 150,000 staves, 5,000 cords of wood, and 3,500 feet of tramway. Loss \$175,000. One hundred and fifty men are thrown out of employment.

21st.—An anti-slavery decree will be issued by the Khedive next week. Under this decree no addition can be made to the number of slaves now in Egypt, but those who are now slaves will remain so.

The potato crop in Ireland is reported to be in excellent condition, and the prospects are that the yield will be large, and the quality of the tubers good.

Sitting Bull, the noted Indian Chief, has surrendered. Accompanied by 200 of his people, he arrived at Fort Buford yesterday, where they all gave up their arms and ponies to Maj. Brotherton without offering any remarks. Bull was sullen, cross, and hungry, and refused to talk much until he had eaten and rested. The Indian Chief was induced to surrender by Louis Legare, a well-known Frenchman of the frontier.

Burned at Philadelphia, Pa., two of the Pequot cotton mills buildings; loss \$100,000.

A severe thunder and lightning storm, and high wind and heavy rain, passed over this part of the country yesterday forenoon. At Chicago a young lady was killed by lightning, a little girl was blown off the sidewalk under a street car and killed. The Bridewell and many other buildings were struck by lightning, and many people stunned.

Josh Billings says: "There iz no man who needs so much watching as the man who iz always watching some one else."

He who tells a lie is not sensible how great a task he undertake, for he must be forced to invent twenty more to maintain one.

Affection can withstand very severe storms of rigor, but not a long polar frost of downright indifference. Love will subsist on wonderfully little hope, but not altogether without it.

Correspondence.

SYDNEY, Australia,
June 15th, 1881.

Bro. Joseph Smith.—I returned to this city from Wallsend where I have been laboring since the early part of January. My meetings at that place and also at Lambton were generally well attended, and, I think, resulted in good to the cause; prejudice has been greatly removed, and a much better feeling obtains toward us as a people; and I am perfectly well assured that there are a goodly number that are convinced of the truth of the doctrine that we preach, and some have expressed themselves to this effect; but as yet they stand aloof, and for what cause is best known to themselves. I can not compel them to embrace it, and I think you are well enough acquainted with me to know that I would not, if I could; for, if I understand my duty, it is to preach the gospel in plainness and simplicity, according to the ability that God has given unto me, ask for his blessing to attend my labors, and leave the result in his hands. The branch at Wallsend is in fair working order, but there is ample room for improvement. I expect to visit the Saints at Nambucca in a few days.

I see by the Conference minutes that I am at liberty to return, and this seems to be upon the grounds that the Church failed (for some cause) to fulfill a promise made to me at the time of my appointment to this mission. Now I do not feel that this lessens my responsibility to remain. I could not accept of a release upon any such conditions. When I am released I shall expect an honorable one, and that upon the grounds of having fulfilled the mission assigned me; and not because of the non-fulfillment of a promise made to me; neither do I consider my release a sufficient offset, in fact it is making matters worse, for instead of sending more laborers as promised, it is virtually saying to the one that is here, You can come home whenever you please, and leave the mission to take care of itself. Bro. Joseph, I am not concerned personally about the promise; so far I am individually concerned it is a matter of small moment, I am not injured, neither do I feel aggrieved, but I have insisted on the fulfillment of the promise, because I know that the interest of the work demanded more laborers here, and I do hope and pray that the mission be not abandoned, for it will be much easier to continue it than to start it afresh, and I beg of you to lay the case before the Semi-Annual Conference, and send a good man here before I leave, so that we can start the work in Sydney. I expect to remain here until April, if the Lord spares my health.

Kind love to you and those in the Office. I remain as ever, your brother in the gospel,
J. W. GILLEN.

ROCK RAPIDS, Lyon county, Iowa,
July 13th, 1881.

Brother Joseph Smith.—On May 28th, I was taken to the Maple by Bro. C. E. Butterworth, where I spent a week and a half, preaching in two school houses and opening up the work in the little town of Danbury, Woodbury county. In the last named place and one of the school houses referred to, considering the time of year, the interest and attendance were very fair. Some of the few Saints residing there were alive in the faith, and some were luke-warm or cold. We shall be pleased to hear of needed improvement. On June 10th, after spending two days at home, and in company with other brethren, I repaired to the Deloit Conference. The Galland's Grove District was quite well represented, at this conference, and, all things considered, we had a good time.

After the close of the conference, Bro. H. Robinson and I took a long ride to the Camp Creek Branch. We spent a week in this region holding meetings in Camp Creek School-house and in Sack City, Sack county. At the close of our labors at Camp Creek and vicinity, we went into the northern part of Pocahontas county with Bro. Wm. A. Carroll added to our number. We traveled most of the way by wagon. In Pocahontas we found a faithful little band of Saints, labored with them and for them, and for all others who

desired to hear the gospel. One was baptized, and we organized a branch to be known by the name of Pilot Creek, which numbers at present I think, about sixteen members. One Priest and Teacher ordained. We pray the Lord to give them strength to stand firm when the tempter shall come.

Leaving this region, we moved on to Pilot Rock, Cherokee county, by wagon and rail, stopping one night with Bro. and Sr. Brown of Fonda. We spent one week at Pilot Rock investigating and settling difficulties in the branch (by request of the district conference) and preaching to the people. The Lord blessed us in our labors in this place, and we were afforded another opportunity of learning something about the causes of difficulties in the branches.

Pilot Rock was the place for our separation. Bro. Carroll returned home as soon as the committee work was done, and, when we left, Bro. Robinson returned to Pocahontas county, and I came on to this place stopping four days at LeMars. While at LeMars I was very sick, most of the time, felt badly discouraged and came very nearly starting for home. I arrived here last Monday evening, and, if the Lord will, the opening wedge will soon be started. May the good work move on. I wish I was able to do more for it.

Yours in the love of truth,
JOSEPH R. LAMBERT.

BELLEVILLE, Ills.,
July 11th, 1881.

Bro. Joseph.—I left home about the 20th of June, en route for Bevier, Hannibal, St. Louis and other parts of my field of labor. At Bevier, was blessed in preaching the word, and also in being the recipient of many kindnesses at the hands of the Saints in that place. It is strange when there is so much good material for first class Saints, there should be found such a disposition to let the adversary distress and tear in pieces, but so it seems to be; and I am sorry to say that Bevier evidences the power of the adversary in wounding the Saints, and arraying them against themselves. There is a noble people there, but they suffer from their own neglect to make the necessary self sacrifice. I have never been much better blessed than while visiting there. May our good Master give them the victory and let the angel of peace be found in their midst. From Bevier I journeyed to Salt River Branch. Had two appointments there. Met Father Thrutchly and enjoyed his hospitality. I was attacked with a severe headache, the result of a cold, and was only able to speak once; Bro. Geo. Hicklin being with me, promptly came to the front and filled the stand creditably.

From Salt River our journey lay eastward to Hannibal. I met Bro. E. L. Page at the depot awaiting and looking for us, who became our guide and safely delivered us into the hands of Bro. John Taylor, who kindly welcomed us to his most pleasant home on the hillside. I had the pleasure here of speaking twice on the Sunday, and calling to mind an event which occurred over seventeen years ago, *i. e.*, the organization of the Hannibal Branch, which I participated in, and have never been there since, till now. I believe I never in my life enjoyed a three or four day's visit better than I did this one, in company with the little flock of Saints of Hannibal, Missouri.

From Hannibal I went to St. Louis, and met old time friends, who seemed glad to see me, and was with the Saints at their conference, on the 3d of the present month, and a good meeting we had on Sunday. But here I must acknowledge a defeat. It was the eve of the 4th of July, and the confusion surrounding was such that I had to give up. The firing of pistols and fire crackers, and the yelling of a lot of boys, and the howling and barking of dogs, the rattle of wagons, carriages, buggies and street cars, were too many for me, and a thirty minutes talk exhausted my stock on hand, both of talk and patience; so gave it up. On the 4th I had the pleasure of attending a picnic in Forest Park, and enjoyed myself very well; and yet, I was pained at the sight of some things I witnessed among the Saints. I am satisfied that the great difficulty

that is in the way of a more healthy, spiritual growth among the Saints, in large cities, is to be found in the vast number of ways and means to gratify the thirst for the pleasures of the flesh, and the world. The strain of brain and muscle for six days in the week seeks relaxation, and vent for pent up desires held in check; so as much pleasure as is possible must be crowded into the one day God has set apart as his. There is so many pleasures (?) so easily attainable, and so many seemingly innocent ones too; that 'tis hard for those who really have a desire to do right, to always keep clear of the evil, and only the very strong in faith can escape. But, oh, what a sink of iniquity a large city is, and St. Louis is no exception. The secret of the failure of the healthy growth of the Church in St. Louis to my mind, has been the loose estimate of what is wrong, and what is not wrong; each one holding their judgment equal if not superior to the expressed decisions of the Church, and making the interests of the Church secondary, and the spirituality of the Church is not discernable by those who are really seeking the truth.

However, there are noble souls and men of sterling worth, who have made a noble fight against fearful odds, who have maintained the work against the most discouraging circumstances in St. Louis and vicinity, God bless them for their noble efforts. I would certainly be ungrateful and unjust if I failed to mention the Sisters' Aid Mite Society. The good they have done and are doing, can not be seen by the casual observer, for they do not blazen their acts abroad; but work on, and like the leaven in the measure of meal, their work is sure and will be felt. I and mine have reason to say "God bless and prosper them."

On last Thursday I went to the boat and bid Brn. Reese and Anderson a *bon voyage*, as they started on a visit to friends in Pleasanton, Iowa; the former going in search of a new home among the rural scenes of picturesque Decatur county, Iowa. Bidding them good-by I hastened to meet Bro. Jno. Beard of Belleville, Illinois, and with him I came to his home, where I now write. Thursday evening, though sick, I was enabled to speak upon the one engrossing topic with good liberty, also Friday evening, and yesterday at 12 m., I was permitted to lead two precious souls down into the waters of baptism. In the afternoon confirmation and testimony with the sacrament, were blessed to us by the Spirit's presence. In the evening I again troubled the waters and five more recruits joined the grand army of the Lord. After such a day's work 'tis no wonder I felt good, and was again blessed in preaching the word. That God's Holy Spirit may still speed the good work and draw round us the curtains of his strength that all Israel may be saved to the uttermost, I shall ever pray.

More anon,
A. H. SMITH.

GERBER, Walker Co., Georgia,
July 7th, 1881.

Bro. Joseph.—After leaving Jackson county, Mississippi, we went to Baldwin county, Alabama, where we preached seven times. We found some warm friends in this county, and among them we are happy to number Mr. Levens, of Fish River, who though not a member of the Church, has long since buried sectarian prejudice. We were received into his house, and cared for by him and his hospitable family. We also preached in his house, and his doors are still open to the Saints. May God reward him for his kindness, and lead him in the path of peace.

June 6th, we left Baldwin county, and went to Whistler, five miles above Mobile. Our quest of Bro. Cato here was fruitless, he and Bro. Montague had gone north; exactly where we could not learn, and though we stopped off the cars at Escatawpa, Alabama, about fifty miles north of Mobile, we were again disappointed. We met a Baptist preacher in this little town, who desired to have us preach. He had met Brn. Cato and Montague on the cars, some time before, and obtained a promise from these brethren that they would come and preach to the people in Escatawpa. They had not as yet arrived. The bell was rung, and a few assembled in the nice little

church to hear us preach. As we had an appointment up near Hurricane Creek in Lauderdale county, Mississippi, for the following Sabbath, we could not do as earnestly requested, remain and preach for ten or twelve days. So we left the doors open for Brn. Montague and Cato. Our preaching in Lauderdale county, Mississippi, was in the face of considerable opposition, and it was finally very loudly hinted that we were not wanted in the county. We had a little experience in persecution's school, and had we not had a few friends among the people, and a great One above, our experience might have been still farther extended. We preached a number of times, however, and hope that some good seed was sown. Here Bro. Booker and I were obliged to separate, he to go over into Monroe county, Alabama, to attend the district conference held in the Lone Star Branch, I to come on up to this place, and visit the little band of Saints baptized by Bro. Hansen. Bro. Booker and I have been blessed in our ministrations together. I shall miss my faithful partner. Saints, pray for me.

Your brother in the love of the true, the pure, the beautiful and the good,

FRANK P. SCARCLIFF.

SALT LAKE CITY, Utah,

July 5th, 1881.

Bro. Joseph Smith:—I received yours of 23d and 23d ult., on my arrival home from Lehi, Pleasant Grove, Provo, and Springville, on last Saturday, 7 p. m.

Elder Wm. M. Gibson and I held interesting meetings at all these places, notwithstanding the hot weather and short nights. Our work is gaining steadily. At Pleasant Grove we baptized a Young Brighamite Elder and his wife, also a young Dane who had been on a mission four seasons in Denmark. A goodly number more say they will unite soon.

The morning I left here for the trip, I awoke at near four o'clock, and soon after, (whether asleep or not I can not say), I heard a voice out of the heavens say, "get clothing ready, to baptize." I then knew I should baptize some on the trip. The Lord is our helper. If we had halls, or even school houses to preach in, we should do far better.

The Salt Lake Chapel matter is gaining friends. We must build it, and that soon. Much depends on it.

We all feel sad and indignant over the calamity which has befallen President Garfield. May the Lord spare him to the Nation and his family.

Very truly,

Box 417.

W. W. BLAIR.

WAYNE C. H., West Virginia,

July 12th, 1881.

Bro. Joseph:—On June 30th I left home for this field; the gospel had never been preached here until our arrival. We obtained the Methodist church in the county seat, and held five meetings. Court was in session and the congregations were large, composed of lawyers, editors, and various ministers, with many of the "common people," who seemed to hear us gladly. I held two meetings on Sunday the 10th, in Centerville, eight miles from here; some expressed themselves as being well pleased with the doctrine. We left appointments for two weeks; we get the use of a commodious church, belonging to the Baptist order. Calls are coming in from various quarters to "come and preach," the which we will do as wisdom may dictate. I have met a number of ministers and heard of many more; but they have not shown fight. Certainly in West Virginia, if no where else, Paul's prophecy to Timothy has a literal fulfillment, "they shall heap to themselves teachers," &c. Many of them seem to be wise in the things of this world, but they are ignorant of "the truth." It has been through the efforts of Bro. and Sr. Trout that we are here. They have a love for the work. They have been living here for several years alone "in the faith;" with only the *Herald* as a gospel visitor. They united with the Church in Indiana several years ago, under Brn. Blakeslee and Powers. Bro. Trout has charge of the infirmary of this county, and is "the right man in the right place." We

have come here for the purpose of remaining as long as there are doors open, and the people are willing to hear. Bro. Torrence, of the Lebanon branch, accompanied me; he has not put the harness on yet, but I trust ere long his voice will be raised publicly in defense of the truth. I left my wife at home. I feel the need of her company, for she is spoken of by many as being "the best preacher of the two." I herein express a desire to be remembered by you that the labor bestowed in this new and vast field may not be fruitless. Ever praying for Zion's progress, and early redemption, I am, as ever,

Your brother in the gospel,

L. R. DEVORE.

NEBRASKA CITY, Neb.,

July 12th, 1881.

Dear Herald:—Our conference closed last evening, held six meetings, viz.; three preaching, at which Bro. Jas. Caffall, expatiated upon gospel topics, one fellowship and two business meetings, all of which passed in a brotherly spirit. There was a reasonable fair attendance, considering the scattered condition of the Saints of this district and the excessive hot weather. Five of "Zion's Hope Sunday School" scholars were baptized during conference. There seems to be an increase in the demand for preaching throughout the west. Our district has agreed to keep one man in the field during the next quarter. Crops in many places look very poor. In getting to conference I came about eighty miles per wagon, and there was a strip of country we passed through, that not one in a hundred acres of wheat will be harvested, the chinch bug having totally destroyed it, and they are now working on the corn, and there is more than half of the corn crop that is extremely late. The farmers here are beginning to curse the barley crop, as we did not know what the chinch bug was until barley became extensively raised.

Yours in Christ,

ROBT. M. ELVIN.

FOUNDRY HILL, Tenn.,

July 7th, 1881.

Bro. Joseph Smith:—I am now at Foundry Hill. We had a meeting there on last Sabbath. A Baptist preacher, (Jones), had it published that he and I would have a debate, in order to get up as large a crowd as possible, I knowing nothing about it. I understood that we were to divide time. But when the time arrived I was restricted to silence; was not so much as allowed to ask him one question. All that I was allowed to do was to give out my appointments for evening. He misrepresented our Church more than ever I heard before; he tried to impress it on the minds of the people that our Church would be all the same as the Brighamites if it was not for the laws of the land. His pretext was the Book of Mormon, handling it, or trying to, in about the same manner that the infidel does the Bible. I offered him a challenge that I would affirm that our Church was the true Church of Jesus Christ, and take the Bible for my standard, if he would do the same of his; but he did not accept it. I spoke in the afternoon and had a good congregation; explained his misrepresentation; which I presume produced a great deal of satisfaction to the people; and it is my notion that the course he has pursued will be an advantage to the Church.

I am somewhat disappointed on account of Bro. Montague not coming to my assistance; he has missed my whereabouts. I understand from the *Herald* that he is gone on to the state of Alabama. There is much work that ought to be done here; really more than I am able to do. The branches at Eagle Creek and Foundry Hill are in good circumstances, Sunday Schools at each place. It is about three weeks since I was at Eagle Creek; I understand there are several waiting my return for baptism. I also spoke at Foundry Hill on Monday, on the laws of the Church, and the constitution of the United States. I am going to leave this place Saturday the 9th. I have an appointment in Weakly county. I have been one trip to that place and received considerable encouragement. I expect to baptize several this trip, and likely to establish a branch.

I want to be back to my appointment at Eagle Creek the first Sunday in August. From there I have an appointment at Foundry Hill, the second Saturday and Sunday in August, to take into consideration the organization of a district and the report of the branches and to elect a delegate to attend the General Conference. Also to invite in the *Herald* the brethren in the south that aim to attend the General Conference to try to make it in their way to attend this meeting. Direction from the southern mission to Paris, Tennessee, the nearest point by railway from Corinth to Humbolt; from thence to Paris, Henry county, thence north eight miles to Foundry Hill. Ever praying for the cause of Zion and truth,

I remain yours,

JOHN THOMAS.

WEIR, Kansas, July 5th, 1881.

Bro. Joseph:—We have organized a Sabbath School; and have thirty scholars. The Spirit is with us. We have prayer meeting every Sunday, and the Spirit is manifest with us, bearing testimony to the work that is prospering fast. I have been blessed many times since I have been a member of the Church, now only been two years. I, like all others, have faults, failings, &c.; but my prayer will be, and has been that I may be faithful, prayerful and watchful, that I may deserve the blessings of our Savior, which we will receive if we work for it. Numbers are constantly added to our district. What a glorious thing it is to see the good work prosper.

Your brother in the bonds of the gospel,

S. M. CHASE.

CLINTONVILLE, Cedar Co., Mo.,

July 13th, 1881.

Bro. Joseph:—As there has been no preaching done in this vicinity of the State by Latter Day Saints, we would be more than glad if some of the Elders appointed to the South-West Missouri Mission would come and deliver a series of sermons on the first principles of the gospel. There is a splendid opening here. I see in the correspondence that Bro. Crawley had been at Rich Hill. Call on us, Bro. Crawley, several are anxious to hear in this neighborhood. We live fifteen miles from Schell City, a station on the M. K. & T. railroad. I would meet an Elder to convey him here with pleasure.

A medical spring of notoriety has been discovered near Clintonville, known as the New Eldorado Springs. Many cases of cure are accredited to those waters. A good opening for a good coal miner, and other professional mechanics. My address as above.

Yours in the hope of the ultimate triumph of the glorious gospel.

ABNER LLOYD.

GENOA, Douglas Co., Nevada,

July 18th, 1881

President J. Smith:—In the beginning of the year I visited Elko in company with Bro. Thomas R. Hawkins, and held several meetings. Bro. Penrod visited the Methodist minister and desired that he would grant the privilege of preaching in their chapel, which he refused; but we had the Court House which was a better place. We had a crowded house every time. I baptized two, ordained Brn. Penrod and Staurts to the office of Elder, and organized a branch of nine. Have preached here a few times since my return, and baptized three.

Our quarterly conference will be held at Carson City, Ormsby county, Nevada, on the 6th and 7th of August, 1881.

May the Lord Jesus Christ bless us all. Yours in love.

ABEDNEGO JOHNS.

BARRY, Ills., July 16th, 1881.

Editor Herald:—On receiving the second number of the *Herald* for this month, I find an inuendo, written by J. F. McDowell. I do not know who it is intended for, but I am sorry to see it in the *Herald*; however, as it is published, I hope you will publish this, with the following definition, as given by Webster. "An inuendo supposes a representation so framed as to point distinctly at something beyond, which is injurious

to the character, &c., of the person aimed at. An insinuation turns on no such double use of language, but consists in artfully hinting into the mind imputations of an injurious nature without making any direct charge, and is therefore justly regarded as one of the basest resorts of malice and falsehood."

A friend to Bro. McDowell,

J. GOODALE.

Conference Minutes.

NORTHERN NEBRASKA DISTRICT.

A conference was held at Platte Valley, Nebraska, June 25th, 1881. Nelson Brown, presiding; H. Nielson, clerk.

Branch Reports.—Omaha (Scandinavian) 29; removed by letter 1. Platte Valley 32; removed by letter 1. Douglas, no changes. Omaha (English) 58; received by letter 1, removed by letter 5, expelled 1. The Union Branch, lately organized by the president, was received into the district; it is composed of 14 members.

Elders Reports.—J. Caffall (baptized 13), N. Brown, E. Rannie, J. Boulson, W. Rumel and J. Brown reported.

Resolved that we appreciate the efforts of J. Caffall, and further invite him to occupy in the district.

Resolved that the Priests and Elders be requested to go and preach as far and wide as they can.

On motion of E. Rannie, the conference proceeded to elect delegates to General Conference; and H. Nielson, D. Jones, W. Rumel, E. Rannie and N. Brown were unanimously elected.

N. Brown was sustained as district president, and H. Nielson was appointed district treasurer.

J. Caffall preached in the forenoon and E. Rannie in the afternoon.

Contribution for the benefit of J. Caffall \$10.75.

Adjourned to meet at Platte Valley, Nebraska, the last Saturday in September [24th], 1881.

NORTHERN ILLINOIS.

The above conference convened at the Saints' Chapel in Sandwich, Ill., on Saturday, June 11th, 1881. On motion Bro. John S. Patterson was chosen to preside, and Laurence Conover was chosen clerk.

Branch Reports.—Chicago, no change. Plano, last report 188; baptized 10, removed by letter 5, present number 193. Braidwood, last report 77, 1 baptized, 1 removed, 1 died, present number 76. Mission, no change. No statistical reports were received from Sandwich, Leland, Steator, Peatonica, Amboy, Janesville, Burlington and Marengo Branches.

Brethren Joseph Smith of the First Presidency, I. L. Rogers of the Bishopric, and J. S. Patterson of the Seventy, reported. Elders J. S. Keir, W. Vickery, F. G. Pitt (baptized 3), J. Stanley (baptized 1), J. Brighthouse, C. St. Clair, J. Morrill, G. Sheidecker, P. S. Wixom and A. Stewart, reported. Priests Geo. F. Weston and L. Conover reported.

A letter was read from Bro. T. W. Smith in relation to the Chicago Mission. Also one from Bro. R. M. Elvin, expressing his thanks for kindness received from Saints at Sandwich while laboring there after the April Conference.

Bro. I. L. Rogers, of the committee on district buggy and harness, reported that he had made arrangements to have the buggy repaired at a cost of eighteen dollars, and suggested as the best way of disposing of it, that it be worn out in the service of the district. Report accepted and committee continued.

On motion, Brother I. L. Rogers of Sandwich Branch, was authorized to issue letters of removal to Bro. and Sister Stebbins.

The following preamble and resolution was adopted:

Whereas, Bro. M. H. Forscutt has repeatedly offered his resignation as president of the district, and has now moved out of the said district; therefore, be it resolved that he be released.

Bro. J. S. Patterson having been requested to accept the presidency of the district, expressed his willingness to serve in that capacity during the next four months, whereupon he was by vote declared the choice of the conference.

On motion Bro. F. G. Pitt was appointed district treasurer.

Bro. Laurence Conover having requested to be released as district clerk, on motion he was released, and Bro. G. F. Weston appointed in his stead.

On motion the clerk was directed to issue an Elder's License to Bro. J. Brighthouse.

On motion I. L. Rogers, John S. Patterson and F. G. Pitt, were chosen delegates to the next Semi-Annual Conference.

Preaching in the evening by Bro. J. S. Patterson, assisted by Bro. Joseph Smith.

On Sunday morning Bro. Joseph Smith occupied the stand, assisted by Bro. J. Stanley.

In the afternoon, sacrament and testimony meeting, well enjoyed by all present. Sunday evening Bro. J. S. Keir occupied the stand.

Adjourned to meet at Mission Branch, on Saturday and Sunday, October 1st and 2d, 1881.

EASTERN IOWA DISTRICT

A conference convened at the Hall of the Apostolic Branch, at Clinton, Iowa, June 18th, 1881, E. Larkey in the chair; W. Turner, clerk, assisted by E. Lowe.

Resolved that the Apostolic Branch be accepted as part of Eastern Iowa District.

The action of the committee on the case of Bro. and sister Bachelor reconsidered and sustained.

Branch Reports.—Buffalo 21. Jackson 16; received by letter 1. Batternut Grove 35; baptized 2, died 1. Apostolic 19.

Official Reports.—Elders Larkey, Whitaker, Brown, Reynolds, Johnson, Maudsley and Turner; Priests J. R. Johnson, Dungee, Bradley and Lowe, reported in person.

W. Turner was appointed District secretary.

Bishop's Agent's report read and accepted.

Prayer and testimony meeting on Saturday evening. Preaching Sunday morning by Elder Whitaker. Prayer and sacrament meeting in the afternoon. Preaching Sunday evening by Elder James Johnson, assisted by Elder Jobe Brown.

Adjourned to meet at Jackson Branch at call of president.

SOUTHERN NEBRASKA DISTRICT.

The above district conference was held at Nebraska City, Neb., July 10th and 11th, 1881. L. Anthony, president; R. M. Elvin, secretary.

Preaching by Elder James Caffall in the morning from Heb. 11:23, and in the evening from 2 Nephi 6:15. Testimony and fellowship meeting in the afternoon. Five baptized during intermission—were confirmed and one child blessed.

James Caffall gave some timely instructions upon the law in relation to the duties of both officers and members, quoting D. & C., sections 41:1; 46:1; 64:2; 59:2; 17:11.

Bishop's Agent, J. W. Waldsmith, reported: Received since last report, \$53 50; paid out, \$22.00; balance on hand, \$31.50.

Reports.—Elders J. Caffall, R. C. Elvin (baptized 8), J. Cazier, J. Armstrong, P. C. Peterson, J. Thompson (baptized 5), R. M. Elvin (baptized 2), H. Fields; Priests F. L. Tucker, J. B. Gouldsmith, J. C. Tripp, A. Buchanan and J. Everett; Teacher N. Trook; and Deacon S. Swank, reported.

Branch Reports.—Platte River, no change. Blue River 53; baptized 11, received by letter 1. Nebraska City, objected. Palmyra, Moroni, Clear Creek and Plattsmouth, no reports.

On motion J. W. Waldsmith was appointed District Treasurer.

On motion R. M. Elvin requested to labor in the district for the next three months, and that we pledge ourselves to sustain his family.

The following preamble and resolutions were adopted:

Whereas, we have reason to believe that there are Elders in the district who, through negligence, fail to act in conjunction with the district, and that some are injuring the cause; therefore, be it resolved, that the president and secretary are hereby requested to labor with such Elders, either by visiting or writing to them, and report the result of such labors at our next session. And be it further resolved, that future action shall be governed by evidence obtained by enquiry and labor

as above directed. And be it still further resolved, that while we cheerfully offer our sympathies to all who desire to honor their calling, but are bound per force of circumstances, we will no longer knowingly encourage or enroll the negligent with the diligent.

On motion, the president and secretary were appointed delegates to the Semi-Annual Conference, and instructed to stand by the Articles of Representation as adopted at the last April Conference.

Preaching by Elder J. Caffall in the evening.

Whereas this district is within the territory appointed by the General Conference, in the missionary field of Elder James Caffall, therefore be it resolved that we cheerfully accept of the help and aid furnished us during this session, and earnestly request, that he devote as much as possible of his time in this district.

Adjourned to meet at Morgan School-house, Otoe county, Nebraska, on the morning of October 9th, 1881.

SOUTHERN INDIANA DISTRICT.

The above conference was held at Union Branch, Wirt, Indiana, June 11-13th, 1881. H. Scott, presiding; B. V. Springer, secretary *pro tem*.

Branch Reports.—Union and New Trenton, no changes. Canaan, 5 added by baptism. Other branches not reported.

Elders Reports.—H. Scott, B. V. Springer, D. Scott, W. H. Chappelow; Priests V. D. Baggerly and W. H. Winscott reported.

Bishop's Agent's report: Received and paid out since last report \$7.

Resolved that we request the Semi-Annual Conference to send or permit Bro. J. C. Foss to labor in the district.

Bro. D. O. Stites was chosen district treasurer. Bro. H. Scott was chosen as a delegate, and B. V. Springer as contingent to represent the district in the next Semi-Annual Conference.

Preaching in the evening by Bro. H. Scott. Preaching in the grove on Sunday morning by B. V. Springer, to a large and attentive audience, and by H. Scott in the afternoon and evening.

13th.—Resolved that all the Elders in the district labor hereafter with more energy than in the past.

Moved that we hereby request the Semi-Annual Conference to continue B. V. Springer in this mission. Carried.

H. Scott's term of office having expired by limitation, moved that we now proceed to choose a president. H. Scott having called S. Rector to the chair, stated that he having acted in that capacity for eight years, and on account of poor health at present, and also on account of the peculiar circumstance surrounding him, could not act in that position.

B. V. Springer was chosen District President.

A vote of thanks were tendered Bro. H. Scott for his efficient and faithful performance of duty as District President.

Prayer and testimony meeting in the afternoon, and all felt that it was good to be a Saint of latter days. Preaching in the evening by H. Scott.

Adjourned to meet with the Pleasant Ridge Branch, Perry county, Indiana, on the morning September 10th, 1881.

KEWANEE DISTRICT CONFERENCE.

This assembly convened at the Saints' Chapel, Millersburg, Ill., June 4th, 1881. The president of the district not being present, Elder H. C. Bronson was chosen to preside; J. Chisnall, clerk.

Reports of Branches.—Kewanee 92. Millersburg 59; received by letter 1, expelled 2. Buffalo Prairie 84; died 2. Peoria 34; baptized 1, received by vote 1.

Elder J. A. Robinson reported by letter; also, tendered his resignation as District President, which was accepted; and H. C. Bronson chosen to preside over the district.

Bro. J. Chisnall offered his resignation as District Clerk, which was accepted, and J. L. Terry chosen as his successor.

A vote of thanks was tendered J. A. Robinson and J. Chisnall for past services.

The following resolution was adopted:

Whereas, the late published instruction from the Quorum of Twelve and Bishopric are that the Bishop's Agents are in no wise under the instructions of the districts where they reside; and,

Whereas, said Agents are instructed not to pay over any moneys except to general church funds, and are responsible only to the Bishop; therefore,

Resolved, That Bro. I. B. Larew be appointed Treasurer for the Kewanee District, and said Treasurer shall pay out of the treasury such moneys as may be directed by the district conference, and during the adjournment of said conference he shall have discretionary power to pay out such money as in his judgment may be for the good of the district. The Treasurer is further instructed to make out a quarterly report of all money paid to him, and paid out by him; such report to be forwarded to the quarterly conference to be ratified or rejected by said conference.

Preaching in the evening by John Chisnall.

Prayer and testimony meeting on Sabbath morning. Preaching in the forenoon and afternoon by H. C. Bronson and C. W. Short.

Adjourned to meet at Buffalo Prairie Church, Saturday, September 3d, 1881.

WESTERN MAINE DISTRICT.

This conference met with the Little Deer Isle Branch, Maine, June 25th and 26th, 1881. J. C. Foss, president; J. J. Billings, clerk.

Branch Reports.—Brooksville and Green's Landing no changes. Little Deer Isle 27. Rockland and Bear Isle not reported.

Officials Reported.—J. C. Foss, J. J. Billings, S. Eaton. Priests D. Eaton, L. Gray.

John J. Billings was recommended as Bishop's Agent for Maine-western District.

L. Gray was chosen district agent to collect funds to carry on the work of the ministry in this district.

Preaching during conference by J. C. Foss.

Adjourned to meet at Green's Landing, September 3d and 4th, 1881.

Miscellaneous.

NOTICES.

CONFERENCE BUSINESS.

In order to expedite business it is requested, so far as practicable, that reports of the ministry under General Conference appointment, and of the condition of missions and districts, their progress and necessities, also all other documents, such as appeals, petitions, reports of committees heretofore appointed (whose work may not yet have been reported), and also such resolutions as are intended to be moved or acted upon, and all other business to come before the General Conference that is to convene at Council Bluffs, Iowa, on Thursday, September 1st, 1881, should be sent in beforehand. And all documents not necessary to be considered by the Presidency any length of time previously, should be sent to the Church Secretary, Henry A. Stebbins, Lamoni, Decatur Co., Iowa, so that they may be looked over and each placed in its respective order and considered before the Conference convenes. Statistical reports of districts are only required annually, namely at the April Conferences.

H. A. STEBBINS, *Church Secretary.*

SECOND QUORUM OF ELDERS.

The Second Quorum of Elders are hereby reminded of the approaching Semi-Annual Conference, and according to the resolution passed at last Semi-Annual Conference, held at Parks' Mill, every member is requested to report, by the 15th day of August, 1881, so as 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 the cause of Christ; also, if acting as district or branch officers. May we be able to make a good report in behalf of the cause; and to this end may the peace of the Lord and the power of his Holy Spirit be with you, is the prayer and desire of your brother in the gospel bonds, WM. CHAMBERS, *Pres. of Quorum.*

Address: Donald Maule, secretary, Magnolia,

Harrison county, Iowa; or, William Chambers, Shelby, Shelby county, Iowa, box 215. Remember and report on time.

CHURCH RECORDER'S NOTICE.

As very few branch reports are being received from district clerks, I would call their attention to the matter, and request that branch reports to the district conference be not by them placed away out of sight and mind for months. They, or sufficient copies of all they contain, should be sent to me as soon as recorded in the district records. There is too great remissness in this matter. The summer season is the busy time of work, but it is not much trouble to remain the reports that come to hand, and it should be attended to.

HENRY A. STEBBINS, *Church Recorder.*
LAMONI, Iowa, July 20th, 1881.

SOUTHERN INDIANA DISTRICT.

Dear Saints:—At our last district conference, held at Union, June 11-13th, the subject of finance was discussed; and on account of the ruling of the General Conference as to the funds coming into the Bishop's Agent's hands not being available for district labor, a resolution prevailed creating a district fund, and the selection of a district treasurer, in order to prosecute the work in the district. Now, brethren and sisters, it is expected that every one interested will come up nobly to work. Let us make "a long pull, a strong pull, and a pull altogether." We have selected Bro. Harbert Scott as our delegate to the Semi-Annual Conference, and it takes money to pay railroad fare. Send in your mites to David O. Sites, Wirt, Jefferson county, Indiana, and send it now; and I would also insist on the branches of the district making out and sending in their reports promptly at each sitting of the conference. Also, we desire to hear from each official member. Come, brethren, wake up to duty and faithfulness. Let us manifest our faith in the great work by a united effort for Zion's weal. As one of your number, I mean, by the the Master's help, to leave no stone unturned in my effort to make an improvement in the spiritual condition of the district. Shall I have your hearty co-operation? I believe that I shall.

B. V. SPRINGER, *District President.*

FIRST QUORUM OF ELDERS.

As the Semi-Annual Conference draws near, it reminds us of the time of our gathering and reporting of labors. We were pleased at the full report received last April, and now request that ALL will report either in person or by letter, September 1st. Those who report by letter will please address me at Council Bluffs, Iowa, giving a brief report of work done, and also express their willingness to labor.

Yours in Christ,

ROBT. M. ELVIN, *President.*

NEBRASKA CITY, Neb., July 21st, 1881.

TO ELDERS NOT ENROLLED IN QUORUMS.

By act of the late General Conference I was authorized to enroll names for the organization of another quorum of Elders, to be known as the Fifth Quorum of Elders, the organization to be perfected at the ensuing September General Conference if a sufficient number of those who may be so enrolled shall be present at that time to effect such organization by the choosing of officers, etc. Therefore those desiring enrollment should apply by letter themselves, or by giving authority to some one to apply for them, as the General Conference has provided that no one shall be enrolled in a quorum except by his own application or consent thereto.

A few Elders each from England, Wales, California, or other distant lands, may be enrolled, but a majority should be those living nearer the business center of the Church, so that an organization may be effected and business transacted by those who assembled from the "regions around about." I have a roll of all the Elders who are in branches, but it requires a personal application, as spoken of above, to become a member of any quorum. Where any are not members of branches, they should state to me, when, where and by whom they were ordained, and give date and place of birth,

baptism, and confirmation and by whom baptized and conferred. Respectfully,

H. A. STEBBINS, *Church Secretary.*
LAMONI, Decatur County, Iowa, May 24th, 1881.

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.

At Liberty, Cass county, Nebraska, May 21st, 1881, to Bro. Jesse and Sr. Nancy Ervin, a daughter. Blessed July 10th, 1881, by Elder Rabt. M. Elvin. Name, Lulu Winifred.

MARRIED.

SCOTT—GOBLE.—At the Saints' Meeting House, in North Blue Rapids, Marshall county, Kansas, July 3d, 1881, by Elder T. H. Humes, Bro. James Scott and Sr. Sarah A. Goble. May joy attend the happy pair.

God bless the love that binds with power,
These hearts of truth in one?
May blessings like a pleasant shower,
Descend till life is done.

HILLS—GREEN.—At the bride's home, near Tabor, Fremont county, Iowa, July 18th, 1881, Bro. Allen R. Hills and Sr. Sarah Green. Elder J. R. Badham officiating. May peace and quietude crown the balance of their days.

SMITH—KENNEDY.—At his uncle's residence, Bridgehampton, Sanilac county, Michigan, by Elder Andrew Barr, March 17th, 1881, Bro. William J. Smith, of Sanilac, and Sr. Jane Kennedy, of Middlesex, Ontario. They will reside in Bay City, Michigan. May their peace and joy flow in harmony as the river of life; and righteousness form the entablature of their days.

DIED.

PARKS.—At Peoria, Illinois, June 11th, 1881, Sr. Parks, mother of Bro. James Parks, of Joliet, aged 85 years. She died strong in the faith. Funeral services conducted by Bro. John Keir of Braidwood, and Rev. Davie, Joliet.

GILLEN.—At Lamoni, Iowa, July 8th, 1881, of brain-fever, Nellie, daughter of Bro. J. W. and Sr. Nancy Gillen, aged 11 years and 5 days. This sad bereavement was made doubly so to the fond mother by the absence of Elder Gillen, who is still in Australia preaching. Nellie was born in Washington Corners, California, June 30th, 1870, and was baptized at Lamoni, April 20th, 1878, by Elder C. H. Jones. She was noted and beloved for her thoughtful solicitude and almost womanly care, in these things being as a companion to her mother. The families of her grandfather and her great-grandfather, (Bra. A. B. Moore and D. P. Young,) and other relatives, together with a large assembly of the Saints, gathered at the last services, and with full hearts, mourned over the early dead. Funeral sermon by Elder H. A. Stebbins, assisted by Elder Henry C. Smith.

BRENTS.—At Independence, Missouri, May 3d, 1881, Adia Hester, only daughter of Bro. Wm. P. and Sr. Martha E. Brents, aged 10 months and 8 days.

GIFFORD.—At Oak Island, Bexar county, Texas, June 9th, 1881, from injuries received by falling into a well eighty feet deep. Eva Desmuke, niece of Sr. Nannie A. Gifford, aged 6 years, 11 months and 9 days. Sr. Nannie writes, "It was a sad and heartrending scene."

PARKS.—In Sack Creek, about twenty miles from Ottawa, Kansas, June 11th, 8 a.m., by drowning. Bro. John Parks, son of Bro. James Parks, of Joliet, Illinois, aged 21 years and 10 months. His body was returned to Joliet for burial.

SPRAGUE.—In Rock Creek, Hancock County, Illinois, June 28th, 1881, at the house of Bro. A. W. Head, of disease of the liver, Bro. Thomas Sprague. Born at Stoke Orchard, Gloucestershire, England, February 28th, 1816; joined the Church about 1841 or 1842; emigrated to this country about twenty years since, and joined the Reorganized Church, some ten years ago. He died strong in the faith. Three days before his death his voice returned, and he bore testimony to the truth of the Gospel. Funeral service by Bro. R. Lambert, by request of our brother before he died.

LEWIS.—At Prospect Park, Illinois, Sunday, June 19th, 1881, 6-20 p.m., after an illness of thirty weeks, of consumption, Bro. Charles M. Lewis. He was born April 19th, 1847, in Schuylkill county, Pennsylvania; baptized April 25th, 1881, by Elder W. H. Kelley, fell asleep resigned and anxious to be at rest. Funeral service conducted by Elder Columbus Scott. Text, Heb. 4: 9.

SQUIRES.—At No. 603 Monroe St., Brooklyn, New York, June 14th, 1881, after four months of sickness, Sr. Mary Squires, aged 71 years and 6 months. She passed away in full hope of a resurrection in Christ, her faith strong and unshaken. The Brooklyn Branch miss her very much, she having always been ready to aid by work and means any effort to forward the good cause, or benefit the Saints.

LISENBBE.—At Boeger's Store, Osage county, Missouri, June 29th, 1881, Gracie, daughter of J. M. and Martha I. Lisenbee, aged 8 years. She has been afflicted for six years, and the last eighteen months has not walked; was patient in suffering, strong in faith, often calling for the ordinance of God's house, when there was an Elder near; the last hour of her life was spent (*by her request*) in prayer, she then calmly fell asleep.

NORTON.—At Boone, Iowa, May 13, 1881, after an illness of four hours, Susannah, wife of D. E. Norton. Born in Toronto, Canada, May 16th, 1819; was baptized 1836, and united with the Reorganized Church at Boonsboro in 1875, and always adhered strictly to the original principles as then taught, and died in full faith of having a part in the first resurrection.

MARTIN.—At Lamoni, Decatur Co., Iowa, July 2d, 1881, of affection of the brain and spine, Sarah Alice, only child of Bro. James and Sr. Sarah A. Martin, aged 1 year 9 months and 4 days. Funeral sermon at the house of Bro. Martin by Elder Henry Hart, assisted by Elders D. W. Strong and J. P. Dillen.

MARTIN.—At Kewanee, Illinois, March 2d, 1880, of scarlet fever, Hiram, son of Bro. James and Sarah A. Martin, aged 2 years, 1 month and 21 days.

DAWSON.—At his residence in Ione Valley, Amador county, California, March 20th, 1881, Mr. William Dawson, husband of Sister Dorinda Dawson, and father of Brn. Wm. N. and E. T. Dawson. He was born September 20th, 1817, in Mercer county, Pennsylvania, in 1844 he and his wife joined the church, called "The Bride the Lamb's wife," under George M. Hinkle, in Iowa; after which they withdrew their names. Mr. Dawson never joined any other church. In 1864, he and his family came overland by wagon from Iowa to California. In 1870, the Elders of the Reorganized Church came preaching; he and his family heard it, he opposed them very much at first, but his son Wm. M. joined them, afterward the rest, then he heard more fully the difference between the Utah Church and the Reorganization, and was satisfied with the latter; his house was open for the Elders. He was sixty-four years and six months old at his death. He was a very industrious man. Burial services by the Rev. Buchanan, of the M. E. Church. Funeral sermon preached April 24th, by Elder E. H. Webb, in the M. E. Church, Ione City. Bro. Webb did well; a good congregation in attendance. Mr. Dawson was well thought of by all far and near. The Rev. Buchanan and others showed us no little kindness.

SHERMAN.—At Oak Dale, Becker county, Minnesota, April 11th, 1881, Sister Lois H. Sherman, aged 70 years, 1 month. She was born in Lile, Broome county, New York, March 2d, 1811. She was baptized about the year 1832, by Elder Patten or Cahoon, joined the Reorganization July 14th, 1879, at Detroit, Minnesota, being rebaptized by Elder T. W. Smith. Sr. Sherman was the daughter of Alpheus Cutler, and was all through those scenes which tried the Saints, being baptized in 1832, and remained true to the first principles; leaving the Brighamites in Winter Quarters, she at last settled here. Sister Sherman has been sorely afflicted. Two years ago she had a polypus removed from her nose, and then a cancer made its appearance. She suffered, no one can tell how much, as she was so patient that she asked for but

little help; but for eight months she never saw a moment when she was free from pain, although she received a blessing every time she was administered to, the pain abating in a measure. Sister Sherman was healed in her young days by the power of God, when given up to die. Elders Patten and Cahoon came there, preached the gospel, she obeyed and was healed; previous to this she heard a voice commanding her to "join my Church;" she asked, Where is it? and was answered, "It will be told you." And she found it and was blessed in becoming a member. We have lost a mother in Israel.

SHEER.—At Plano, Illinois, January 27th, 1879, Mattie, daughter of Milton and Elizabeth Sheer, aged 4 years, 1 month and 10 days. At Plano, Illinois, June 12th, 1881, Louisa D., daughter of Milton and Elizabeth Sheer, aged 11 months and 12 days. These children, whose funeral services were directed by Elder Joseph Smith from the house, and from the church of the Saints, in Plano, with three others that the afflicted ones have lost make five that they have laid in the silent resting places, to await the first resurrection.

PALMER.—In Salt Lake City, Utah, June 15th, 1881, of Paralysis induced by constipation, Sister A., wife of Bro. Henry Palmer of Council Bluffs, Iowa, after an illness of but five days. She was born near Gloucester, England, January 21, 1836, came to Utah in 1852, moved with her husband and family to Council Bluffs in 1865. She was visiting relatives and friends in Salt Lake City at the time of her death. Her funeral was attended by a large concourse of sympathizing friends. No effort was spared by Mr. and Mrs. S. S. Walker, her brother-in-law and sister, Mrs. Kuykendall, her sister, and many others, to minister to her every want while she lived, and to her needs in death. Her husband and daughter Anne, summoned by telegraph, reached her bedside on the night of the 14th inst., just in time to witness her golden sun-setting of life—a life, we trust, "hidden with Christ in God." Sr. Palmer was a consistent Christian, beloved by all who knew her, and the tidings of her death will fill many hearts with sorrow. May God give grace and guidance to the many relatives and friends from whom she is parted. Funeral exercises were conducted by Elder W. W. Blair at the residence of Mr. S. S. Walker.

HAVE PATIENCE.

John Calvin has said, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience." The Alexander is strong within us. To conquer obstacles and difficulties without, and even curb passions within, is easier than to "rule the spirit" and bridle the tongue. With what pains and patience men study the art of speaking Saxon and French and German, and even the classics, that they may give the most delicate light and shade to thought. But the divine art of science—holding the tongue under neglect or insult, being calm under every pressure of adversity—this surely is greater. Patience measures the character; it perfects it. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yet what do we see in the large measure of cases? Men living as if passion were strength. They groan and tug away as if there were no God at the helm. They hurry and bustle, rushing hither and thither, as if fire in the glow could make everything peaceful and fruitful. But who has found fussing, fuming, and fretting, elements of strength? What character have they provided? What plans have they perfected? Impatience never made anything better in this world.

God is pleased to honor abundantly the "foolishness of preaching" but there is no sanction in his word for foolish preaching.

There would be more better preachers if there were more better hearers. "Brethren, pray for us."

When the standard bearers are fighting among themselves, they can not be doing much execution in the enemy's ranks.

A man must reach God's truth in his experience before he can teach it in his doctrine.

ORDER OF ENOCH.

To the Stockholders of the First United Order of Enoch; This is to notify you that the annual meeting of the stockholders will be held on the Conference grounds, (near Council Bluffs, Iowa), on Saturday, September 3d, 1881. All stockholders who can conveniently attend are requested to do so. By order of president.

ASA S. COCHRAN, *Secretary.*

NORTHERN NEBRASKA DISTRICT.

Whereas notices were given in the *Herald* for July 1st, one regarding a resolution to change the report on Representation, and one for declaring it null and void; and said notices having been given since the holding of our district conference; and whereas a necessity exists that delegates should be instructed how to vote when the above resolutions are presented for the consideration of those present at the Semi-Annual Conference to convene at Council Bluffs, Iowa, September 1st, 1881, therefore I appoint a special conference of the Northern Nebraska District, to be held at Omaha, on the second Saturday in August, 1881, 7 o'clock p. m. Hoping that all concerned will make an effort to attend. Respectfully,

NELSON BROWN, *president.*

REASON FOR DRESSING PLAINLY ON LORD'S DAY.

1. It would lessen the burden of many who find it hard to maintain their places in society.
2. It would lessen the force of the temptations which often lead men to barter honor for display.
3. If there were less style in dress at church, people in moderate circumstances would be more inclined to attend.
4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.
5. It would enable all classes of people to attend church better in unfavorable weather.
6. It would lessen, on the part of the rich, the temptation to vanity.
7. It would lessen, on the part of the poor, the temptation to be envious and malicious.
8. It would save valuable time on the Lord's day.
9. It would relieve our means of a serious pressure, and thus enable us to do more for good enterprises.

PERSEVERANCE.

"One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended;
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid."

TO-DAY.—To-morrow will only be to-day rolled along. While we are passing along through the early years, it is lawful for us to laud the times to come, and for them the body and mind are strengthened for work, and the school-house stands between us and the great duties of the world; but when manhood has fully come, this worship of to-morrow should be given up, and the full significance of the present should burst upon the intellect and spirit. All the dazzle of to-morrow, after that, is only an illusory fire.

God alone is perfect, good, beautiful and true; and heaven is heaven because it is filled with the glory of his goodness, his beauty, and his truth. But wherever there is a soul on earth led by the Spirit of God, and filled by the Spirit of God with good, and beautiful, and true graces and inspirations, there is a soul which, as St. Paul says, is sitting with Christ Jesus—a soul which is already in heaven though still on earth.

Contentment is the true philosopher's stone. The poor are rich that have it, and the rich are poor without it.

So far from being able to answer for my sins, I can not answer for my righteousness.

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.

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.

REDUCTION IN PRICE.

Holy Scriptures:

Inspired Translation by Joseph Smith the Prophet. Sheep, or Library binding \$1 50. Imitation Morocco, gilt edges \$2 00.

Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith.

In Cloth, full gilt finished, very handsome \$2 00. Postage extra, 20 cents.

This book contains 827 pages, set in large and clear type, and printed on good paper. It is E. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete History of the Church up to 1880.

Book of Mormon:

Roan, sprinkled edges \$1 25. Imitation Morocco, gilt edges \$1 50. Turkey Morocco, marbled edges \$1 75.

The Saints' Harp—Hymn Book:

Roan, plain \$1 25. Imitation Morocco, marbled edges \$1 35. Imitation Morocco, gilt edges \$1 50.

Doctrine and Covenants:

Sprinkled Sheep \$1 25. Morocco \$1 75.

Joseph Smith the Prophet and his Progenitors:

Cloth \$1 25. 76c. Leather \$1 25.

Herperis:

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 \$1 75c. Forscutt and Shinn Discussion. J. Shinn affirms "The Bible teaches that the Coming of Christ to judge the World is now past."

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.

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.

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 \$1 50c.

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.

Songs of Zion, by T. W. Smith, 40 pages. Paper covers \$1 00. Per dozen \$1 00.

Concordance to Book of Covenants, Paper covers 24 pages \$1 00c.

Trial of the Witnesses, to the Resurrection of Jesus—a Legal Argument, Paper covers, 36 pages \$1 00c.

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. 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. 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. No. 30. Origin of the Book of Mormon. 8 pages, 20 cents per dozen, \$1.30 per 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.

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THE SAINTS' ADVOCATE,

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1 Aug. 81.

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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. 28.—Whole No. 461.

Plano, Illinois, August 15, 1881.

No. 16.

GO THEN YE ELDERS.

TUNE:—"Rescue the perishing." Gospel Hymns, No. 2.

Go then, ye elders brave,
Carry the message,

Peace to mankind from the mansions on high;

It will be news to them,—

Life and salvation,—

Fraught with such gladness that none can deny.

CHORUS.—Faint not, for reaping time

Follows your labor;

Toil for to-day—but, to-morrow you'll rest.

Bear forth the tidings good,

Press on so boldly,

Christ is the Master, and he will provide;

Food for your famishing;

Strength for your tired feet;

He will stand by you whatever betide.

Teach them to hear His voice

Who calls not vainly,

Grand are the issues to peoples afar;

Nations are waiting now,

Praying in darkness,

Watching the rising of Bethlehem's star.

Wait not for reapers more,

Harvest is passing;

Seed-time and sowing to you have been blessed;

Gather the scattered sheaves,

Garner them safely;

Angels are chanting the Anthem of Rest.

No Devil—No Christ.

THE heading may meet with a smile from some, and a sneer from others; I care little which, so long as it is truth. There are some who deny the existence of such an one as a devil, Satan, or such like, even among Latter Day Saints. But such can not surely have read the Books of the Church. I wish to ask the question of all who profess to deny the existence of a devil, whence came sin; from the smallest to the largest, or blackest sin that was ever committed. Who was the instigator of sin. God? I hardly believe that a man in the Church will say, Yes. No matter how much merriment may be made of the title of this article, it is true. No devil, no Christ. No devil, no atonement. No sin, no sacrifice. These stare every sane man in the face so palpably that he can not evade it, even if he would. Christ came to destroy the works of the devil. What were the works of his Satanic majesty? Death, the finishing stroke of all his works, was what Jesus came to destroy. The apostle

Paul tells us that Christ came to destroy the works of the devil, and deliver them who, through fear of death, were all their life time subject to bondage; to destroy him who had the power of death.

Is there no truth in the saying, that Christ was tempted of the devil? Was it merely an evil principle? Did the Savior tell the truth when he said, "I saw Satan as lightning fall from heaven?" No devil, no Christ; no devil, no sin.

By reading carefully, we find in Scripture this being that some would like to call a metaphor, with more different titles than God himself, or the Savior. Twenty-one different names; and passages of Scripture can be found to show up the entire number. If, because Judas was called a devil, John 6:70, and Peter was called Satan, Matt. 16:23, there is no other devil, except Judas and Peter; then by the same logic, because Moses was called a God, Ex. 7:1, and Abraham, Lord, Gen. 18:12, there is therefore, no other Lord or God, except Moses and Abraham. We ask who that was that held converse with God concerning Job; and caused a wind to blow Job's house down and kill his children; that brought the Sabians and drove away Job's cattle; that caused a fire to fall from heaven and burn up all Job's sheep; and finally, to smite Job with sore boils from head to foot. This same individual is said to have led our Savior round from place to place; talked with him; overcome seven sons of one Sceva; bound a daughter of Abraham's eighteen years with disease; and to sum the entire matter up in a small compass, he has been the author of all the crimes the world has ever witnessed. We find in Matt. 9:32, a dumb man possessed of a devil. In Matt. 11:18, the Jews said, Christ "hath a devil." Matt. 13:39, of the tares Christ said, "the Devil was the one who sowed them." Matt. 15:22, the Syrophenicean woman told Christ that her daughter was vexed by a devil. Christ rebuked the devil, and told the woman that he had gone out of her daughter. Matt. 25:41, contains a statement made by our Savior, and scoffers should beware. He tells us that the goats are to be cast into everlasting fire, prepared for the devil and his angels." And I am bold to say, that should this not be true of the goats, of the devil and his angels, that it is false to say that the sheep will enjoy the kingdom spoken of. The one is set opposite the other. No devil, no Savior. No hell, no heaven. These thoughts may run counter to some one's ideas as they may read; but the theory, or the doctrine, pleasant or otherwise is found in God's word; and we Latter Day Saints are wonderful sticklers for the word.

It may be said by some that God will never consign one soul to hell to keep company with such beings as this article calls for; that there is no such thing as hell fire; that it does not mean that. Well, if it does not mean what it says in one case, I say, emphatically, that it does not mean what it says in another. God did not prepare hell for mankind; Christ plainly says that it was prepared for the devil and his angels. But if men and women persist in their efforts to secure a place there, God is not at fault; the fault lies with mankind. Ps. 9:17, says that the wicked shall be "turned into hell, with all the nations that forget God." Well, it is said, that is the grave. Very well, then. The righteous go to the same place; and the Psalmist might as well have said so or said nothing. I am at a loss some time to know how some people can twist this doctrine of devils and hell clear out of existence; and are perfectly willing to let heaven and its joys alone. Everlasting happiness means eternal happiness; but everlasting fire, devils and hell are bare metaphors. The Scriptures are as plain in the one case as the other; and I, for one, will not strike hands with men who deny the terrible parts simply to accommodate. Let God be true; His word is true; and that word tells me of life eternal for the righteous, but everlasting destruction for the wicked.

T. F. STAFFORD.

Letter from Kansas.

"Dear Children:—'Tis with pleasure I seat myself to answer your ever welcome letter, dated May 27th. I was very glad to hear from you, but very sorry that you felt so bad about the Mormons getting your father and myself—we are not quite Mormons yet. I told you that we were reading the Bible; if not, I meant to. They [the Mormons] prove a point, and then defy us to contradict it by the Bible. For instance, the Savior says, 'And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice and there shall be one fold, and one shepherd.'—St. John 10:16.

"Now we have always thought that this meant the Gentiles; but they claim that the Gentiles were not sheep, as the term applies to the human family; that only when one is a believer in God the Eternal Father is he called a sheep, in keeping with the above Scripture, and that he then addressed the Jews all admit. Hence it was some one equal with the Jews. They next turn back to Gen. 48, and read the blessing of Joseph's two sons by Jacob; also 49, Joseph's blessing. Here, they claim, is a nation, yes, more nations promised, and a land; and they claim that this

is the land. And in Deut. 33:13, 17, Moses describes the land. They have now found a people and a land. They then turn to Ezekiel 37:16, and they read a few verses. They here prove two records that are to be kept, and that too, by two nations; and that each of these is descendants of Jacob. They prove by Ezekiel that these records were to come together near the millenium. They then turn to Isaiah 29, and commencing at the 9th verse read, showing up the dark ages; the coming forth of a book; the restoration of the Jews, and the fruitfulness of their land; and then they claim that David saw by vision the book come forth as stated in the 85th Psalm. 'Truth shall spring out of the earth.' Christ says, 'Thy word, O Lord, is truth.' Now they call this record the Book of Mormon, or the Word of God to a people that inhabited this land, and I can't prove that it is not. They then say, 'Where is the apostolic religion? Where the faith? Where are the gifts and blessings, love and unity?' I can't answer, can you? They then turn to Isaiah 29:10. '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.' Here does appear darkness, and they show how the people reel to and fro in faith, do not teach in unity, and rejoice at each other's downfall. They make the orthodox elders quake with the conscious weakness of their doctrine. Then they turn to John the Revelator, 14th chapter, 6th verse, and read: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth and to every nation, and kindred and tongue and people.' And also in Zechariah 2:4: '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.'

"Now they think that this message was all given to Joseph Smith; and they show by the Bible that the authority was to be taken and then restored; and that the time according to Daniel 12, and Rev. 11:2; Isaiah 29:17, (all these quotations read), all point to a time when the Gentiles should lose their power to persecute the Jews, and the restoration of the gospel in its purity as of old, take place.

"These are points they set up and prove by my old Bible. I believe the Book; but O, how I hate to think that it leads me toward the Mormons. I have fought long and hard, but honestly. I have got Bro. Lemon to try, and as many others as I could; but they seem to be helpless before even George to tangle him in the first single point. In short, the Mormons do not teach as other men, they teach as one having authority. Now, if I should ever be a Saint 'twill be because I find that the 'Spirit and the word agree.'" * * *

The above is copied by permission, from my mother's letter to her daughter and her husband. God is with us. We are contending for the faith once delivered to the Saints; to God be glory and honor for ever.

Your brother in bonds,

G. W. BEEBE.

CUBA, Kansas, July 5th, 1881.

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

Deceit discovers a little mind, and obscures the luster of every accomplishment.

Representation.

LITTLE SIOUX, IOWA, May, 1881.

Dear Herald: As you are a dispenser of truth, and also show a willingness to publish the opinions of others; I thought it would be well to write you some of my grievances, express some of my thoughts upon a matter that ought in my judgment, to be carefully looked into; namely, the action had at our last session of Conference, on representation in Conference. And as the conference was liberal enough to allow that we may have just one chance to make changes, should it be thought best to do so, I think it would be well to talk the matter up, betwixt now and then, that should there be any changes offered, we would be prepared to vote intelligently.

It certainly appears to me quite strange, that men doing business in and for the best interests of the cause of Christ, should make a change of that nature on so short a notice, when they could only muster forty-one votes, sixteen of which opposed; and yet said change doing business for a body of people numbering perhaps, over 20,000. Especially, when it was set forth in the preamble, that the former method was inadequate to reach the common consent contemplated in the law. The method as last adopted, is without precedent, and the writer of this thinks, not only without, but contrary to law. Because it makes in the Church, a favored class. Not because of any especial worth, or worthiness, but because of ordination only. And I have yet to learn, (from the law) that ordination, makes one, any more acceptable in the sight of God; but rather brings the greater condemnation, in the event of non-performance of duty on the part of the one ordained. But to the contrary, the law places the whole membership on an equal footing, so far as being represented in conference is concerned! Indeed, if ordination had anything to do in giving the right to vote in conference, one would think that discrimination crops out, when a Seventy is admitted and a High Priest excluded, when the law holds the latter, to be the higher officer of the two. For as we learn from said law that the First Presidency, the Twelve, traveling, as well as the Twelve standing High Council, and the High Priests abroad, as well as the presiding Bishop (if not a descendant of Aaron) are all to be ordained to the High Priesthood, while a Seventy is ordained to the office of Elder, and is therefore only an "appendage" to the greater, and stands in the same relation to the "greater" as the Teachers, and Deacons, do to the lesser Priesthood. Revelation of Septem-1832, par. 5. See also Revelation of 1841, which sets forth the Quorums in their order, beginning with par. 38.

I know that it is set forth in the "method" above referred to, that certain ones are general representatives of the Church, and are therefore to be regarded as "ex officio" members of conference" which simply means that they have a right to voice and vote in conference without being sent; while others must go up from Districts and Branches, as delegates from the same. In our nation we have "general representatives," known however as ministers, who are sent to all the world, (and will compare quite well with the missionaries sent out by the Church,) who neither have voice nor vote in Congress. And while speaking of our

governmental system, I am reminded that "all men are born free and equal," and that we look in vain for any *ex-officios*. Another very grave evil is, that this *ex-officio* membership are liable in future, as they did at the last session of conference, to hold the balance of power. And were they amind to use it, being, (in Quorum capacity), in such close proximity one to the other; that combination would be a matter of easy accomplishment. And while I do not believe that there is any evil intended, on the part of any of those brethren, at the present time, I am not willing to give them or their successors in office, the chance to bring about evil at the expense of the membership should they be so inclined. Another very great mistake occurs, in the fact, that while those *ex-officios* have a voice and vote in their own right, (one to six and after that one to twenty, very ill proportioned indeed), they have the same chance to be represented by other representatives as do other members; should they belong to branches or districts; and each have a voice individually, while no matter how large a district may be, it can have but five voices; another ill proportioned feature. It is also permissible in sec. 4, of the "method" that the above class may, by being appointed, represent branches, (not in any organized district), and thus not only cast their voice and vote in their own right, but cast their voice and vote for others. The spirit of the "preamble" admits, that could the membership all be present, (that the "common consent" could be reached), they would have the right to vote. In fact paragraph 3, sec. 3, allows a member in good standing to be eligible, and thus denying, that it is ordination that constitutes eligibility. Then simply because all can not be present, why make the discrimination between ordination and membership, and thus favor the few at the expense of the many. I have not discovered as yet, in the law, that one or five Quorums have the right to govern, or dictate conference; but that each may make his wants known, and it remains with the conference to "approve or disapprove". One of the most important matters connected with this work is finance, in view of the fact that "wise men" are to be sent to "purchase land," &c. Would it be proper then, to exclude men from voice and vote in conference who are naturally possessed with great financial ability; merely because they are not talented in preaching the gospel; and are not therefore laboring under missionary appointments. If it be said that such men will likely be sent as delegates, I would say, that there ought to be more than five of such men in a district composed of six hundred members, and were these five to be sent it would exclude those qualified to represent the spiritual affairs of the Church, and *vice versa*. Will not the system as now adopted, lessen the interest heretofore taken in our General Conference? And is it right to virtually disfranchise those who have given their boyhood, middle age, and even declining years to this work? Would such men, together with those possessed with good financial ability, make a very great effort to attend conference? And while they manifest great concern how those who are but comparatively boys in this work, as well as years, would cast their votes; on doctrine, finance, and matters that are liable to come before the conferences from time to time? Remember the old saying, "old men

for counsel, and young men for war." "Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, 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 continue."—Revelation of Feb., 1831, par. 16. It appears that the above, ought to be sufficient warning, to bar any attempt, toward making any rule to "govern," which is not strictly within the law.

If it be thought best, to adopt a system of delegation, for the benefit of those of the membership who are not present, it ought to be made adequate to reach that end; and not disfranchise those who are present.

In a revelation given June, 1831, it is said "I the Lord, will make known unto you what I will that ye shall do from this time until the next conference." And in another, given July of the same year, the above conference is acknowledged to have been in session. What we wish to gather from the above reference is, that a conference was to be held, and that said conference was held, the legality of which was further confirmed, in a revelation given the following August, par. 12, which shows emphatically, that the manner of conducting the conference was proper. Further than that, we learn from the above, and from every other passage in the book, treating on the subject, that it is the "Elders" who are to take the lead of the conferences; which includes an Elder proper, and also every Quorum above. And while Joseph Smith was acknowledged, both by the Lord, and the brethren, to be the first Elder in the Church, we have never heard it said of him, nor as by him, either in word, or by letter, that he ever considered himself superior to his brethren; especially, as regards the right to vote in conference is concerned. And it does appear to the writer, had there been anything wrong in the conducting of the conferences, or if the rights of any had been materially infringed upon, that the Lord would have been pleased to make it manifest ere this. In view of the fact, that "if thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge," &c, which knowledge revealed, should enable the "Elders to govern the Church" as above referred to. In view of the fact also, that Joseph's works, were acknowledged to have been acceptable, as late as 1841, par. 6. And as it can not be denied that he established the precedent for the members as well as the Elders who were present to vote in conference, which precedent, was no doubt based upon the inspiration he had received in regard to the organization of the Church, the writer of this would deem it advisable to be very slow in departing therefrom. And as before suggested, if we wish to allow the membership who are not present, to be represented by delegation, let the method be made to reach that end.

If conference appointment should entitle one to vote, we have a mission given to the members as well; and that too, by higher authority. "And I say unto you, I give unto you a commandment, that every man, both Elder, Priest, Teacher, and also member, go to with his might, with the labor of his hands, to prepare, and accomplish the things which I have commanded. And let your preaching be the warning voice, every man to his neighbor in mildness, and in meekness." Given January,

1831, par. 9. While I would not deem it expedient, to weary the patience of conference, by hearing a report from any, except those who are laboring under conference appointment it is a notorious fact; that many there are, of the lay members who preach more, both by word and deed, than those who have been ordained to high positions in the Church; then, if any preference be given, let it be given to merit instead of ordination.

And now brethren, having written the above, with all good conscience, and I hope with due respect for the opinions of others; and while some of the expressions made, will, no doubt, seem harsh to some, I have endeavored to use the mildest language possible to express my thoughts; and have tried to base my conclusions upon the principles of, "Let no man think he is ruler;" "let each one esteem his brother as himself;" "do, as you would have others do unto you;" and other kindred passages of Scripture that might be referred to. I only ask a careful and prayerful consideration of the subject matter presented. I have referred the reader to dates and paragraphs of the Revelations because of the several editions of the Book of Covenants.

Yours in truth,
J. C. CRABB.

LITTLE SIoux, Iowa, JULY 4th, 1881.

BRO. JOSEPH SMITH,

Dear Sir: Yours of the 29th ultimo is at hand. I see that we differ in regard to the "balance of power." I don't understand that it necessarily requires, a "majority" in order to have the balance of power; for instance, it was claimed that at one time, the Latter Day Saints held the balance of power of the whole State of Illinois; that is, the two political parties were so evenly divided that should the Saints throw their vote either way, it would carry the election. You see then, that "balance of power" suggests three parties. Now, while we have no two, or three parties established in the Church, I have noticed that they are quite easily created; for instance, a matter is sprung, voices raised on both sides (as is sometimes the case) of the question, the result of which will be a vote on both sides independent of the *ex-officios*; and therefore, whichever way the latter vote, so goes the election—as it did last Spring. The latter of which you say is not "warranted by facts." Let us see. There were ten votes cast by the *ex-officio* on the final action for adoption which would leave thirty-one, sixteen of whom, voted in the negative. You see then it stood sixteen against fifteen, and only took one *ex-officio* to make it even; then they held eight over and above the balance of power; provided that none who voted in the negative would have been *ex-officios*. But suppose we take four (4) out of the eight, to pair against the four (4) *ex-officios* who voted in the negative, and we still have four (4) left, of a "balance of power." Therefore the "evil" grows out of the fact, that this "balance of power" is liable to continue. And this balance of power is liable to continue in the future more than in the past, from the fact that the *ex-officios*' vote will count one to each individual, while the rest count but one to six, and twenty.

So I think upon the whole, you had best publish the article as it is, and do so in time for a reply, (if any feel disposed), that the

matter may be thoroughly canvassed. However, if, with the above explanations you are not yet satisfied, you may strike out that clause, which you object to, entire. You see by this time that my great objection is to the *ex-officio* part, which I consider creates a privileged class in the Church, which smacks very much of Priestcraft. But to establish a system of delegate conferences, that will allow none but delegates to vote, and thus admit merit to be the standard qualification with the delegates, I could raise no serious objection, and would have submitted a change to reach that end, provided the action already had, had been constitutionally adopted; but inasmuch as it has not been, we had best wipe out and commence anew. But as I say in my article, I would prefer to rest as we are, until the Lord says change. Not that I wish "to be commanded in all things," but that the right of franchise is the underlying principle of all civilized governments, and therefore forms a part of the law; and the Lord says "you shall take my law, to govern my Church;" we, therefore have no right to make law, but should abide the law already given, and if there is not sufficient given we have our remedy.

Respectfully,
J. C. CRABB.

Protest.

MAGNOLIA, Iowa, May 30th, 1881.

PRESIDENT JOSEPH SMITH, Plano, Ill.

Mr. President: I respectfully enter my protest against the action of the late General Conference in adopting the report of the committee on representation, and for the following reasons. First, I fail to see any improvement upon the plan laid down in par. 13, sec. 17, of the Book of Covenants; and in par. 25, same section. Upon which plan the Church acted for the first fifteen years of its existence, and under which it flourished to an extent that has never since been equalled; although, under the same law the Reorganized Church has risen from a few to about fifteen thousand members, within the last twenty-one years. It seems to me if the common consent of the Church could not be obtained by that law, the Lord would have known it, and a more perfect law would have been given in the start.

If it be urged that that law was not given by revelation, I reply, that it has had the divine seal and sanction, and it does not seem wisdom to dispense with that which has been for fifty years honored with God's approval; and to introduce another, without revelation, unless the latter be a decided improvement upon the former.

Again, I fail to see how the districts, or branches can instruct their delegates upon matters that will arise for the first time in General Conference, and of which no notice could be given before hand; and unless the delegate can be instructed in all matters that shall be transacted, I fail to see how he can give their consent. He may give his own, but he can not know that his action will meet the approval of his constituents. Hence it does not seem that "common consent" can be obtained in such a manner. But by the reading of the first proviso under the third rule of Committee's report, it does not seem clear that the delegates will have any right to vote only on matters pertaining to their districts. If

this is the meaning of the report, then none but the "general officers of the Church" will be entitled to vote on general church business, and although that general church business affects every member of the body, and may work good or ill to the same, the masses have no power to stop the evil, or to help in the establishing of the good; they must submit to the will of the few, who are recognized as "general church officers." This hardly seems like "common consent."

In Rule four, "Each branch of six members if not included in a district may send a delegate;" but in Rule three (in third proviso) no district can send more than five delegates. A district may exceed in number a thousand members. It is quite possible in our scattered condition, there may be ten branches of six members each, outside of district limits, these sixty members have ten delegates to represent them, while a district of a thousand members can have but five. I do not think the ten branches should have fewer delegates, but I think districts should have delegates in proportion to their number, if representation by delegation is to be the rule.

My second reason is that the Committee's report seems partial and unjust; and hence contrary to the letter and spirit of the gospel, (though I believe unintentional).

In Rule 1. The "general church officers" are designated as *ex-officio* members of Conference, including the Presidency, the Twelve, the High Council, the Seventy and the Bishopric proper; and in Rule 2, High Priests, Elders and Priests are excluded from "voice, or vote" in General Conference, unless they are "actively engaged in the ministry and under missionary appointment of General Conference, or the general authorities of the Church." It is true they may be sent as delegates. Now, why the favored quorums named in Rule 1 should be entitled to voice and vote in General Conference, "actively engaged or not, and whether "under missionary appointment of General Conference" or not, while the other quorums are excluded if they are not under such appointment, I confess myself incompetent to determine, and would like more light. It savors of partiality, and hence wrong. It is a well known fact that some members of those favored quorums are not filling their calling either according to the letter or spirit of the law of God; yet by the act of the late General Conference they are entitled to voice and vote, while the other quorums must be excluded from such privilege, even though they may be laboring with all their might to build up the kingdom of God, in districts. I did not dream there were any privileged classes in the Church of Christ, I am satisfied God has never placed any therein, and I object to men placing them there. This action of Conference is manifestly unjust, and certainly contrary to the law of God which says, "The several Elders composing this Church of Christ are to meet in Conference once in three months or from time to time, as said conferences shall direct or appoint: and said conferences are to do whatever church business is necessary to be done at the time." I understand that all who have been ordained to the Melchisedeck priesthood are elders. The late prophet and president was called "The First Elder" and O. Cowdery "The Second Elder." In par. 3, sec. 17, we are told, "An

Apostle is an Elder." The Doctrine and Covenants recognizes every member of the Melchisedeck priesthood as an Elder; so does the History of Joseph Smith, as written under his own direction. If those records are correct then the law gives the right of "voice and vote" to every member of that priesthood, at least. And I can not but recognize that law as higher than any resolution adopted to-day, by any General Conference; and I must so regard it.

None will attempt to deny the fact that the High Priests have received the Melchisedeck Priesthood, and that they are at least equal in authority with the Seventy; then why are they not entitled equally to voice and vote? We may be told, that High Priests are included in the High Council and the Bishopric proper. I know of no High Council existing at the present time, and if there were, fifteen men, including the Bishopric, would not comprise the Quorum of High Priests, nor can I see any reason why the High Priests' Quorum should have to be content with fifteen votes, or only the votes of a fragment of the quorum any more than any of the other quorums should be content with a fragmentary vote of their quorums. I am for equal rights to all. It may be urged that High Priests and Elders have a right to voice and vote when "under missionary appointment of General Conference, or the general authorities of the Church." I reply: a resolution is on record, prohibiting such appointments to members of such quorums, until the Twelve and Seventies have all taken the field according to the law of God governing their callings, and at the present rate of moving, this generation may pass away before the disability can be removed from the excluded quorums. Some may charge a thirst for power; to such I would say, I only claim what I consider God has given as a right and privilege. If rights and privileges are dear to others, they are equally dear to me. But the reason these rights and privileges are dear to me, is that this is the Church of Christ, I am a member of it, and a duty is incumbent upon me, in common with every other member, to perform my part, in nourishing it and in shielding that body from every foe whether internal or external. My well-being is wrapped up in the well-being of that body, and I should be derelict to my duty, recreant to my trust, if I were to remain silent when I see the enemy approaching, let Him come in what shape he may. And I offer no apology for my present action until I can see that I am wrong. The Lord has said, in other matters, "Be not in haste." The command could have been advantageously obeyed in this instance, and I think wisdom would have justified the obedience by the Conference.

In the bonds of love I remain your brother,
CHARLES DERRY.

PRESIDENT JOSEPH SMITH:

On my return home, I found your letter apprising me of your refusal to publish my letter. I can not see the force of your reasoning; but I submit with regret. I do not want to trouble you, but you have always encouraged me to write to you freely, and I know of no other way of doing. My reason for protesting through the *Herald* was simply because the action of General Conference had cut me and my brethren off from discussing the

matter in Conference, unless we happened to be sent as delegates; and I am sure I am not inclined to seek that favor from any district; nor am I sure that I should feel it a privilege to sit in a Conference where I could not feel that I had equal rights and privileges accorded me with all my *ex-officio* brethren. They sitting there by virtue of their official calling, I, only as a delegate. In refusing to publish it, you virtually refuse to give us a hearing at all. You say, "Neither the friends of the measure, nor the Editor had defended it." I mistake the Conference reports if the friends of the measure did not defend it, then and there; surely there was no need for further defense until it was attacked. In fact, further defense without previous attack, would have been a confession of its weakness; but my protest, or some one else's, would have justified an attempt at defence, if one could properly be made; and the masses could have seen both sides, but in Conference only a few are privileged to hear both sides and the majority remain in the dark. I have never been in favor of dragging church questions before the world, but in this case it is the only way left to us at this time to bring it before the Church for their consideration, for without this privilege, since final action has been taken by Conference, if any amendment is offered now, it must only be discussed in a body, where the friends of the original measure have the control, as we are shut out from the *Herald* and the Conference too. I was surprised that a General Conference should further enact that this measure should not be reconsidered without certain notice given and formalities gone through. It seemed as though they were suspicious that it would not meet with *common consent*, and hence it had to be barricaded around to protect it against attack.

I believe you when you say that you have no personal interests in refusing to publish the protest. If I thought you guilty of wrong motives, I would walk no more with you. But a strong confidence in your integrity, and enduring love of justice and fairness, makes me love and honor you and sustain you in all that I believe to be right. I never did, nor do I now suspect you of wrong intention, but, I think you, in common with myself, may err, and I have no right to be silent in case of positive error. Bro. Joseph, we have seen the Church wrecked once, by a few clutching the reins of power, and hurrying the masses along in the path of wrong by the official lash; and now, as we are trying to gather up the fragments of the wreck and rebuild the fabric, for God's sake, for truth's sake, and for the sake of humanity, don't let us stand by and see measures inaugurated again that are only stepping stones to the same, or similar assumptions of power and tyranny. I still believe that God will shield his own, and perfect his work, but that is no excuse for my silence if I see a wrong. In the kindness and yet in earnestness of my heart, I have written, and I believe you will bear with my freedom. I shall not ask for any reply, or notice that you have received this; I have no doubt your time is sufficiently occupied. But you can use the letter as you please, though I have no desire for its publicity. I shall be glad when the Elders have done throwing rocks at each other, at least through the *Herald*. I don't think its pages should be soiled with our

spleen. We may feel smart, and think it reflects to our credit, but in my opinion, it would oftener bring the blush of shame when "We see ourselves as others see us." The gospel of the Lord Jesus Christ is good enough for me; and its provisions and promises are all I am warranted in offering, and I believe the righteous Lord will reward every man according to his works. I am trying to preach in this district. Weather and other things prevent large attendance; I generally have good attention. I go soon into Monona, Woodbury and Plymouth counties. Two have lately been baptized in Magnolia by local brethren. One lady on the Soldier has given in her name; but is now sick.

Ever praying for the prosperity of Zion,
I remain your brother,
CHARLES DERRY.

Greek Antiquities.

THE GERMAN DISCOVERIES AT THE FOOT OF OLYMPUS.

THE Berlin correspondent of the *London Morning Post* says: "Private advices from Athens states that the statue of Minerva Victrix, recently discovered, is not the original, but a copy of the masterpiece of Phidias." The moment is not inopportune to record some of the results which have lately been accomplished in recovering the monuments of Greek national history. The German discoveries at the foot of Olympus mark an epoch in our knowledge of Hellenic antiquity. Five years ago Olympia was known only as a beautiful valley of the Peloponnesus, a plain watered by the Alpheios and the Peneios, where they issue from the mountains of Arcadia. It was also known that there stood the great national sanctuary of the Greeks, containing within a small space the choicest treasures of Greek art. Trophies of all the States of Greece belonging to all periods of its history, temples, monuments, altars, theatres. The Elder Pliny had recorded that in his time there still were standing above three thousand statues, ex-votos of bronze and marble. We knew that somewhere there was its Olympeium of Zeus, with the Colossus of the God, the work of Phidias. There, too, was the Heræum, the temple of the Queen of Heaven, itself the work of one whole century—the sixth B. C. Somewhere there also lay buried the ten Thesauri for the offerings of the Greek cities. We knew, above all, that there was the site of the great nation's festival, the place of the Olympic games, of an origin stretching into prehistoric ages, yet forming a chronological era that was the real dawn of the historical period of Greece's history. But we knew also that the plowshare was then passing, as for ages it had passed, over all these glories. So was it just five years back. To-day Olympia lies before us like an open book. We may know now more about it than about any other spot of ancient Greece, thanks to the scientific German Government exploration, carried on for five years of six months' work in each year, at a cost of 150,000 marks per annum. The history of the site is very short. It has been its great advantage that it is one of the few famous sites with no new settlement to interfere with thorough exploration,—a reason which Winckelmann long since assigned for his passionate desire to open it up. The Olym-

pic games survived almost to the fifth century. In 395 A. D. the Emperor Theodosius decreed their dissolution. The next year saw the invasion of the Goths under Alaric, who destroyed here a very forest of bronze statues.

The Temple of Zeus was then inclosed as a fortress against the northern hordes, and the other buildings were used as materials for doing so. The great earthquakes of the fifth century destroyed this fortress and its surroundings, and Olympia was then left to be buried beneath mud and debris, the overflow of the rivers and the washing down of the hillsides. The plain became vineyard and cornfield, but uninhabited, and the monuments of Olympia were thus "potted down for posterity," till in 1825, after Navarino, the French troops occupied the peninsula and then were found those remains of statuary now in the Louvre. In 1875 began the explorations of the Imperial German Government. The great Temple of Zeus was brought to light. It was never, indeed, wholly covered, but even its ground plan could not be known. It now stands revealed—a building like the Parthenon in character, though more impressive from the more massive architrave blocks and the fewer columns on the narrower facades. The mosaic pavement of the vestibule is laid bare,—Tritons and Cupids, wrought in colored pebbles from the Alpheios. The Cella is verified, and the exact place where stood the colossal statue, the Phidian masterpiece. The sculpture of the temple is, however, its special interest. Hitherto known to us only by the description of Pausanias, it is now actually before us in a state more or less of comparatively perfect preservation. In itself it presents a series of historic developments. The exact place to be assigned to those developments is a problem of high interest, though its solution can be reached only by degrees. The entire row of "Treasures" is also fully exposed, edifices built after the manner of temples, in a style older than that of the Æginetæ, adding much to our knowledge of temple architecture and its historic evolution. With them is the Philippeion, the rotunda of marble, built by Philip of Macedon, after the battle of Chæronea, and filled with the statues of his family. Then, again, before our eyes is the first Greek palæstra, of which hitherto we possessed only an obscure description by Vitruvius, the race-course identified, the tracks for practice and the Olympic Stadium itself, with the very stones that marked the starting point and the goal. There are 400 inscriptions in bronze, stone, and terra-cotta; on pedestals, architraves, columns; on helmets, shields, lances,—a rich mine of information, not only touching the Hellenic dialects, but as to treaties, and arbitrations, and the like, giving data for the history of the period from the seventh century B. C. down to the Byzantine times. The polychromy of ancient architecture and plastic art will also find full illustration. Well may Prof. Curtius say: "It is a mighty labor that has been imposed upon science," by these five years of research in Olympia, "for many a year will science be occupied in gathering this harvest." The scholars and lovers of art in every land where Grecian culture is prized will have part in accomplishing the task.

Carnal sins proceed from fullness of food and emptiness of employment.

Christian Writers on Chinese History.

THE first eminent writer on Chinese history that I will mention is Dr. Isaac Barrow, an English theologian, eminent both as a mathematician and divine, also as a traveler and writer on foreign countries. His authority on points of fact I consider the very first. But before I proceed allow me to refer my "questioner" to my authority in regard to the standing of the writers and historians whom I wish to mention. I refer to any trustworthy biographical dictionary or encyclopedia on English literature or other good books of reference. But best of all are the works of the authors themselves, which are now before me.

With all due deference to Mr. Gillet's opinions on the remote Chinese annals, I would respectfully call his attention to the facts that I now present, which are simply to define my position and to sustain the assertions I have made that "most all Christian writers agree that the remote Chinese annals are fabulous and untrue, and past all intelligent belief."

I am very sure that I never questioned that Chinese records did not exist or had not been preserved sacredly and correctly handed down from times extending back into ages—millions of years if you will. But the point I contest is: Shall we believe them or not? Do you believe them? Are the Chinese, as a nation, so much more enlightened and civilized than ours that we should give credence to their hobgoblin annals, filled with witchcraft, genii and vampires, and yet, at the same time, look with uncertain and questioning eyes on our own? But I forbear; there is too much that might be said on the subject for the little space.

But I will now give a few quotations from my different authors to sustain my points. Dr. Isaac Barrow says: "Although the Chinese may be admitted to be among the first nations in the world, they do not appear to have made any progress in the arts and learning, even as the Chaldeans and Assyrians; that it is only from the time of Confucius that they have seemed to advance in civilization; that previous to that time their country was divided into a number of petty kingdoms under separate rulers, with recitals of whose terrible wars and struggles for superiority the Chinese annals are chiefly filled." Again he says: "The Chinese system by which their chronology is regulated (if system it can be called) resembles so closely that which remains of the Hindoos', that both must have been derived from the same source, or perhaps have derived the remains of this science from some third nation more ancient than either, for it appears to be the remains rather than the elements of the science."

In Chambers' *Cyclopedia of English Literature*, quoting the different Christian writers on Chinese history the writer says: "From the grossly fabulous and exaggerated nature of the Chinese records an air of doubt has been thrown over all their early annals. Pretending, as they do, to trace the foundation of their empire not only as far back as the time of the deluge (of which, it is well worthy of remark, their traditions bear attestation), but even to a period long antecedent to it, it can scarcely be wondered at that a disposition should prevail to reject the whole as purely fictitious. There may be, however, as much error in too

great a disbelief as in too ready acceptance."

The early annals of every nation are mingled up with much that is absurd and obscure by the suggestions of ignorance and superstition. Nor are those Chinese historians, who trace their origin back through 90,000,000 of years before the Christian era, a whit more deserving of ridicule than the Romans themselves, who, with all their enlightenment, believed that the gods of their barbarous mythology took an immediate and active share in all sublunary matters. The only substantial ground for wonder in regard to China is that some modern writers, some even of our own country, should have given in their adhesion to the fabulous records of the native historian, and pretend to have established beyond doubt that the Chinese empire was founded more than 2,000 years before the Christian era.

Dr. Barrow says: "It is curious to observe with what persistency this ostentatious show of a love of learning is kept up by a people who are still so ignorant as to claim that the firmament is a body encircling the earth, the latter of which is a solid square, and around which the sun revolves, as well as the moon and stars, fixtures accordingly. Their geography is on a par with their astronomy, as may well be supposed from the fact that they imagine China to be the center of the globe, as so stoutly adhered to by Emperor Kam Hi, etc., notwithstanding their great professions of the sciences. The fact is, their pretended knowledge of letters, 'literati' and ostentatious patronage of learning by the government is a mere state trick for the purpose of exciting the veneration of other countries."

The following assertion, by Sir. Wm. Jones, is very good: "The Chinese letters, if we may call them such, are merely the symbols of ideas. Their philosophy is in so rude a state as to hardly deserve the appellation. They have no ancient monuments from which the remote history they claim may be traced, even by a plausible conjecture. Their sciences are wholly exotic; their mechanical arts have nothing in them characteristic of ancient peculiarities, etc., nothing which any other set of men in a country so favored might not have surpassed in a high degree of progress."

Dr. Gregory, of Edinburg, Scotland, says: "Of natural philosophy, chemistry and medicine the Chinese know literally nothing," etc. After a long article on the Chinese, he closes with the following; "The Emperor of China could not command in all his kingdom such medical aid as one of our ordinarily smart boys of 16, who has been apprenticed for one year to a well employed Edinburg surgeon, would be able to afford."

"A General Description of the Chinese Empire and its Inhabitants," by John Francis Davis, is a book, I believe, accepted by most all as good authority. He says: "It may be almost said that the Chinese have no history, for China has had so few revolutions or political changes to record that her annals rise but in a small degree above the limits of chronology. The antiquity which the Chinese may claim for their origin is now, even by the enlightened of their own country, considered fabulous and untrue," etc.

Again Dr. Davis say: "The Chinese have no authenticated record older than the compilation of Confucius' works, 550 years B.C."

But I must desist; there are many more I

would like to bring out, but space forbids. I can but simply refer to Dr. Isaac Barrow, Sir Wm. Jones, Dr. Gregory, of Edinburg, M. Gutzlaff, M. de Guignes, Mr. Malcome, Mr. Davis and other more modern Christian writers, who agree that: "The remote Chinese annals are fabulous, frivolous and untrue, and that no authenticated annals exists farther back than the time of Confucius, 550 years B. C."

Adversity.

At some period of life, adversity is almost sure to come; at least so, with the average of mortals. Circumstances unforeseen, and those over which we have no control, are the means through which the trial of adversity comes; yet not always so; for many of our misfortunes are clearly the result of our own neglect, and want of attention to business interests. The degree of our trial, resultant, depends upon our humiliation and change of station, and the actual wants which may go unsupplied by reason of our adversity, together with the degree of sensibility possessed. To some, the sorest of all trials would be, to discover that some whom he may have considered as real and true friends, to be only friends in sunshine and prosperity. It is then, that friendship undergoes its test; and it is proven whether it be of the lips only, or of a more substantial character. The lesson one may learn may possibly be of lasting benefit in making him more independent, and self-reliant, less confiding, and more suspicious of the acts and professions of others. None can speak so understandingly upon this topic as those who do so by experience, quickened by the sting of memory. Small acts of kindness, when adversity is upon us, sheds a fragrance upon our sorrows and trials, not soon to be forgotten; and, on the other hand, small acts of indifference in the hour of distress and sadness, may sting a fine sensibility to the day of death. A poet put it thus:

"Our griefs when divided,
Are hushed into peace."

An old colored preacher told the truth in an odd way once upon a time: "Brudders, whar do ye think ye can find sympathy?"

One answered: "In de home."

"O, no, sah! Whar can ye find it?"

Another spoke: "In de church."

"You've missed it again. Now let me tell yer whar to find it—in de dictionary."

It is well for us to say only what we mean, and be careful to mean to do only what will be of a kind and sympathetic spirit. The best of rules: "As ye would that men should do to you, do ye even so to them," is good for life, in all kinds of weather, sunshine and shadow.

Yod.

CHURCH RECORDER'S NOTICE.

As very few branch reports are being received from district clerks, I would call their attention to the matter, and request that branch reports to the district conference be not by them placed away out of sight and mind for months. They, or sufficient copies of all they contain, should be sent to me as soon as recorded in the district records. There is too great remissness in this matter. The summer season is the busy time of work, but it is not much trouble to remail the reports that come to hand, and it should be attended to.

HENRY A. STEBBINS, Church Recorder.

LAMONI, Iowa, July 26th, 1881.

A Reply to D. R. Dungan's Articles in the "Evangelist," on Mormonism.

IN THREE PARTS.—PART III

BOOK OF DOCTRINE AND COVENANTS.

I NOW notice Mr. Dungan's assaults upon the Book of Doctrine and Covenants. He devotes much space to the illustration of the proper "style" of revelation. I think I have met this point fully and fairly; but if not I, for brevity's sake, refer him to Buck, or other authority on inspiration. He illustrated his position by quoting par. 1, 2, sec. 55, Doctrine and Covenants. Their merit, as is the case with all revelation, must be sought in their meaning and not in their manner. They are not as concise and elegant as some of Joseph's uninspired utterances, but they express truths that could only be known by revelation. He, under the influence of the Spirit, quoted some great truths and proclaimed others, all of which can now—since he uttered them—only be proved to be truths—"my vineyard has become corrupted;" there is none which doeth good save it be few, because of priest-crafts," &c., &c., agree with Isaiah, Christ and Paul. "This church I have established and called forth out of the wilderness;" is supported by much Scripture. Protestants agree that under the figure of a woman with a crown of twelve stars fleeing into the wilderness, St. John prophesied of the apostasy of the primitive church. The date of this submission to the "dragon power" is not easily fixed. Of the fifth century Mosheim says concerning pagan superstitions: "These institutions were still observed with only some slight alterations; all this swelled of necessity, the torrent of superstition, and deformed the beauty of the christian religion and worship with those corrupt remains of paganism, which still subsist in a certain church." Again, "To enumerate the rites and institutions that were added in this century to the christian worship, would require a volume of considerable size."

At some particular era in this dark age, probably in 570, when Justinian enforced the supremacy of Pope Virgilius, the little horn kingdom was set up and also the abomination that maketh desolate; and the one thousand, two hundred and three score years began, that denoted the time the church should remain in the wilderness. This explanation may not satisfy the student of chronological prophecy; but it is in accord with the prevalent interpretation concerning the term "times and a half time" of Daniel. There may be another fulfillment soon, and a purified church come out of a literal wilderness. "The field is white and ready for the harvest" is true, and those who opened their mouths did have them filled, to their amazement. The kingdom of heaven is at hand. The sins of those baptized in water are remitted, and such do by the laying on of hands receive the baptism of fire and the Holy Ghost, and thousands testify of these truths; and Mr. Dungan has nothing to offer in refutation but the charges of "blundering" and "senseless drivell."

Mr. Dungan next quotes the 11th and part of the 12th verses of sec. 7, Doctrine and Covenants, which he calls "slush," and which I reproduce:

"And again verily I say unto you, he hath given a law unto all things by which they move in te ir

times and seasons; and their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets, and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years, all these are one year with God, but not with man. The earth rolls upon her wings and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light as they roll upon their wings in their glory, in the midst of the power of God."

An unlearned man, in the year 1832, in reverent spirit and poetic vein as a preliminary to a revelation treats upon astronomy. He finds that "All kingdoms have a law given them, for there is no space in which there is no kingdom." There is every where life, intelligence and order; "and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified." This is natural religion, with which Parker, Emerson, Burleigh and other great names are identified. Now follow the words quoted as slush. One God, our God, gave being and law to this universe of worlds which move in wondrous harmony, all related to each and each to all, so that the period of their revolutions make a cycle, which is one year with God. We can liken their progress through space to nothing within our comprehension so well as the soaring of birds upon their wings. Even the stars roll upon wings, and nothing is fixed, and this is one of the latest and most astounding discoveries of science; and all in their glory, are "in the midst of the power of God." There is no celestial motion but orbital, and they must all move round a common center. That center is a fit throne of God. All this is but an introduction to a statement that has engaged the thoughts of philosophers of all time and never before was given in revelation and is in this instance illustrated by a parable—God visits each of these kingdoms in its hour, its season, in its own order; and this brings before our mental vision the vast expanse of the stellar spaces, and the incomputable lapses of the geological ages, while the earth was preparing, and God's purposes developing stage by stage, each stage a prophecy of man, and he of all that follows. The mind shrinks back with awe from contemplation of the theme. There is a comprehensiveness to the plan of salvation that the wisest has not recognized, nor even guessed before God saw fit to make it known in this last dispensation. I weary of Mr. Dungan's wallowing.

He confines his remaining quotations—in this paper—from the Doctrine and Covenants, to words and phrases. I answer all by a quotation from the "Preface."

"Behold, I God have spoken it: these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding, and inasmuch as they erred it might be made known, and inasmuch as they sought wisdom they might be instructed," &c.

In another paper Mr. Dungan discusses, "Was a part of the gospel withheld?" and quotes John 16:13 and 14:26. And argues that the Holy Ghost taught those disciples "all things." This I answer with Paul, "now we know in part" and the promise of the Spirit is forever, and to all believers. He next quotes Acts 20:20 and 27. We do not

have all Paul's writings nor did he write all that he taught. What he did plainly and repeatedly teach is disregarded by Mr. Dungan and nearly all the world. Again, he prophesied another dispensation—of the fullness of Times. The Latter Day Saints are the only people who dare abide his words concerning "another gospel" that he preached. The other references do not apply. He offers nothing on 1 Cor. 7:14. He next quotes a revelation to the effect that St. John remains upon earth. It is taught inferentially in the gospel of John. Many Latter Day Saints have been visited by personages who seemed to be human until they vanished from sight.

Mr. Dungan misstates the doctrine of Baptism for the Dead. Damnation is not certain to those who have not been baptized. Christ went to preach to the spirits in prison; so may spirits now be imprisoned and preached to. The doctrine of immediate damnation at death is not scriptural. Paul asks, Why are they then baptized for the dead. It is as reasonable to baptize for the dead as to preach to them. Primitive christians practiced baptism by proxy in case of sickness. Paul says also that in the dispensation of the fullness of times all things shall be united in one. Malachi says that Elijah the prophet must come before the dreadful day of the Lord and turn the hearts of the fathers to the children and of the children to the fathers. Elijah has come and if baptism for the dead is not a true doctrine how has the prophecy been fulfilled. The doctrines of the latter day are in general an expansion of former day revelations, so this doctrine under notice is a fuller and broader statement of the plan of salvation than given in Christ's words, "He that believeth and is baptized shall be saved," and except ye be born of the water and of the Spirit, &c. Paul, in 2d Thes, 2d chapter, speaks of a temple of God as existing in the future. A temple is for the practice of religious rites such as chapels are not adapted to. What shall be these rites? Ezekiel predicts the building of a temple; and the Lord is to suddenly come to his temple. If the living and the dead meet in those temples, I shall be glad to be of either party. Why should not charity too, have a wider scope in the good time coming? And baptism have meaning more profound?

Mr. Dungan proceeds next to condemn the prophets recommendation of barley for all useful animals, and drinks. National prosperity and power results in part from the quality of the food of the people, and the learned world acknowledges the superhuman wisdom of the Mosaic laws regulating the habits of the children of Israel. The spiritual nature of man is effected by the character and quantity of food used. Daniel attained his eminence while eating pulse and drinking water; and says of himself and three associates, "God gave them knowledge and skill in all learning and wisdom." Query: if God gave "wisdom" to Daniel and "understanding in all visions and dreams;" might he not do so to another mortal in these "last days" which Daniel prophesied of. 2d. If he gave wisdom concerning food and drink, might he not give that same kind of knowledge to a man in these days. "Leaving the propriety of such a topic on which to make a divine revelation for the present (times) I notice only the light-

er drinks to be made from barley and other grain."

Drinks that make a "nation almost rotten," Mr. Dungan, are not light enough for me. I would prefer my barley and rye roasted and made into a warm drink, especially if because of often infirmity I could drink no longer water. The revelation under consideration is advisory and condemns as not good, wine and strong drinks, tobacco and hot drinks—meaning tea and coffee; meat in hot weather, or much meat at any time. It was not possible for Joseph to have learned dietetics from books at that time, for they were not extant. The hygienic reformers have all sprung up since, and I do know that they are teaching the same things. He anticipated them just as he anticipated the reforms and discoveries in every department of research and moral effort. Lectures are good to enlighten, but the word of the Lord is the only power to restrain. As an appendix to this subject of drinks, I quote from the *Harbinger of Health*, by A. J. Davis:

"The principal immediate cause of woman's suffering is Prolapsis Uteri. From one side to the other of this vast continent, as we know by clairvoyant perception, the one great prevailing disease among women is falling of the womb. * * * Now the treatment we propose is radical and positive. The paragon of all remedies is the well. Let every woman apply the pneumo-gastric principle. We prescribe the disuse of coffee. Among all diseased women we can demonstrate that coffee is directly prostrating to the reproductive organs. * * * Coffee is the great enemy of woman if habitually used as a part of her diet."

PRIESTHOOD.

We come next to a discussion of the priesthood, "Christ is our only High Priest," says Mr. Dungan. High is a relative term. He is a priest forever and over all, God blessed forever. A high priest of the Melchisedec Priesthood is a member of a quorum below the Apostles, whose duties are identical with those of an Elder, except when a member of the High Council. The Melchisedec Priesthood as compared with the Aaronic is called the high priesthood; it, as a body, has a presiding officer called president of the High Priesthood. He is also a presiding High Priest. This is all that seems like "elevating one of their number still higher" than the Savior. Christ conferred his priesthood upon his Apostles, Seventies, Elders, &c. And although he is high "far above all heavens," "he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers," "for the work of the ministry."

Are these what Mr. Dungan would deny to be "privileged classed?" These were to continue till all come to be as Mr. Dungan and those with him in knowledge, measure, stature and fulness of Christ(?). James was "privileged" once to give what he called "this" "my decision," and after that certain "came from James" Peter, even Peter, to whom Christ granted the "privilege" of the keys of the kingdom, turned from errors into which he had fallen. Does this prove that they had made James "head of the Church." Peter and John called themselves Elders. Priesthood is one thing and officers in the priesthood another. The latter may be changed at convenience, or at least by command. Whether there was an officer called High Priest in the primitive church or not can not be deter-

mined from the brief and incidental records that have reached us. In the new dispensation promised and in the restitution promised, it might have a place, even if not before. The office of Priest will never be done away, for John says of some they are to be in the future priests unto God and priests of Christ."

That the Aaronic Priesthood has to be restored is plainly and repeatedly predicted.—Jer. 33:14-18, and Mal. 3:1-5. It was a "perpetual statute" and an "everlasting priesthood," covenanted both to Aaron and to Phinehas and their seed: and is like the "covenant of the day and night." In accordance with these conditions, John the Baptist, the last who had this priesthood under the old dispensation, and whom Christ called Elias—came to earth and ordained Joseph Smith and Oliver Cowdery. They each left on record a full account of the transaction and continued to affirm it until the solemn departure of the one, and the tragic end of the other.

Mr. Dungan continues by filling a whole column with quotations from Doctrine and Covenants, showing the claims and character of Joseph as a prophet. He dissents from it all, and I do not from any of it. If I did, that would not effect my standing in the Church. The epitome of faith as published by the Church is not "deceptive" as Mr. Dungan says.

Recurring again to the organization of the Church: I once read a facetious sketch about Joseph Smith in a comic paper, which said that "when Joseph chose his time to be born he made a ten-strike." The idea amplified would make a volume more effective than ever has yet been written in defense of the latter day work. Just so certainly as the universe waited upon the coming of Christ, so did all human affairs, and even cosmical changes, betoken the time for the advent of the prophet and the latter day dispensation.—The restoration of the latter rain to Judea, the tidal waves, the droughts and locusts, archaeological discoveries, ethnographical researches, abating of Papal and kingly power, the "jostling" of the cars, tornadoes, disasters, waning of churches, declining piety, crimes, a fearful looking forth for things coming on the earth, the transformations of social life, the blight of noble aims, the extinction of hearth fires, the departure of romance. I shut my eyes and see the signals of the consummation of the age; I hear it in the winds. This is a digression, I meant only to speak of the organization of a new sect. Joseph came as the last in a long line of founders of sects, beginning with Luther and continuing to Campbell, who all professed to be restorers. Each claimed that his was the faith once delivered to the Saints, that was lost and by him restored. Yet looking over them all not one was founded like unto the primitive pattern, that a Pagan philosopher, with Paul's descriptions on his hand, could, any where, fifty years ago, have identified as Christianity. (The great Hindoo Sunder Chen has lately said something like this). Let us make the test by a single verse from Paul, 1 Cor. 12:28, "God hath set some in the church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then the gifts of healing, helps, governments, diversities of tongues." Here were officers "set" and not to be found gifts manifested that were lost, blessings offered that were not enjoyed,

promises made that were forgotten. Surely Isaiah was right—"They had changed the ordinances, transgressed the laws and broken the everlasting covenant;" and Jeremiah was right saying, "Surely our fathers have inherited lies and vanity, and things wherein there is no profit." Tradition was a hindrance, learning was in the way. What could the Lord do but take an untraditioned, non-taught youth, and train him for "his work." And we come now to what Mr. Dungan has to say of the character of the prophet. He drags Father Smith upon the arena as a sheep-thief. Joseph's father was the first of mortals to receive his testimony. When he had spent a whole night with an angel and was at work next day in the field and had fallen to the ground from nervous exhaustion, his father came to his aid, listened to his story and then—applied epithets—no, believed; and they rejoiced together. The old man was just as much interested in angels' visits as in sheep—some men prefer sheep stories. Next Mr. Dungan gives a prettily full extract from Joseph's account of the message of the angel, but part of the paper is lost and I have failed to get a complete file, and can not follow out the subject. It may be just as well to leave him with the angel. Nothing but a full history of his life would do justice to his memory, and such has not been written. The time has not come to do it. The truth of his life has not been arrived at and its philosophies not understood. There are intricate threads that can not be unraveled except in the light of ancient prophecy, if at all. Who but a seer can understand a seer. Who but God explain his own acts. He loved and suffered and will live forever.

A fact has just come to my notice—in *Herald* of February 15th, of more importance than all I have written above. It is given by A. Symmes in the *Louisville Courier Journal*, and is:

"Did not Captain Wiggins with a Mr. Leabaum, follow Hall's tracks, and steamed out into the open Polar Sea, and found a mild and genial climate and a rich timbered country, and a people that did not speak Aryan or Sanscrit, as you intimate, but spoke Hebrew; and rode through the country and found it beautiful, &c. * * * This was reported in London last February. * * * A Captain Tuttle has made the same report, and says he saw bananas, figs, and dates in that country, and it was he that reported the people as darkish in hue, black hair, Roman nose, and spoke Hebrew. * * * Those men found those people when sailing south in the open Polar Sea, and no doubt if they had continued on going south they would have come out at the South Pole."

The Book of Nephi whose words Mr. Dungan has treated so contemptuously has some thing to say of the scattering of Israel, thus:

"And these will I place in the nether most parts [center of the earth] of my vineyard, whithersoever I will, it mattereth not unto thee, and I do it that I may preserve unto myself the natural branches of the tree, and also that I may lay up fruit thereof against the season, unto myself; for it grieveth me that I should lose this tree and the fruit thereof."

"And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the same olive tree in the nether most parts of the vineyard; some in one place and some in another, according to his will and pleasure."

"Wherefore go to and call servants, that we may labor diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruits. Wherefore let us go to and labor with our mights this last

time, for behold the end draweth nigh, and this is for the last time that I shall prune my vineyard. Graft in the branches, begin at the last that they may be first and that the first may be last, and dig about the trees both old and young, first and last * * * that all may be nourished once again for the last time," &c.

Mr. Dungan also speaks bitterly and contemptuously of Christ's teachings to the Nephites. I quote from him:—

"Verily I say unto you that ye are they of whom I said, Other sheep have I that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd * * * and they understood me not that the Gentiles should not at any time hear my voice; that I should not at any time manifest myself unto them save it were by the Holy Ghost. But behold ye have both heard my voice and seen me, and ye are my sheep and are numbered among those whom the Father hath given me. And verily I say unto you I have other sheep which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whether I have been to minister. For they of whom I speak are they who have not yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father that I go unto them, and that they shall hear my voice and shall be numbered among my sheep, that there may be one fold and one shepherd. Therefore I go to show myself unto them. And I command you that ye shall write these sayings after that I am gone. * * * And then will I gather them in from the four quarters of the earth, and then will I fulfill the covenant which the Father hath made with all the people of the house of Israel."

My Lord and my God.

Finally the "imposter" says that they in the North country shall come into remembrance, and their prophets shall not stay themselves; they shall smite the rocks, and the ice shall flow down at their presence and they shall come to Zion, &c.

Surely will it come to pass that they—ancient Israel and the despised ones of the latter day—shall have favor and a name in all the places where they have been put to shame, for so of old was it declared.

S F. W.

SYMMZONIA NEAR LOUISVILLE, Ky.,
April 13th, 1881.

S. F. WALKER, Esq., Lamoni, Iowa.

Dear Sir:—Yours of the 6th inst. is before me, asking for the sources of my information in regard to the people found in "Symmzonion." On the 5th of February, 1880, in London, the "Art Society" held a meeting, with Mr. Clements R. Markham, C. B. F., R. G. S., F. L. S., F. S. A., in the chair, to listen to the reading of a paper by a Mr. Seeböhm, who accompanied Capt. Wiggins from Dundee, in a steamer, *Diana*, to the extreme North, out into the open Polar Sea, and found a country which is described in the Pamphlet.* The people found there speak Hebrew and implored Capt. Wiggins to try and open up commercial communication between them and this country; and this meeting in London was for that purpose.

Not long after Capt. Wiggins left their country, a Capt. Tuttle made his appearance there, and the people thinking it was Capt. Wiggins returned rushed to see him, and welcomed him with open arms, and treated him with marked respect, and also besought him to try and open up trade with them. Capt. Tuttle returned and went to Washington to

* The Pamphlet is "Symme's Theory, or Concentric Spheres"—50 cts.

try to get Congress to furnish him with a steamer and outfit, and he would open up communication with a country and people that would astonish the world; but just at that time Mr. Bennet offered the *Jeanette*—already fitted out for an exploring expedition to the North—if the government would furnish the officers and men to go with her; and as they knew nothing of Capt. Tuttle, placed the vessel in command of another officer, and paid no attention to Capt. Tuttle. Now they are sending out an expedition to look for the *Jeanette*, under the command of a Lieut. Berry, who was here, last Saturday and Sunday, on his way to San Francisco, where the vessel is that he is to command. All of which I suppose you have read about in the newspapers. I have no doubt but the *Jeanette* has pushed her way through the ice of Behrings Straits, "out into the open Polar Sea; and found" *Symmsonia*, and is exploring in that country, and will return next fall.

Respectfully yours,

AMERICUS SYMMES.

P. S. The account of the meeting held in London was cut out of the *London Times* of February 5th, 1880, and sent me by a friend.

A. S.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, August 15, 1881.

WE publish in this issue articles from the pens of Brn. J. C. Crabb and Charles Derry, opposed to and protesting against the action of the late April session of Conference. Upon receipt of these articles we wrote these brethren declining to publish, giving our reasons for so doing. In reply we received the letters, accompanying the articles, which we publish, also, as they contain supplementary arguments serving to further agitate the subject treated upon.

The principal objection we had to the publication of the articles was that they attacked a public act of the body, thus originating a controversy requiring the publication of both sides to be fair. We were absent from the office till June 4th, and the matter for the controversial half of the *HERALD* for June 15th and July 1st was already in hand, leaving July 15th the earliest issue that we could use, thus giving but little time for attack and proper defense, if any should be essayed. The delay consequent upon writing to and fr, has now still further caused a delay, so that but one argument and showing of law and facts in behalf of the action of Conference can be made, should any feel to make it, and that would have to be in *HERALD* for September 1st, the date of convening Conference.

We publish these articles in the discharge of duty, and in strict regard to what we believe to be far play and the safety of the people; and not because we favor the statements, or accept the arguments made in them. We believe that the men who wrote them did so mistaking the subject written upon; but knowing the upright character and integrity of the men, have no hesitancy in citing the attention of the Saints to the articles themselves. The hearts of the people of God are usually right, though possibly their heads may be sometimes wrong. Nor are we so

fearful to see discussion and comparison of view and argument upon the subjects of interest to Israel, as are some of our more timid and conservative brethren. If Truth and Justice shake the sieve, and Fairness turn the fan, we like to see the chaff fly. Truth is a sturdy soldier, and though he may be lost sight of for a time in the dust and smoke of the battle, his smiling face will be seen at the close of the fight among the victors, waiting for the crown.

A BROTHER writes: "There are some of my brethren about here who say that any Saint that attends conventions is weak in the faith; and that it is unbecoming for a representative of our faith to take any part in public matters. Would it not be well to try a little education on those that hold such views."

It is not possible, as we look at it, for men, Saints or anybody else, to become acquainted with things as they exist that they may act their part wisely and well, unless they take an interest in public affairs, to a greater or lesser extent. It may not be advisable for men of the Church to permit themselves to become partisan in politics; but certainly there can be no good reason why they should not form and hold an intelligent opinion respecting the political affairs of the country. Politics is a trade, like speculation; and as in the latter few only succeed, while the majority fail, so in the former; novices get fleeced, veterans only securing a prize. The danger in politics is the venality and corruption that exist there. So much trickery and chicanery are used to secure success and spoils, that it is rare to find an honest man a successful politician. It is this that makes our brethren say Saints should keep out of politics. If Saints do not think about governmental affairs, how will they act, supposing they should be chosen to assist in administering in the law; as it is usual for men to act as they think.

Apropos of all this, there is perhaps only one man in the Church who ought not to have, or express any political opinions. All the rest may be excused if they should favor the Democratic, Republican, Labor Reform, Greenback, or Prohibitory policy and platform of government; but he is *per se* inexcusable for having, or expressing political bias.

We know good men in the Church, and Elders with whom we stand in the pulpit, and administer in the things of the Church who are Greenbackers; some who are Democrats, some who are Republicans, and some who think all these parties are born of the devil and that all those taking part in them are going to his domains; but with all these men we labor and toil for the Master, without a jar, or spice of contention; they are entitled to, and exercise their opinion and we ours in the bond of peace.

There is a clause of the law found in the Doctrine and Covenants, that we should like some of those who deem it an error for brethren to mingle in public affairs, would tell us how to keep; that found in section 85, paragraph 21: "things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries and kingdoms." In connection with this, that portion found in section 95, paragraph 2: "Wherefore honest men and wise should be

sought for, diligently, and good and wise men, ye should observe to uphold."

These are given in relation to governmental affairs, and the relation of the Saints to them.

BRO. E. C. BRAND wrote us from Salt Lake City, Utah, July 29th, and in his letter mentions the kind and honorable treatment extended to him by Bishop Hatch, president of Heber City, Utah, who not only courteously treated Bro. Brand at his house, but gave him a letter to the men having charge of their large meeting house, enjoining upon them to give Bro. Brand the house; but to see to it that he was not molested, or interfered with.

We gladly chronicle such an act, so strikingly in contrast with the usual custom of presidents and bishops in the Utah Church. "Honor to whom honor is due." Bishop Hatch is not a polygamist, and dares to act according to kindly impressions in hearing, and being heard. We gratefully acknowledge the courtesy extended to our brother; and what makes us the more willing to do this, is the fact that he knew that Bro. Brand was an Elder of the Reorganization, an avowed anti-Polygamist. We shall be pleased to extend to the Bishop, or any one whom he may recommend, such courtesy in kind.

QUESTIONS AND ANSWERS.

What is meant in section 59, Doctrine and Covenants, paragraph 2: "Thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." Does this mean that we should attend to the sacrament (Lord's Supper) every Sunday.

We understand that the word sacraments as used in the paragraph, means the services of worship, prayer, thanksgiving, exhortation, testimony, as well as the Lord's Supper; and this seems to be the idea conveyed that the holy day referred to is the day for such service. The Lord's Supper may be administered each Sunday if the Church so choose; but we do not understand that this declaration makes it imperative that it shall be presented every Sunday; but does mean that when presented it should be on the Lord's holy day.

How are we to understand "And if ye receive not the Spirit ye shall not teach," found in sec. 42, par. 5, Book of Covenants?

If an Elder stands before the people and has not a sufficient degree of the Spirit of his calling to speak freely and edifyingly to himself and the congregation, he should not attempt to teach.

Is it absolutely necessary that a person should possess the Spirit at the time, otherwise desist from speaking? Or is an abiding assurance of the truthfulness of the work, and the testimonies of the Spirit from time to time, sufficient to justify a person in speaking, according to the foregoing quotation?

A speaker may be gifted to tell what he has learned by study and in teaching the word, and may by reason of the "gifts and callings of God unto him," stand and teach acceptably to the people and the Spirit, without feeling consciously a flow of the Spirit; but these are not many; hence it is safer that the "Spirit give utterance," or the speaker receive freedom and liberty to teach. He who strives faithfully to tell the gospel story, seldom fails to receive the needed aid. If perchance he does not, he should have the

courage to obey the rule and not teach; he would be liked better and what he did say would be better received. To hear a man tell his audience that he "has nothing to say, and if the Spirit has nothing he will not talk to them; and then go on with an uninteresting, long sermon, with little pith and less point, is one of the saddest sights and sounds we ever witnessed. It is far better to get up and say what one has to offer without apology or excuse: or else sit still and let some one else speak. We have thought that we had heard men who had neither the Spirit to teach, nor the grace to stop talking; but thank God, they are not many.

Does Heb. 5:4 apply to the calling of the lesser priesthood as well as to those higher in authority?

It has been thought that this referred only to the high priesthood; and there seems to be some ground for the idea, as it is the priesthood of Christ that is the subject of discussion, and the honor referred to is that of offering sacrifice for sin, as well as gifts. But the rule in section 17, paragraph 12, of Doctrine and Covenants, seems to permit the inference that all officers may come under the same head. "Every Elder, Priest, Deacon, or Teacher is to be ordained according to the gifts and callings of God unto him; and is to be ordained by the power of the Holy Ghost which is in the one who ordains him." This seems to leave the way to find out the gifts and callings by the voice of the Spirit in some way made manifest.

Are Priests and Teachers entitled to the assistance of the Spirit in dispensing the word, and the performance of the duties assigned them, the same as the Elders?

We certainly so believe. And see no good reason why they are not.

Has a Teacher the privilege to preach to the world by permission of the presiding officer of the branch to which he belongs?

Certainly. And also if he be in charge of a meeting; or invited to speak by the officer having charge of a meeting.

If a Priest or Teacher visit an Elder's family and finds that prayers are not observed in the family vocally, what is their duty in regard to that family?

It is the duty of the priest to exhort and advise the head of the family to erect the family altar; and teach the importance of prayer in the family. It is the duty of the Teacher to report the circumstance quietly to the presiding Elder of the branch; but it is hardly competent for a Teacher to be urgent in teaching duty in such a case, for that is made the duty of the Priest and Elder.

EDITORIAL ITEMS.

BRO. REIBEL, publisher of *Das Echo der Gegenwart und Zeitgeist*, a German paper, at New Albany, Indiana, has in his issue for July 21st, a scathing rebuke to the Lutheran brethren, who lately passed certain resolutions in their convention. He says in substance: "Of what effect are these resolutions that you have passed? In what way will they help put a stop to polygamy? You would be doing much more good, and be laboring much more in accordance with the Master's will and word if you were to send missionaries to preach the gospel of Christ, there without money and without price, as the True Latter Day Saints of the Reorganized Church are doing. This would be far more effective

than such resolutions." The good doctor is right. The passing of vapid resolutions by such men can effect but little.

Four hundred and fifty preachers, of all denominations except Mormons and Latter Day Saints, fell from their high estate and came to grief, for crime and conduct unbecoming their calling, in the northern part of the United States during the past clerical year. The greater number of these reverend sinners were guilty of immorality, more or less gross, and deserve the severest censure of the law. We except two denominations, for the reason that not being considered evangelical, their Elders, if they lapse from the paths of straightness and propriety, or develop into angels, are not counted by the ecclesiastical statistician.

St. Louis Conference minutes, of their session July 3d, reached the Herald Office July 20th, and their motion for adjournment was for July 31st, which date will have expired before the issue of the HERALD for August 1st, and for that reason, we will not insert said minutes, as the time will be past to which adjournment was had.

Br. Z. H. Gurley delivered the Fourth of July oration at Davis City, and Br. T. W. Chatburn the one at Leland's Grove, Iowa. Papers containing their efforts have been sent us. Both are good.

Two baptized at Chicago, July 31st, and prospects fair for others; so states Bro. T. W. Smith in card of August 1st.

Bro. Blair thinks that they will begin work on the Utah Chapel by 20th inst., or September 1st. If so, all of the Saints who think to aid the work get ready with their means. If it is thought wisdom for Fall Conference to direct sale of Order of Enoch stock, or Church land in Decatur, Iowa, and the proceeds applied to the chapel in Salt Lake City, it is time the Saints were getting ready for the idea; and find out how they will go, for it or against it. The Church long since authorized it to be built, and it may be that now is the time to finish the job; we think so, at all events.

Bro. R. J. Anthony reached Utah, July 19th. Bro. Blair baptized Ethan Barrows and wife on the 24th. He was a Kirtland Saint, and passed through the Missouri and Illinois troubles, has had experience in Utah, and finds rest in the original faith.

Bro. Henry Palmer returned to his home in Council Bluffs, Iowa, from Salt Lake City, Utah, where he was called by the illness and death of his wife, some time since, as published in HERALD. He writes us that he visited several of his old-time friends in the city, and was cordially received. He reports that Bro. Blair is hard at work in his mission.

We are in receipt of a very kind letter from Bro. F. Tubb, London, E. England; in which he sets forth quite clearly his hope in the gospel, and the evidences he has received. The Saints are receiving many striking tokens of acceptance in the London Branch. He also sent a short poem on the Gospel, which we shall insert as soon as opportunity occurs.

Card from Bro. W. J. Curry, Rushville, Illinois, states that Bro. J. H. Lake had been there preaching for some weeks; ten were baptized.

Sr. Catharine Jones of Lucas, Iowa, states that promises made to her in confirmation of blessings, have been quite literally fulfilled.

We wish the Saints to bear in mind that all moneys which they wish to pay into the general church funds, or for the use of the Church, should be sent to Bro. Israel L. Rogers, Box 205, Sandwich, DeKalb Co., Illinois. Send no moneys to Herald Office, or to Joseph Smith, Box 50, Plano, except for Herald Office business, or such as you intend for use in the publishing department. We are still praying for the engine. All moneys which Saints may have to send to Utah Chapel Fund, should be sent to Bro. W. W. Blair, Box 417, Salt Lake City, Utah, and not to Bishop Rogers, nor to Herald Office. Moneys intended for the Zion's Hope Fund, started by Sr. Eva White, of Iowa, should also be sent to Bishop I. L. Rogers, and not to the Herald Office. We receipt for no moneys sent to the Bishop through the Office; hence it sometimes happens that Saints send moneys to us, and we turn them over to the Bishop, and they make inquiry of us to know what become of them. Watch the Bishop's report, and if we ever got the moneys they will be found in said report in due time.

Bro. B. L. Billingsley wrote from Manchester, Texas, July 20th, that he had an appointment at Bagwell Station, twelve miles from his home on July 31st. He was anxious for the good work to be properly presented. He has been visiting the Saints in his vicinity and urging the taking of the HERALD. We are glad to inform Bro. B. and the Saints everywhere, that the HERALD shall be taken and read by the Saints; and will send it to any who may wish to take it, giving them plenty of time to pay, if they have not the money to send at the time they subscribe. Any of the Elders in the field who find any of the Saints desirous of taking the HERALD, send us their names, with the money if available and handy, but if not, send us the names any way, and let the pay come after a while.

Bro. C. H. Hassell sends us *The Oracle*, an English weekly for July 16th, which reached us on the 29th. In this paper there has been of late several articles on Mormonism and the Mormons. What with the English Saints watching the press there and the American here, we shall certainly get on, if the Lord prospers us, as he seems to do.

Bro. Simon Smith writes from No. 5, Brighton Terrace, Woolcot Park, Bristol, England, and gives us assurance of his continued desire for the progress of the work. He thinks not to say in England, but to return to America after awhile.

Bro. T. W. Smith baptized one at Chicago, July 20th.

Kind letters from Bro. Aaron Kirkendal, Key-stone, Ohio. Accept our thanks brother

It is reported that Rev. Spurgeon, celebrated preacher of England, some months after the revival effort of Messrs. Moody and Sanky in England had passed, made inquiry about the good results arising from that effort, to this effect. "Yes, the revival was a good thing, a very good thing; it aroused attention and set people to thinking. Many converts were made, but will some one please tell me where the disciples are that were made from these converts?"

In keeping with this is the following, sent us by some good watcher in the east, cut from some paper.

MOODY AT HOME.

"A correspondent of the *Congregationalist*, who has been visiting Mr. Moody at his home in Northfield, Mass., says that he expressed him-

self in a recent sermon as discouraged by the barrenness of his last two summers' work there. He said that it was like pounding on a rock, but he meant to keep on pounding. Mr. Moody's first efforts in Northfield, three years ago, were attended with some forty conversions, but, except his own brothers, there have been none at all since. "People in Northfield now-a-days," says the correspondent, "have more to say about Mr. Moody's new residence, servants, visitors, games, music, dinners, toilets, horses, carriages, sheep and other stock, than about his religion." In administering the communion on a recent Sunday he extended an invitation to all who love the Lord Jesus Christ, no matter what Church they belonged to, "or if you belong to none," said he, as he descended from the pulpit to administer the sacrament, "come." We make no restrictions; it's the Lord's table, not ours. Paul said little about baptism; baptism is not important, the Lord's Supper is all important."

He who cheapens the doctrines of Christ may expect, sooner or later, to reap a barren harvest. The plants that the father does not plant, Christ will hardly nourish.

EXTRACTS FROM LETTERS.

Bro. W. W. Blair wrote from Salt Lake City, July 20th, 1881:

Your letter received on my arrival home from Lehi, Pleasant Grove, Provo, and Springville, today. Am just in receipt of \$55, from the Montana Saints to aid in building the Chapel here. This makes \$105 received in last two weeks. If others who can aid us would emulate this promptness, our chapel would be built before frost comes. We shall push it as best we can. I do not expect to attend Fall Conference at Council Bluffs. Shall probably be in Utah, Idaho, or Montana, at that time. Bro. R. J. Anthony reached here yesterday in excellent spirits. Many promising fields await his judicious efforts. Bro. Brand is at Union Fort, on his way to Provo Valley. Joseph Young, aged 84 years, brother of the late B. Young, died the 17th inst. He was well esteemed by all who knew him, as a quiet, pious man. It is said he often reproved Brigham, both in private and public, for evil teaching and doing. Having very hot weather, but not so intense as you have it east. The outlook is full of promise. I wish Bro. John Hansen and another able spiritual Danish (or Swedish) Elder would come here by September 15th to 20th, to stay fifteen to twenty-four months; also that Bro. J. Luff and one or two other able English speaking Elders would come to stay fifteen to twenty-four months, at same time. Promising fields await such Elders. I am determined to push this mission so long as I am in it. The Lord is certainly working with us. All goes well.

The following shows the hold that the work is gaining in the South, aside from those who actually obey the word.

LAMBERTA, Baldwin Co., Ala.,
July 23d, 1881.

The Rev. George Montague, of Magnolia, Iowa, is with us and preaching. All that hear him are pleased with the man, and many with the doctrine. I, not being a sheep of that particular flock, but believing that he might be right and that I might be wrong, I showed him the verses that I send you. He was much pleased with the sentiments, and said that he would like to send them to the Saints' Herald, for publication. I told him that I would copy the piece for him to send to you. He is off some twelve miles just now, attending a meeting; so I send them off by to-day's mail. I borrowed the Saints' Herald of Miss Mary Leavins, and read it; and though I do not hold with all I read in it, I feel that I must tell you that I read on page one hundred and fifty-one what you have to say on the subject of prayer, and of your opinion in relation to the character of God, and your relation to him; and I am prepared to say, You are right and that about ninety-nine one hundredths of the people that I hear pray are wrong, and that that ninety-

nine one hundredths have very poor conceptions of the true character of God. I believe that your father, Joseph Smith, was as truly a martyr to his religion as were those mentioned in the poetry. I am an old man of three score and fourteen years and infirm, can't live much longer. I am looked on as an Infidel, because I can not believe all that is written in the Old Bible, and that I believe there is more truth in the writings of Joseph Smith than in much that is found in the Bible. Fraternaly yours,

J. D. TATUM.

Bro. Richard Lambert, Adrian, Illinois, writes, July 26th:

Bro. J. H. Lake was with us on Sunday last, and preached in our church in the forenoon and afternoon, to moderate sized congregations; he has gone to Pilot Grove.

Sr. Wm. Kelso, of Braidwood, Illinois, writes:

We are still holding fast to the Rod of Iron, and I am thankful to God for his kind mercies unto me and my family. Hoping that I may still live to receive, I am your sister in Christ.

Bro. W. H. Kelley wrote July 25th, from Reese, Michigan:

The discussion commenced on the evening of the 21st, and we have had four sessions, in as many evenings, and it will last on the first proposition two more evenings. We meet again this evening. The discussion was very exciting last evening, and the interest was great in the audience; but praise the Lord for the truth—the gospel of liberty. We are out from under the "yoke of bondage" and are free men in Christ. I am all confirmed that the Saturday keeping theory is a vain thing, and can not stand the test of investigation. This morning has brought unfortunate news to my opponent, a telegram says one of his children is dead. He has just left for home, but the discussion continues just the same; another man in his place. The discussion is held in a large tent and the attendance has been excellent so far. Bro. Scott is here; we are feeling in excellent spirits. So far the grand old flag floats gallantly on the breeze, and we are hopeful. My opponent got wrathful last night and threatened to put me out of the tent—but he cobbled off.

Bro. C. F. Merrill wrote from Des Moines, July 18th, 1881:

We are having meeting in a grove every second or third Sunday; had one two weeks yesterday, good turn out; Bro. Etzenhouser spoke and did well. Meeting again next Sunday.

Bro. R. J. Benjamin, of Princeville, Illinois, writes, July 20th, 1881:

I write you in behalf of my daughter, Agness. She has had very poor health for the last three or four months; and desires an interest in your prayers, and also of the Saints of the general Church, that she may receive relief.

Please bear her in mind in your devotions.

Card from Bro. W. H. Kelley, dated Reese, Michigan, July 27th, gives the following good news:

Discussion closed last evening, after six evenings' sessions; all triumphant for the right. Our opponents refused to enter upon the second question. The people *en masse* stood for our side. Confirmed and hopeful.

Bro. Joseph Luff, wrote from Independence, July 21st:

Weather very hot and sultry. Am busy at home, preparing for what may be my duty in future.

NOTICE the following from the Ogden, Utah, Daily Pilot, for May 2d, 1881.

THE JOSEPHITES.

Editor Pilot: In your issue for the 16th ultimo, there was an article from the *Elko Post* relative to the Mormons and the Reorganized Church of Latter Day Saints, with comments by the editor of the *Post* to the effect that, if the members of the Reorganization are "sincere" they should "show by their votes that they are opposed to the beastly practices of the Mormon Church," etc.

Permit me to say, as one who knows, that in Utah, Nevada, Idaho, Montana, and Wyoming, there are a goodly and increasing number of the "Josephities" as the members of the Reorganization are called, and that they do "show by their votes," as well as by their example and teachings, that they are opposed to polygamy, priestly dictation in political or business matters, and to any other principal that is contrary to New Testament Christianity.

It is true that there are thousands in Utah who are in sympathy with the doctrines of the Reorganization who are yet under the "yoke" of the Utah priesthood. Some are bound there by business interests, some by secret oaths and covenants which they fear to violate, others are held by "the cable chain" of the church, polygamy, while many are confused and bewildered and know not what course to pursue to extricate themselves.

It is not so easy as some may imagine for dissenters to break from the Utah Church. We may cite one of the many cases as an illustration:

A young gentleman, filling an important and lucrative position in Salt Lake City, was dissatisfied with "Brighamism," and believes with the Reorganization. His employers were prominent members of the Utah Mormon Church. He had others dependent on his labors for a livelihood. He knew if he asserted his faith, and pronounced for the Reorganization he would lose his position. What should he do? His love for those dependent on him led him to still continue with a church in which he has lost all faith, in hopes something might occur which would sunder the cruel, slavish bands and give him religious freedom while he would be secure in maintaining those dependent on him.

Another case: A widow, poor and with an almost helpless family, is told by her polygamous father that he will aid her, but only on the grounds that she will covenant not to leave the Utah Church, nor violate her endowment covenants. Her poverty is bitter; the possible suffering of her dependent children fills her with fear; and what is she to do? She will do as thousands of others, men and woman, would do under like circumstances. She will stultify her true sentiments, and dissemble. And Utah is full of like cases.

It is easy for the *Post* to tell what ought to be done, but it is difficult to get the dissatisfied ones to do what they really ought to do. The heaven is working. Utah will be free, and the freest of the free. The people do not love their chains of priestly despotism. For this we labor and pray.

A "JOSEPHITE."

OGDEN, Utah, May 2d, 1881.

At last, Elder H. W. Thomas, of the M. E. Church, (north and militant), must stand and fight, or deliver. The committee appointed last Fall to report charges against this reverend gentleman for heresy, Elders S. A. W. Jewett, of Joliet, and R. M. Hatfield, of Chicago, have considered the matter and present three specifications in their charge against Rev. Thomas; these are as follows:

"The first is, that as to the question of inspiration of some portions of the Scriptures the accused holds such opinions and has taught such doctrines as are antagonistic to the Articles of Religion of the Methodist Episcopal Church.

"The second specification charges that Dr. Thomas denies the doctrine of the atonement as taught by the Methodist Episcopal Church.

"The third and last specification alleges the teaching by the accused of the doctrine of probation after death for those who die in sin.

"In support of these charges the Doctor's pub-

lished sermons will be largely used in evidence. As to the heretical tendency of Dr. Thomas' teachings, as regards the first specification,—the inspiration of the Scriptures,—much evidence will be presented, many of those with whom he has conversed on the subject being asked to testify as to his assertions. The second specification,—in regard to the doctrine of the Atonement,—is based on the following from Section No. 22 of the Discipline:

"The offering of Christ, once made, is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there can be none other satisfaction for sin but that alone."

"This point is also based upon other citations from the Discipline in support of this charge."

"Liberal extracts are made from the sermons preached by Dr. Thomas about the time of the last session of the conference. The opinions of the accused expressed at the expiration of his first year at Centenary Methodist Church are also used in this connection."

"As to the third point charged,—the teaching of the doctrine of probation after death for those who die in sin,—no explicit preaching is cited; but private conversations will be produced in evidence."

The method of procedure in this case is indicated below. The presiding elder is W. C. Willing, who will now proceed to put the other machinery in motion.

"In the report of the committee to the Presiding Elder, which, however, takes the nature of a complaint, there is one general charge made—that of heresy. It is based upon Sec. 213 of the Methodist Discipline, which says:

"When a minister or preacher disseminates, publicly or privately, doctrines which are contrary to our articles of religion, or established standards of doctrine, let the same process be observed as is directed in Sec. 209, paragraph 1."

"The paragraph referred to simply gives the manner of procedure, 'when a member of an Annual Conference is under report of being guilty of some crime expressly forbidden in the Word of God, sufficient to exclude a person from the kingdom of grace and glory.' If the charge be sustained, he shall be suspended from all ministerial services and church privileges until the ensuing annual conference, at which his case shall be fully considered and determined."

From the nature of the charges it will be seen that we are quite interested; as the points of teaching charged as heretical are not new to us, but have been thought of much. We hope that Elder Thomas will stand by his guns, and test the temper of his co-elders, both actual and theological; which if he shows fight he will surely do.

BRO. ROBERT WARNOCK, of Salt Lake City, sends us the *Rocky Mountain Christian Advocate* for July, 1881, containing a synopsis of the session of Methodist Episcopal ministers, held in Salt Lake City, Utah, July 7th, Bishop I. W. Wiley, presiding. The following Report of Committee on affairs in Utah, shows the direction in which these men choose to labor, in word.

REPORT OF THE COMMITTEE ON THE STATE OF AFFAIRS IN UTAH.

The rapid growth of Mormonism in Utah is alarming. It is steadily increasing, mainly through Mormon immigration. A large number of missionaries have been sent this year to different parts of the world to preach the doctrine of Mormonism. The Book of Mormon is not only printed in English but in Welsh, Polynesian, Italian, Danish, French, and German. Neither the death of Brigham Young, the building of railroads, the increase of Gentile population nor the Supreme Court, has effected the destruction of or checked polygamy and kindred crimes

under Mormon control. Mormonism holds the balance of power in Idaho and Arizona, and menaces Colorado, New Mexico, Wyoming and Montana. We believe polygamy is a foul system of licentiousness practiced in the name of religion, hence hideous and revolting. It should not be reasoned with, but ought to be stamped out. Many persons are annually entering into polygamy in defiance of the United States statutes and the decision of the United States Supreme Court against it. Polygamy is extending into the adjoining Territories. There is no territorial law of Utah against adultery, lascivious cohabitation, seduction or incest. Polygamy and these kindred crimes are common in this Territory. They demoralize the community at large and degrade and dehumanize those who practice them. Polygamy as a system of social relationship is at least a bestial relic of barbarism. The leaders of Mormonism, the great apostles of lust, are preaching the doctrine of polygamy throughout the Territory with renewed vigor. Mormonism is hostile to our institutions and disloyal to our Government, declaring by its former President, Brigham Young, that the politics and ecclesiastical government of the Mormon Church "circumscribes the governments of the world," and again declaring by the chief of its Twelve Apostles, that "all other governments are unauthorized and illegal, while any people attempting to govern themselves by laws of their own making and officers of their own appointing are in direct rebellion against the kingdom of God." Mormonism nullifies the laws of the land, controls elections and protects its followers in the commission of the most heinous crimes. Mormonism creates Saints and prophets out of thieves and murderers, and clothes with a halo of sanctity perjury and deeds of villany. Mormonism teaches that any crime may become a virtue if it is only done for Christ's sake.

Resolved, That Mormonism, as a system professing to advance civilization and education, is a failure.

Resolved, That Mormonism, as a system professing to bless society, is a vile delusion.

Resolved, That Mormonism professing to be a religion to save the people is a fraud.

Resolved, That Mormonism is a system that would disgrace any land, and is a foul blot upon our National escutcheon.

Resolved, That the position taken by the different religious bodies of our country on the question of polygamy, calling for Congressional action by which illegal practices shall be suppressed, meets with our hearty approval.

Resolved, That it is the sense of this body that the laws of this Territory should be made a Legislative Council appointed by the President of the United States and confirmed by the Senate.

Resolved, That we call upon the religious and secular press and Christian people of the nation, with all law abiding citizens, to unite with us in urging upon Congress, the adoption of such statutes as shall secure the extirpation of polygamy and kindred crime, and make the laws of the United States superior in Utah as elsewhere in our nation.

Resolved, That in cases of legal or voluntary dissolution of families, the women who have been living in polygamy should be supported by the property of their professed husbands, and the children of such women should be legitimated.

Resolved, That we extend our hearty thanks to President Garfield for the position taken by him in his inaugural address; that we extend our hearty thanks to those who have given favorable attention to this subject, and we pray that they may not cease their efforts until that legislation is enacted which a Christian public demand.

Resolved, That we have the deepest sympathy for and the keenest interest in the welfare and happiness of the masses of this Territory.

Resolved, That we believe that wise legislation, that free schools, an open Bible, a free pulpit, a free press and a free platform will accomplish the redemption of Utah.

Resolved, That we earnestly urge the friends of humanity to liberally sustain the Christian agencies now at work in Utah.

Resolved, That a copy of these resolutions be furnished to the President and his cabinet, every member of Congress and the United States officials.

THEOPHILUS B. HILTON,
L. A. RUDISILL,
GEORGE E. JAYNE."

In the same paper, and immediately following the minutes of the sessions is a leader from the *Deseret News*, the Utah Church organ, strongly denouncing these clerical gentlemen for their intolerant resolutions, from which we copy the following paragraph:

"Mormonism is not to be 'reason with,' remember, it is to be 'stamped out.' This is the 'Christian' policy of professed ministers of the gospel of peace. These velvet-lipped and long-faced hirelings have no desire to convince you 'Mormons' of supposed errors and show you a more excellent way of life and faith; they have no suggestions to make for your reclamation; they do not come to seek and to save that which they allege to be lost; but they want your religion 'stamped out.' Methodist priests led the mobs in Missouri; Methodism is red with the blood of innocence spilt at Far West; Methodist preachers now cry aloud for force against the Utah Saints and want our creed and family associations 'stamped out.'"

News Summary.

July 22d.—The clause providing for the allotment of plots of land and the building of cottages for bona fide agricultural laborers was added to the Irish Land bill in the House of Commons yesterday.

The German Government has prohibited the importation or transit of Danish cattle through Schleswig-Holstein on account of the existence of pleuro-pneumonia.

Seven miners were killed by the caving of a mine at Terrorville, D. T., on Wednesday night.

A yacht containing six young men belonging to South Boston capsized in Squantum Gut and all were drowned.

23d.—Rochefort says that the Nihilists at their recent Congress, held in St. Petersburg, resolved to give the Czar one more warning, and that if he did not heed it and begin the work of reform he and his advisers should perish.

The Town of Hanford Wash. Ter., was nearly burned down to-day. Several of the most valuable blocks in town were destroyed.

It is reported that a farmer's family of seven were drowned in yesterday's storm at Chaseburg, Wis.

The first legal execution in Nodaway county, Mo., took place at Maryville, yesterday, in the presence of 10,000 persons. Albert P. and Charles E. Talbot were hung for murdering their own father.

25th.—It has been for some time suspected that considerable traffic in explosives has been carried on between America and England. Recently a barrel purporting to contain cement, from the steamer *Malta*, was opened by the Customs officers at Liverpool, and six zinc boxes found, containing the clockwork of infernal machines, prepared with dynamite.

Besides England, Austria, and Holland, who have already signed, the United States will be invited to participate in a note to Russia in regard to her laws against the Jews.

The Spanish Government purpose establishing military colonies consisting of Spanish officers and soldiers whose terms have expired in Cuba. Married men will be preferred as colonists, and they will receive grants of land and money as outfits. They will be partly exempted from taxation, on condition to be ready at any moment to serve when Cuba is threatened with foreign war or civil strife. Chinese immigration will also be actively encouraged.

27th.—The Siberian plague, which has caused so many deaths among men and horses in St. Petersburg, has broken out in Livonia, and has created great ravages among the cattle. One peasant has died of the effects.

A fierce hurricane swept over the country in the vicinity of Troy, N. Y., yesterday. Barns and other buildings were demolished, trees were uprooted, and the crops were greatly damaged. Several buildings were destroyed by lightning, and a number of horses and cows were burned to death.

Spain is grieved at the disturbances in Rome on the occasion of the removal of the remains of Pius IX., and the Spanish Ambassador has been directed to so inform Pope Leo.

The Siberian plague is decreasing in the Government of St. Petersburg. Altogether seventeen persons were attacked with the disease at New Ladoga. Eight died.

29th.—A battle took place Wednesday near Candahar between the troops of the Ameer Abdurrahman and the force of Ayoub Khan. Early in the fight a regiment of the Ameer's troops deserted and went over to the enemy, whereupon the remainder of the troops fled, leaving guns, ammunition, wagons, etc., on the field.

Another violent shock of earthquake was experienced at Agram, Austria, yesterday.

30th.—The anti-Jewish agitations and consequent riots have again broken out in Russia. Recently thirty houses belonging to Jews in the Villages of Borispol and Birizan in the Government of Pollava were destroyed. The rioters fired on the Russian troops, killing four.

A coal mine at Lansford near Tamaqua, Pa., caught fire yesterday. The probabilities are that the mine will have to be flooded, which will throw some 500 or 600 men and boys out of employment. All the miners reached the surface immediately after the fire broke out. No one was injured.

31st.—Thirteen lives were lost last Saturday, at Peoria, Ill., by an explosion in a distillery.

Aug. 1st.—The most recent reports from the Moravian Mission Stations on the west coast of Greenland, dated at the end of March of the present year, show that the winter of 1880-'81 was exceptionally mild. Summer weather prevailed in January and February, the country was free of snow, the Esquimaux were able to fish along the coast and gathered berries on the shore, and goats pastured in the open air. The winter season did not begin until March; at the southern stations the thermometer did not go below 11 degrees R., and at the northern stations only once stood as low as 16 degrees R. This state of affairs may have some bearing upon the operations of the polar relief expeditions.

A piano-key factory at Deep River, Conn., was burned. Loss about \$150,000. One hundred men are thrown out of employment.

Two Mississippi steamers were destroyed by fire at Memphis.

2d.—A fearful accident is reported from Mazatlan, Mexico, in which over seventy persons lost their lives. The Government magazine at that point was blown up through the carelessness of the guard, an ember from whose pipe caused the calamity. Besides the magazine, many houses in the vicinity were destroyed.

Some Chilians were made prisoners by one of the Peruvian leaders recently, and in retaliation for harsh treatment accorded Peruvians by Chilian marauders some time ago, the prisoners were treated in a most cruel and brutal manner. Their ears were cut off, and they were otherwise mutilated.

During a fierce storm yesterday afternoon two freight trains came into collision near Lancaster, Pa. The two locomotives, eight cars, and a caboose were wrecked. The engineer was injured, fatally.

A slight shock of earthquake was felt at Bangor, Me., Sunday night.

3d.—By the explosion of fire-damp in the Phenix Park Colliery, Pottsville, Pa., yesterday, four men were badly burned.

The Viceroy of India telegraphed yesterday as follows: Ayoub Khan entered Candahar on the 30th ultimo. His infantry and artillery occupy the citadel.

4th.—Bradlaugh attempted to enter the House of Commons yesterday, but was forcibly ejected by a squad of policemen. Bradlaugh made a desperate struggle, in which he was utterly exhausted and his clothes torn.

An incendiary fire broke out and destroyed the greater part of the Village of Augusta, nine miles west of Battle Creek, Mich. The fire started in a wagon shop, and about \$30,000 worth of wooden buildings were destroyed.

A fire broke out in a dance-house at Truckee, Cal., late Tuesday night or early yesterday morning and spread rapidly, destroying every business house in the place except three, and many residences. The total loss is estimated at \$350,000.

5th.—The anti-Jewish agitation has been revived in many districts of Prussia. Synagogues and the stores of Hebrews have been attacked by mobs in various places. In Pomerania many houses have been wrecked, and the mobs had to be dispersed by the police.

The Apache Indians are making murderous raids in the vicinity of Socorro, N. M., killing the farmers and miners of that region by the score. In an engagement between the savages and a body of Mexican troops recently at Paraje, thirteen Mexicans were killed. The people in the neighborhood of Socorro and Pueblo Springs are arming and organizing for defensive and offensive purposes.

The treaty between the English and the Boers has been signed and ratified, and the Government of the Transvaal turned over to the Boers.

The Pope has held a secret Consistory. Twenty-two Cardinals were present. The Pope referred to the recent disturbances. He declared that the disturbances proved that the vicar of Christ enjoyed neither liberty nor safety in Rome. He was, however, prepared to confront the dangers of the future.

The ship *Calcutta*, with a cargo of hemp and sugar valued at \$200,000, is reported to have been wrecked on the coast of Kaffraria, Africa, on the 3d of June. All the crew but three were lost.

A small yacht has been sunk off the coast of Buteshire, Scotland. Five persons were drowned, including three ladies.

Forest fires are raging all round Bay City, Mich. For 100 miles north of the point, fences, and farm buildings, and large quantities of pine timber are being destroyed. Trains find it almost impossible to run. Bay City is enveloped in smoke, the air is filled with burned leaves and ashes.

Two new vessels have been placed under embargo at Kiel, Germany, and measures have been taken to prevent them leaving. It is believed that they have been built for the Peruvian Government.

Correspondence.

SALT LAKE CITY, Utah,

July 29th, 1881.

Brother Joseph.—Your kind, welcome favor of July 18th, just to hand. With reference to the vision. I send you the interpretation, as I understand it. The farm in Illinois is the Northern Illinois District; the farm in Iowa is Little Sioux District; the one on the Missouri line is Decatur District; the northern farm is Montana District; the other farm where the seed was sown, but for years no laborers to harvest the crop upon, is seed sown and branches organized in southern Utah, that were neglected and not visited by any missionary for over eight years! ! The reply of the agent is a paraphrase of the reply of the Twelve to Bro. Blair's request.

Nothing seems to do me any good, and I can not expect it; I am now in my sixtieth year; have been much exposed to all kinds of weather; but hope to wear out rather than rust out.

I am just in from Provo Valley, and have a request to make, that you will please notice in the *Herald* the gentlemanly and liberal conduct of President Hatch, of Heber City. I went to visit him, took supper with him, spent the evening till ten o'clock, and he then gave me a letter to the committee of the large meeting house, telling them they had his permission to open it to me for preaching; and telling them "Let it be free;" (meaning of expense); and he stated further, "I trust that the best of order will be observed by all present." So I obtained it; had the pleasure of preaching to about one hundred and fifty, many leading men; and in getting them righteous, or unrighteously mad. President Hatch is a

noble man; render the honor to him that is his just due. He remembers you, and spoke very kindly of you. He is not in polygamy, and they can not get him into it. I leave the city for Ogden, August 1st, and shall leave Ogden, August 9th for Cheyenne; and thence for Omaha; expect to preach there (if able) on the 14th and home on the 15th. Bro. Anthony preached here last Sunday; he has gone south and Bro. Blair north.

Yours in bonds,

E. C. BRAND.

TURNBULL, Monroe Co. Ala.,
July 13th, 1881.

Bro. Joseph.—The Alabama conference convened on July 9th and 10th. Bro. G. T. Chute in the chair; Bro. W. J. Booker, clerk. All felt well. There was a good spirit with us. I hope there will be more done in this district than heretofore. Since coming south I have had good openings; nothing lacking for the work to progress, only a go ahead by the Elders. There is plenty of material to carry the work on, if they would take hold. I am thankful too, that since I have been trying to preach, I have found my Master near me, and I can tell the brethren, if we will do our part, the Lord will do his. What I have done in this work I have done because I loved it; because I know I will get pay from my Lord and Master. I would like to remain in the ministry this coming Winter; but I may have to go home to fix for Winter. I was away last Winter and duty may call me home. As I was not sent by appointment of Conference it will not be a violation if I leave the field. I have given my time in the work since last November, and if I was self-supporting I would like to stay longer. But I am like many, poor in this world's goods, but trying to get that riches that are laid up for all of God's people. Bro. Scarcliff left me at Meridan, Mississippi, he going to Chattanooga, Tennessee, I coming across from there to this place, in company with my sister, Brown by name. My desire is to still labor for the Master. Pray for me that I may live faithful to the cause; it is a good one.

I am ever your brother in Christ,

W. L. BOOKER.

LAMONI, Iowa,

July 26th, 1881.

Bro. Joseph.—Things are moving in Lamoni. The weather has been very hot, and we had to work slow for our own good; but it is cooler and raining now, and it makes all things look glad,—even the cattle on the range. I saw in the *Herald* that Lamoni needed a good shoe-maker; please make mention in the *Herald* that Bro. Bush, a first class shoe-maker has bought a business lot and built him a nice shop, and has started the business. Yours in gospel bonds,

M. McHARNES.

MOUNT VERNON, Ohio,

July 14th, 1881.

Bro. Joseph Smith.—Through this part of Ohio the gospel has never been heard, that I can hear of. Your Father was in this town once, and staid at one of the hotels on Main Street; but no one knows of his preaching here. The people as a general thing, do not understand the difference between the churches. I get into conversation with a good many, and as the latter day work is the grandest theme on earth to me, I have to talk it everywhere; and I can talk better than I can write. Some are investigating. I have distributed what tracts I could get, and pray that the spirit of truth will bless the word, and that the time will come when the Lord will bless this part of his vineyard, and it will bring forth fruit to his honor and glory. Bro. Joseph, it is not wrong for a woman to tell the story of Christ to the world, is it? Nor to strive to lead the blind of this world into the light and liberty of Christ? (We think not.—Ed). I think that if an Elder would come our way, he might do much good by preaching. We would do all we could to help any one who would come. We have no church nearer than Kirtland. We have never been in but one conference, and we have been in the Church five years. We have had some grand manifestations of the power of God, and seen

works of Satan. My husband had a vision that was grand; but we have had so little chance to meet with Saints and get learned in the law, that we do not feel to state any of our experiences. We ever strive for the right, and hope to be where we will have the privilege of the body.

AMANDA YOHE.

CARELESSNESS.

WEIR, Kan., July 29th, 1881.
(Pleasant View Branch).

Bro. Joseph.—This title gathers my thoughts together. One of the greatest objects in the way of the Saints, is carelessness. We the saints get careless and forget our duty, get cold, and gradually sink from the kingdom of God. We are sure that if we keep our minds on our duty and discharge every one that is enjoined upon us, that we will not get careless; for "where there's a will, there's a way." If we humble ourselves before our God and obey his commandments, that he will be merciful unto his children. Why do the Gentiles leave, or sink from conversion? Because they have professed to know God, but have not known Him. We have some members in our district that are not doing as they should; but we will have to help one another on our way, and cheer up, for we have not long to wait. Let us all try and avoid that great object or stumbling block—carelessness. We are persecuted worse than any other nation, but we are able to stand it, knowing that we have the truth on our side, and the persecutors have not; therefore we should brace ourselves and defend the truth and teach those that are careless what road they are taking. Beloved Saints, what a glorious thing it is, having the assurance that we have a part in the first resurrection. How can we get careless? The next object in the way of the Saints is forgetfulness it is one of the greatest amongst our failings. Negligence causes us to forget what we should keep in mind; such as the laws of God, and that we should obey at his calling. We should not forget. We should collect our minds together and think of the future. We will be rewarded over and over, for the persecutions we have to put up with, what short space of time we have to abide amongst our enemies. Let us not be feeble minded enough to neglect, and forget our duty. The apostle Paul tells us we should be warm and not luke warm. Therefore let us avoid all evil and follow the truth. The truth will lead us right. If we will conquer the evil one and follow, how precious to know of the truth and keep out of the snares of the evil one; and go on in righteousness towards our future home. So let us go on in the good work and conquer and overcome our weaknesses, and imperfections, and other temptations that may arise.

The most and greatest of our failings is our TEMPER.

What a snare the temper is to lead us from the path of duty; and how we should strive to control our temper. Carelessness causes us to forget our work; and arrived at that object, the temper we should contend earnestly for the faith once delivered to the Saints and overcome these three imperfections. They are hard to avoid, but we can overcome them if we humble ourselves before our God, and ask him to help us. This we know. Let us try and be prepared to meet him in the near judgment day, when we shall gather around the great white throne, is the constant wish and prayer of your brother in the light of the glorious gospel. Amen.

S. M. CHASE.

LAMONI, Iowa,

July 18th, 1881.

Editor Herald.—I see a piece in the last *Herald* from Lamoni, in which the writer appears to feel bad because there is some discussion in the *Herald*. Truth will bear discussion, error wants to run into a corner. I wonder if the brother would like a dictator for the *Herald*, and all the rest of us just his mediums? That would be something like the salt land.

He says, "Can't we have our discussions at Conference, or some other place." We tried a while ago to have meetings here to exchange views, but it was opposed by a few; the majority submitting to the minority with the greatest of

decorum. Time is a great thing. If we wait it will come round. The time appears to have come, hence I thought I would try and write a few lines. At our last conference a brother wished to know the duties of Elders' Courts, when the said courts went into session. It seems that was the place to talk and instruct each other. The brother was there; but no, it had to be tabled; did not come from the right source. It looks to me, at present, as if it depends a good deal upon who gets any thing up whether it is favored or rejected. If that is so, it follows as a matter of course, who follows suit are nothing but mediums. Now sir, if you can read my scribbling, I would like you would give me a place in the *Herald* for it; and if not all right. I will sign,

SCOTCHMAN.

CLAY CENTER, Kan.,

July 21st, 1881.

Bro. Joseph.—I live in Clay Center, (a city of 2,500 population). I own two good houses; one a boarding-house that Bro. Barker keeps. He and I are the only ones of our Church living here yet; we have been here a year. This is a business place. We have made many friends to the work by scattering tracts, and by some talk occasionally. If we had meetings here we could take this city in a short time. I attend all the Church gatherings, almost. Any Elder wishing to visit us can find me by enquiring at our post office, two blocks north. I belong to the Goshen Branch, situated ten miles north in this county. This will be head-quarters—in the future for the gospel and missionary work, I think. This branch organized one year ago now numbers thirty-one members, with three more to be baptized on Sunday. The Saints have good crops of wheat and corn. Sr. Smith is on a visit to Independence. All read the *Herald*, *Hope*, and *Advocate*. We have a good county. Another railroad is coming into Clay from Leavenworth. Their tents are here. I want all the Saints that know anything, or want to know, to write to me, and I will answer them. Let us do all we can to convert Kansas. Bro. Nobles preached ten miles south, last Sunday, to forty work-hands, camped in a wheat field. Good was done.

Your brother,

W. D. McKNIGHT.

SHANNON, Lee Co., Miss.,

July 28th, 1881.

Dear Herald.—I am still doing what I can to forward the cause of my Master. Since I came to this field, I have been preaching to large and attentive congregations; in five different places, and the "Macedonian cry,"—comes from every direction. O, that the Elders who want to preach, would quit going from branch to branch, and go to those who have never heard. I have had good liberty, have baptized four; and there is a dozen or more who have told me they are going to be baptized soon. I have heard that a Campbellite and "the Mormon" are going to have a debate soon; but I have not been consulted in regard to the matter, therefore, I can not say what will be done. Some of the preachers lock the doors against us; some abuse us; and some say let us alone. What the result will be, time will have to tell. I teach the people here, that they, through obedience to the gospel, can receive the Spirit, which if they will follow, will make them one, by guiding them into all truth; (that is necessary for them), but imagine my feelings if you can; when they ask me to let them read the *Herald*, to present it to them, and it so full of, what is to them contentions among the Elders; and the manner in which some of the "dignitaries" were rebuked, by a writer in the *Herald* for July 15th, does not look much like the fruits of that Spirit that is long-suffering, kind, easy to be entreated, and thinketh no evil.

Brethren, let us have charity; for charity "preventeth a multitude of sins."

The article on representation; or the resolution adopted by last Conference, I do not endorse as a whole; yet, I am a believer in the representation theory. But, as it now stands, it appears to my mind that there is too much distinction made. I read that "the Elders composing this Church of Christ" are to "meet in conference." Now if I am

one of "the Elders" that are to meet; what man, or body of men, has a right to say that I shall not have a voice in the Conference? But as that was the fruits of wiser brain than mine, I will trust in the promise; "that all things work together for good to them that love the Lord. I do like to see things harmonize, but I have yet to find the law, or precedent, that that harmonizes with, in either of the three books; will some one that got it up, or voted for it, please arise and explain. Praying for Zion's weal, I am still,

Yours for truth and right,

ALEXANDER J. CATO.

GREEN RIDGE, Manitoba,

July 17th, 1881.

Bro. Joseph.—Feeling much rejoiced over what has happened, I feel anxious to let you know as well as all the Church of God that this people led here by Sidney and Stephen Post, have turned their hearts to the Reorganization. And what still makes us rejoice more abundantly is that there are more added to the cause of Christ by baptism. I greatly rejoice, for this is my first fruits in Manitoba. At the time of confirming them the Lord's Spirit was poured out to overflowing; every member spoke in the praise of God. One sister, Adams, sung in the Spirit, exhorting the brethren in the love of Christ. This is not all. Others are here, convinced that this latter day work is right, who will unite before long. We want to be received into the Reorganization, and to this end we ask you to send us an Elder to put us in the right way; so that we can act in unity, for all things must be done in order. I have just received another *Herald* and read the testimony of our aged brother, D. Whitmer, in regard to the testimony of God's work through your father. It strengthens us ever so much; and also that open vision which our brother had as stated in the *Herald*.

Every thing is becoming very dry here on account of a two weeks' drouth; grain is just in the head, and wants rain to fill it out; but still the world here is holding its holidays and picnics, as if everything was all right. When they think peace and happiness, sudden destruction shall come upon them.

I remain as ever, your brother in Christ,

A. J. HINKLE.

BOONE Co., Iowa,

July 17th, 1881.

Bro. Joseph.—I have been laboring under direction of Bro. Lambert, since the April Conference. Have preached three and four times a week; have baptized three, and opened one new place in Palo Alto county. There is quite a number there not far from the kingdom. I gave them the Voice of Warning and some tracts; they desired some one to come again soon. I think Bro. E. T. Dobson could do good there. I am holding forth now at Centerville, the interest is increasing. It is my desire to labor for the Master wherever he may direct. My address will be Council Bluffs, Iowa, till September 6th, 1881.

HIRAM ROBINSON.

BOSTON, Mass., July 27th, 1881.

Brother Joseph.—I have visited several places in this district and expect to visit several more, and attend the conference at Providence, R. I., the 20th of August; then call at Saco, Maine, and baptize some that belonged to G. J. Adams' church, as I learn they so desire; thence to attend the Eastern Maine conference. I shall be in Brockton, for Sunday next, the Lord will. Bro. John Smith, of New Bedford, Massachusetts, will be here for Sunday next; some expect to be baptized here in a few days.

Yours truly,

J. C. FOSS.

Whenever you see children habitually exhibit disrespect for their parents, you may be sure that either the children or their parents, need looking after very sharply.

A tender conscience is an estimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eye-lid closes itself against a mote.

Conference Minutes.

CENTRAL NEBRASKA DISTRICT.

The conference of the above district was held at Cedar Creek, Nebraska, June 25th, 1881. H. O. Smith, president *pro tem*; L. Gamet, clerk, *pro tem*.

Branch Reports.—Columbus, 1 removed by letter. Clear Water, 3 received by letter. Cedar Creek and Deer Creek, no reports.

Elders H. O. Smith, L. Gamet, C. Loomis, reported in person. H. J. Hudson, G. W. Galley, C. Brindly, by letter. Priests C. N. Hutchins, J. J. W. Smith, and C. H. Derry, in person. C. H. Derry was erroneously reported an Elder in last conference minutes, by the clerk.

The question laid on the table at last conference, with reference to releasing G. W. Galley as president of the district was taken up and discussed, and being put to vote, was lost.

Resolved, that we authorize Bro. Galley to choose an assistant.

The resolution on dancing, adopted nine months ago, was reconsidered, and after discussion was rescinded.

The president and clerk of the district were sustained.

Prayer and testimony meeting on Sunday forenoon. Preaching in the afternoon by Bro. Gamet and C. N. Hutchins, J. W. and H. O. Smith. All the meetings were well attended and a good spirit prevailed.

Adjourned to meet at Clear Water Branch, on the 29th and 30th of September, 1881, at 10 o'clock a. m. Those who desire to attend by rail, can come to Clear Water, and they will be met there with conveyance and taken to conference.

MICHIGAN DISTRICT.

The above conference convened June 25, 1881, at Galien, Mich. Wm. H. Kelley was chosen as president of conference; S. M. Bass was sustained as secretary of district; N. Smith appointed as assistant secretary.

Reports of Branches.—Horsey 58, baptized 7, received by certificate of baptism 10, removed by letter 3. Lawrence, last report 52, present number 56; baptized 5, received by letter 1, removed by letter 1, died 1. Genesee, last report 15, present number 11; baptized 3, removed by letter 4. Clear Lake, last report 54, present number 58; baptized 4, died 1. Coldwater, last report 54, present number 53; baptized 1, removed by letter 1, expelled 1, died 1. Galien 68; baptized 14, died 1. Genesee branch report sent back for correction, and to be returned to District Secretary. Report of Galien branch to be returned for correction.

Bishop's Agents report was presented, and referred to Bro. — Thurston, W. Lockerbe and J. Smith.

The committee appointed to raise means to defray the traveling expenses of Pres. J. Smith, from Plano, Ill, to Coldwater conference of 1880, reported the funds, consisting of \$15, raised. Committee released.

Officer's Reports.—W. H. Kelley, G. A. Blakeslee, S. Shipby (by letter), N. Smith, J. Smith, J. Howell and H. Manea.

Resolved that this conference unanimously endorses the steps taken at the last General Conference in regard to the representation question.

Five delegates were appointed to attend the Semi-Annual Conference as representatives of the Michigan District, consisting of W. Lockerbe, G. A. Blakeslee, Sr. Belle Bangs, M. H. Bond, and W. H. Kelley.

Resolved that the brethren unite their prayers in behalf of those appointed to represent this district.

The subject of District Treasurer was considered, and deferred until next conference.

Preaching in the evening by T. W. Smith.

Sunday.—Prayer and social meeting at nine o'clock. Preaching by W. H. Kelley at half-past ten; after which two were baptized and confirmed. Preaching in the afternoon by T. W. Smith, and in the evening by W. H. Kelley.

Monday.—Hopkins branch report received and read.

Report of auditing committee on Bishop's Agents report read, and on motion it was accepted and committee discharged.

A subscription was raised to defray the expenses of the District Secretary.

Resolved that branch reports to be accepted by this conference must contain the name in full of all persons added by baptism, or otherwise, since last report; with date and place of birth, baptism and confirmation, and by whom baptized and confirmed; also, full names and date of all losses, by letter, death, or expulsion; also, full account of ordinations.

On motion, Bishop's Agent was unanimously sustained; also, president and clerk of district.

Monday afternoon a social meeting was held, in which the gifts of the gospel were manifested; speaking in unknown tongues, in prophecy, and by the Spirit were all enjoyed by the Saints, and they were made to rejoice.

Preaching on Monday evening by T. W. Smith.

Adjourned to meet at Lawrence, Mich.; the time to be set by the President of District.

LITTLE SIOUX DISTRICT.

Conference met at the Saints' Meeting House, Little Sioux, Iowa, Saturday, June 4th, 1881. J. C. Crabb, District President, in the chair; P. Cadwell, assistant; W. C. Cadwell and J. W. Wight, clerks.

Branch Reports.—Union Center 87; received 5, removed by letter 6. Little Sioux 150; received by certificate of baptism 1, by letter 1, by vote 2, removed by letter 2, died 1. Magnolia 164; baptized 1, received by letter 8, expelled 1. Spring Creek 46; removed by letter 1.

The following officials reported: Elders D. M. Gamet, Z. S. Martin, W. C. Cadwell, J. W. Wight, B. L. Lewis, G. W. Conyers, H. Lytle, J. Conyers, D. Maule, H. Garner, A. Ballantyne, G. S. Hyde, C. Derry, L. Wilson, J. M. Putney, D. Lewis, D. Chambers (by letter), J. C. Crabb, J. B. Lytle, R. Cobb, G. W. Conyers, jun., and J. F. Mintun.

Committee on case of Bro. W. Shaw reported as follows: We your committee appointed to investigate the case of W. Shaw, wherein the said W. Shaw was charged with leaving his family without cause, beg leave to report to your honorable body after hearing all the evidence that came before us, that the charge is sustained in the absence of any evidence showing cause why he should leave his family.

D. M. Gamet, H. Garner, com.

Minority report: I would respectfully report that in my opinion the testimony adduced is not sufficient, neither is it such as is recognized by the law of God; hence I can not agree with the majority in sustaining the charge.

Hugh Lytle, com.

Moved, and motion prevailed, that report of majority be received, and committee discharged.

Motion as amended that further consideration of motion be deferred was carried.

Bishop Gamet reported as follows: On hand at last report, \$107.39; received since, \$72; paid out, \$20; balance on hand, \$159.30. Also, an itemized report of March 30th, 1880, corrected so as to show discrepancies heretofore referred to. Report received and referred to a committee of three, to be appointed by the chair. Committee: C. Derry, W. C. Cadwell and C. E. Cobb.

On motion D. Chambers and C. Derry were sustained in their present fields of labor.

Resolved that we request this conference to appoint a two days' meeting to be held at Union Center Branch, commencing on last Saturday in June, Carried.

District President, J. C. Crabb, tendered his resignation, and asked conference to favor him by accepting the same.

Moved that his resignation be accepted. Lost unanimously.

On separate motions, J. C. Crabb was unanimously sustained as President of this District, P. Cadwell as assistant, W. C. Cadwell as District Secretary, and J. F. Mintun as assistant.

Some interesting and instructive remarks with regard to change in method of church representation were made by J. C. Crabb, C. Derry, Hugh Lytle, and others.

Elder Z. S. Martin preached on Sunday morning, and C. Derry in the afternoon. Sacrament of the Lord's supper was administered by J. M. Putney and J. F. Mintun.

Resolved that a committee be appointed to find evidence in the case of Bro. William Shaw, and commit the same to writing, that it may be presented to next quarterly conference, so that we may then continue action in the case, and do so according to the law, that the lawgiver may be honored. Adopted.

Chair appointed as such committee J. F. Mintun and H. Lytle.

G. S. Hyde preached in the evening.

Adjourned to meet at Magnolia, Iowa, on Saturday, August 20th, 1881, at 10:30 a.m.

SOUTHEAST OHIO AND WEST VIRGINIA DISTRICT.

A conference of the above district was held in the Saints' Hall at Syracuse, Ohio, May 14th and 15th, 1881. L. R. Devore, presiding; E. Thomas, clerk.

Branch Reports.—Syracuse, no change. Lebanon 30; baptized 1. Liberty 13; baptized 1. Jackson, no change.

Elders J. Ells, L. R. Devore, D. Matthews, J. Harris, R. Williams, J. Allen, L. W. Torrence and E. Thomas. Teachers J. W. Moore and J. E. Spann reported.

Liberty Branch financial: Received \$4.65; paid out 50c; balance \$4.15.

Bishop's Agent: Received and paid out \$7.48.

Clerk's report: Received \$3.45; paid for District Record and other items \$3.63; due clerk 18c.

By vote, the Rules of Order to govern in all branches of the district.

R. H. Kirkendall was granted a Teacher's license.

L. R. Devore and E. Thomas continued as district president and clerk.

Preaching in the evening and on Sunday morning by J. Ells, assisted by L. R. Devore.

Testimony meeting in the afternoon in charge of J. Ells, at which a good portion of the Holy Spirit was enjoyed.

Preaching in the evening by L. R. Devore, assisted by J. Ells.

Adjourned to meet on Saturday afternoon, September 3d, 1881.—[No place given.]

MASSACHUSETTS DISTRICT.

Conference convened at Hall, 2,373 Washington street, Boston, Mass., May 21st, 1881. J. Smith, president; F. A. Potter and F. M. Sheehy, clerks.

Branch Reports.—Providence 157; baptized 6. Fall River 107; baptized 1, removed by letter 4, expelled 1. Dennisport 73; received by vote 2, removed by letter 6. Boston, last report 51, present 51; baptized 3, removed by letter 2. Douglas 20; expelled 1, died 1. Plainville 54; baptized 5, received by letter 1. Pawtucket 11; received by letter 2, removed by letter 1. Brockton 10 received by letter 4. New Bedford, organized Feb. 20th, 1881, present number 13.

Elders F. M. Sheehy, F. A. Potter, R. Farnsworth, J. Potts, E. N. Webster, H. H. Thompson, J. Woodward, C. A. Coombs, J. Smith, A. Nickerson, C. N. Brown, J. Gilbert, C. E. Brown, G. S. Yerrington, reported in person; E. Small, W. Bradbury, W. Bearse, S. H. Morse, by letter. Priests S. D. Stacy, M. P. Berg, J. Halstaad, A. W. Glover, I. L. Chace, reported in person; E. C. Perthel, T. H. Moore, T. Whiting, by letter. Teachers J. F. McKenna, C. D. Seely, H. Doane, J. Morris, in person. Deacons M. Sheehy, J. C. Hoxie, W. Talbot, A. C. Chace, in person; E. Moore, by letter.

Letter of removal of S. Lewis was read, wherein it appears he is accredited with the office of a Priest. A committee was appointed to investigate and report to next conference.

The president had been authorized to issue an Elder's license to G. S. Linnell, and deemed it unwise to do so, as his ordination was not on record. Conference endorsed the action and appointed J. Smith, J. Gilbert and F. M. Sheehy, to investigate and report.

The president reported his action in regard to troubles in Dennisport, connected with which was his request for C. W. Young not to act as Priest

until conference, and Bro. Young's refusal. Referred to a committee of five Elders to investigate and report to this conference.

J. Gilbert and J. Halstead were continued in their mission to Westport. H. H. Thompson was granted a mission to Arkwright, R. I.

Sunday services were held in G. A. R. Hall. Preaching in the forenoon by F. M. Sheehy, in the afternoon by J. Gilbert, and in the evening by John Smith. Good attention and attendance.

Bishop's Agent: Balance last report, \$18.40; received since, \$149.27; total, \$167.67.

District Treasurer: Cash on hand last report, \$51.61; received since, \$49.25; total, \$100.86; expended, \$45.35; balance, \$55.51.

Committee in case of President of District vs. C. W. Young, reported:—(1). The Dennisport Branch was organized sufficient for the transaction of business. (2). The ordination of C. W. Young, as Priest, was legal, but neither wise nor advisable under the present state of feeling in the branch. (3). The circumstances justified the President of District in his action relative to the matter. (4). The action of T. F. Eldridge in issuing a license to said C. W. Young, after the refusal of the District President to grant him one, was a contravention of order, being contrary to law and usages of the Church. (5). We recommend that the District President notify the Dennisport Branch of action of the conference in this matter, and recommend a meeting be called, of which due notice shall be given, and the matter of Bro. Young's ordination be presented, with the action of conference; and should the branch vote that he receive a license, it shall be given him by the authorities of the district. Adopted.

J. Smith was sustained as president of the district.

Met for sacrament on Monday morning, when we enjoyed the communion of saints, in which the Spirit was made manifest.

Adjourned to meet August 20th, 1881, at half-past two in the afternoon, at Providence, R. I.

SOUTH EASTERN ILLINOIS DISTRICT.

Conference was held in Deer Creek Branch, Ills., June 4th and 5th, 1881; I. M. Smith, president; I. A. Morris, clerk.

Branch Reports.—Brush Creek 73 members. Dry Fork 21; baptized 3. Deer Creek 22; died 1. Elm River 16; removed 3. Springerton 47. Sunday School in good condition, with large attendance. Financial report of branch: Moneys received, \$6.95; paid out, \$6.05; balance on hand, 90c. Tunnel Hill 77. Alma 15.

Elders T. P. Green, J. F. Thomas, I. A. Morris, J. Palfreyman, J. F. Henson, W. H. Brewer, B. S. Jones, H. Walker, G. H. Hilliard, I. M. Smith and M. R. Brown reported in person; and E. Webb by letter.

Resolved that brethren Walker and Thomas be continued in their mission to Brush Creek.

That brethren Henson and Morris be continued in their mission to Dry Fork.

That T. P. Green and W. H. Brewer visit Brush Creek and Dry Fork as often as convenient.

That M. R. Brown assist T. P. Green in the Elm River Branch.

Whereas, B. S. Jones has publicly and to various brethren been teaching and advocating doctrines that we believe to be contrary to the gospel of Christ, and detrimental to its advancement in this community; therefore, resolved that he be silenced, and his case be referred to his quorum for adjustment.

J. B. Smith sustained as president of district for the next quarter. Preaching in the evening by J. F. Henson. Preaching on Sunday morning by I. M. Smith. Sacrament meeting in the afternoon. Evening meeting in charge of brethren Morris and Palfreyman; the Saints enjoyed a season of prayer and testimony.

Adjourned to meet in the Dry Fork Branch, September 3d, 1881, at 10 o'clock, a. m.

It was not love to man alone which induced the apostles to travel throughout the habitable world, and to endure all the sufferings and calamities which they met; it would have been inadequate:—it was love for God's sake.

Miscellaneous.

APPOINTMENT.

Br. J. J. Billings having been recommended to me by the conference of the Western Maine District as a suitable person for Bishop's Agent, I hereby appoint him as my Agent for said District, and as such recommend him to the brethren.

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.

HUNT.—At Lake Crystal, Minnesota, June 26th, 1881, after a long illness, Sr. Hunt; born at Caroline, New York, April 19th, 1826; baptized June 1st, 1875, at Garden City, Minnesota, by Elder W. H. Kelly; and at her death aged 54 years.

BRIGGS.—In Martin county, Minnesota, June 21st, 1881, Bro. Silas Briggs, aged 65 years. He was long a staunch defender of the faith. A brother to Brn. J. W. and E. C. Briggs.

TULLIDGE.—In Salt Lake City, Utah, July 12th, 1881, of whooping cough and pneumonia, Maud, daughter of Bro. E. W. and Susan Tullidge, aged 1 year and eight days.

BLATT.—At Independence, Missouri, April 13th, 1881, Bro. Joseph Blatt, aged 61 years. He was baptized into the Church about ten years ago, by Elder John W. Brackenburg; and from that time till his death continued to bear testimony, by word and deed, of his love for the latter day work. Funeral sermon by Bro. Joseph Luff. Text—Psaln 68:20.

HEADLAND.—Near Nebraska City, Nebraska, July 19th, 1881, of teething, William Gust, aged 7 months and 4 days, only son of Bro. Charles A. and Sister Caroline Headland. General C. H. Van Wyck, U. S. Senator and lady were in attendance at the funeral. Sermon by Elder Robt. M. Elvin, in the Saints' meeting house; text: Mark 10:14.

COSPER.—At Lamon, Iowa, July 20th, 1881, of fever and affection of the brain, Daisy Iris, child of Bro. Levi, and Sr. Sarah E. Cosper, aged 2 years, 3 months and 18 days. A healthy, promising child taken suddenly away. Funeral sermon by Elder H. A. Stebbins.

BIRCH.—Margaret Birch was born September 11th, 1803, at Abardare, Glamorganshire, Wales. Joined the Church in 1846. United with the Reorganization in May, 1879. Died at Kewanee, Illinois, February 2d, 1881, aged 72 years. Funeral sermon by J. S. Patterson.

LAMB.—Eliza Lamb, daughter of Father John Whitehouse; born February 14th, 1842, at Dudley, England; joined the Reorganized Church, October 15th, 1864; died of congestion of the brain, at Kewanee, Illinois, April 24th, 1881. Funeral services by Elder J. S. Patterson.

GRIFFITHS.—At Lucas, Lucas County Iowa, May 30th, 1881, by a fall of slate in the mine, John P. Griffiths. He was born December 2d, 1829, in Pembrokeshire, Wales; he obeyed the Gospel in 1881, Myrther, Wales; he left a wife and four children to mourn his loss, and died strong in the faith. We can say his hope was bright, and his love for the Gospel unflinching. Funeral sermon by Bro. Henry Jones.

BAILEY.—At Lamon, Iowa, July 21st, 1881, cholera infantum, Cassius E., son of Bro. Geo. H. and Sr. Susan H. Bailey, aged 3 years, 2 months, and 10 days. Funeral services by Bro. A. S. Cochran.

THOMPSON.—In Elmwood Branch, Bell County, Texas, July 7th, 1881, Isaac Lewis, infant son of Bro. Frank and Sr. Sarah Thompson, age 7 months and 16 days. Funeral sermon by Elder Heman C. Smith.

Farewell, thou bud of promise,
Perhaps 'tis best to go,
Ere sin defiles thy soul,
Or thou the tempter know.

ADDRESSES.

J. C. Clapp, formerly Myrtle Creek, Oregon; now Moscow, Nez Perces county, Idaho.

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, Editor.

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No credit for moneys received on subscription will appear on the colored label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P. O. address.

15 Aug. 81.

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. \$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.

"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. 28.—Whole No. 402.

Plano, Illinois, September 1, 1881.

No. 17.

Authority from God.

THE question of authority to preach the gospel of Christ, and administer the ordinances thereof, is looked upon by the religious world at large as a matter of a secondary nature; and when we, as Latter Day Saints, speak of being commissioned of Jesus Christ, the idea is treated as absurd and blasphemous; because men think that the Bible is a sufficient rule of faith and practice, and that the day of revelation is past.

Hereafter it will become our duty to prove that a man must be called by revelation from God, in order to entitle him to act in the name of Christ. While many claim to be called, they ignore the idea of being called in the divinely appointed way, viz: by revelation. Because Christ said to his disciples, "Go ye into all the world and preach the gospel to every creature," men imagine that these words apply to them, and they go forth acting upon dead men's commissions, with the superstition that their work is accepted.

The world is filled with religious teachers, each claiming superiority over all others. If "he whom God hath sent speaketh the words of God," it follows, that he whom man hath sent, speaketh the words of man. It is acknowledged that a commission given to one man will not authorize another to act in his stead; and hence those acting by the authority given to the apostles ages ago, have not been called of God, and consequently are not speaking the words of God. While Babylon thus stands exposed to view, the cause of all the division and discord is made plain to us; as we see in all this the absence of the Spirit of truth. If men can act upon the authority given to the apostles, one man has just the same rights as another, and we are just as strictly required to obey the teachings of the one as the other, no matter how clashing and contradictory their teachings may be, "if they are honest." All are acting by the same authority, and all must be obeyed. While we view the religious bodies, and behold the variety of opinions which they severally entertain, we are led to exclaim, Is this the work of the unchangeable God? Is he the author of all this confusion and strife?

The hundreds of religious bodies now in existence, so widely differ from each other in regard to the object of man's existence and the plan of his redemption, that they become antagonistic, and separate from each other

because of their respective theories; and still all claim the Bible as the word of God, and the rule of faith and practice, and quarrel about the meaning of its contents.

Why this antagonism and strife? Is it not because of the loss of the Spirit of God? From the words of John Wesley in his ninety-fourth sermon, on "The More Excellent Way," we may learn something. He says:

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a christian; and from a vain imagination of promoting the christian cause thereby, heaped riches, and honor, and power upon the christians in general, and in particular upon the christian clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not, (as has been vulgarly supposed), because there was no more occasion for them because all the world had become christian. This is a miserable mistake; not one twentieth part of it was then nominally christian. The real cause was, 'the love of many waxed cold.' The christians had no more of the Spirit than the other heathens. * * * This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the christian church."

We can see from the condition of affairs as above represented, that the church had been rejected; and as John Wesley further says, "Because the christians were turned heathen again, and had only a dead form left."

Paul said to Timothy, "The mystery of iniquity doth already work." He understood the nature of this iniquitous work, and he charged Timothy to "preach the word, [the gospel], be instant in season and out of season, reprove, rebuke, exhort, with all long suffering and doctrine."

"For the time will come when they [the christians] 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: 2, 3, 4.

Just so soon as men were permitted to heap riches and honor upon the church, the Spirit was withdrawn, and the christians were left to grope in darkness. No longer was the church esteemed as the fair and spotless "Bride, the Lamb's wife." When she proved false to her marriage vows, he no longer granted her his unerring counsel, and his promises to her of future glory failed to act as a friendly beacon to cheer and comfort her, until her return to earth. With no sure rule to guide her weary feet, she united herself with the kings of the earth, and soon brought forth a brood of harlot daughters, who follow her example in acting without authority from God, being inspired by the many false spirits which have gone forth

in the world, producing as many different faiths as there are different bodies. Here is the fulfillment of Paul's words to Timothy, that "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." These fable teachers tune their song to suit the ears of their listeners, who in turn rejoice in what they have heard. These various teachers do not claim to be called by revelation from God, and hence he has not called them; and if not, then by what authority are they acting? Paul says that the people "heap to themselves teachers; and if the people do the calling, God has no hand in the matter, and therefore is not responsible for their teachings. All admit that in ages gone by, men were called and commissioned by the Lord of heaven, but now we must be content with the commission given to other men, viz: the apostles of old.

How are we to know that our work is accepted of God, if the heavens are as brass over our heads, and if we receive no word from the courts of glory? By what authority are revelation-deniers sent to declare these smooth things to the people and to prophecy deceits? Tell us, Paul, "Why the people heap to themselves teachers." And where the largest salary is offered, from there the loudest call is heard.

As all acknowledge the Bible to be the standard of evidence, we will turn to the sacred volume to ascertain God's mode of calling men to the ministry, and if we can determine from the Bible how he called them anciently, we have a sure law to govern the same work in all subsequent ages.

"And when it was day he called unto him his disciples and of them he chose twelve, whom he named apostles."—Luke 6: 13.

In the first place, the apostles were chosen from among those whom the Lord called disciples, and again they were chosen by the direction of the Father, for says Christ:

"I can of mine own self do nothing, as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me."—John 5: 30.

Christ being a prophet of God, and having the Holy Ghost to guide him, he was competent in the matter of choosing men to act as his representatives while he was gone away.

"He whom God hath sent speaketh the words of God."—John 3: 34.

This being the case, God must have authorized him to call these men "apostles." Apostles and prophets were placed in the Church by the God of heaven. He placed them "in the body as it hath pleased him." They were to fill a position which could not be filled

by any others, no matter by what names they were called. Paul says, they were to keep us from being "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."—Eph. 4:14. If it was necessary to place these officers in the Church in the beginning for the purpose specified, the necessity for them is felt as much in the Church now as then, and their absence would leave us at the mercy of men who think more of the fleece than of the flock. God says, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."—Mal. 3:6. If this unchangeable God has repealed the law which he once thought good, which provided for the calling of men to preach the gospel, we would ask, Where is the repealing act, who has it? And if the manner of their calling has changed, how do we know that he has not changed in a great many other respects? If in primitive times men were called by revelation and are not called in the same manner now, perhaps God has concluded not to have any ministry; who knows? If God does not speak in this age of the world, perhaps, as Elijah says, "he sleepeth," or perhaps he is engaged in conversation with some one else and does not hear petitions sent from the earth. We conclude that among revelation deniers, the called and the caller are alike in transgression; the one desires to have the ear tickled with smooth words, while the other is ready to supply the demand. The trumpet they blow gives an uncertain sound, therefore none "prepare for the battle," but live in uncertainty and doubt. Christ said to his disciples:

"Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name he may give it you."—John 15:16.

He chose them because his Father gave him the commandment, not by his own will, but by the authority of God. Paul said to Timothy:

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

That which Timothy was instructed to do is mentioned by Paul as follows, "Preach the word, be instant in season and out of season, exhort, rebuke," &c., with all long suffering and doctrine." Timothy received his call and instructions "by prophecy," therefore he must have been called by revelation through a prophet. Paul says, concerning his call to the ministry, and his manner of receiving the gospel:

"But I certify you brethren, that the gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."—Gal. 1:11, 12.

Paul was called by revelation through a prophet.

"Now there were in the church that was at Antioch, certain prophets and teachers. * * * As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13:12.

If the Bible is to be our guide in the matter of calling men to the ministry, then Latter Day Saints have the vantage ground in this matter, as they claim to be called in the same

manner as the primitive ministry; viz: by revelation.

"No man taketh this honor unto himself but he that is called of God as was Aaron."—Heb. 5:4.

If brother Paul were here to-day, and would talk as he did when here before, I fear that he would get himself into disgrace by the use of such language as he was in the habit of using, for of course he would be considered a Latter Day Saint.

"So also Christ glorified not himself to be made a high priest; but he that said unto him, thou art my Son, to-day have I begotten thee." Verse 5.

If Jesus the Son of the Most High, dare not take this honor unto himself without the voice of his Father, what shall we say of those to whom God has not spoken, and who deny that he ever does speak? Aaron was called by revelation through the prophet Moses. Ex. 4:27-31. Moses ordained him to the ministry by the "laying on of hands." And again, "There was a man sent from God whose name was John." John was called by revelation through Christ. John testified, saying:

"But he that sent me to baptize with water the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."—John 1:33.

He who sent John to baptize must have been a prophet, else he would not have known what was to transpire at the baptism; he must have had the power to foreknow. If it is claimed that God sent him to baptize, that proves our position, that he was called by revelation; and if it be stated that man sent him by the authority of God, we are still in the right, for whoever sent him to perform the work of baptism, had divine authority to send him. Christ speaking of just such a class as revelation deniers, says:

"I am come in my Father's name, and ye receive me not, if another shall come in his own name, him ye will receive. How can ye believe which receive honor one of another, and seek not the honor which cometh from God only."—John 5:43,44.

The Savior well knew how prone men were to receive those who come in their own name, and he thus chastized them for their ignorance of God's manner of calling men to act in his name. Paul said to Timothy:

"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Jesus Christ."—2 Tim. 3:15.

With all Timothy's knowledge of the scriptures, it was necessary that he should receive authority to preach the gospel of Christ, by prophecy; and Paul reminds him of the gift which he had received in that way, and exhorts him not to neglect it. Again Paul speaking of the gospel of Christ, said to Timothy:

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare."—1 Tim. 1:18.

Thus far we have produced scripture evidence sufficient to prove that in order for a man to be entitled to the right to administer in the things of the kingdom of God, he must be called by the spirit of prophecy and sent forth by the same. In the case of the sending of Paul and Barnabas, it seems that they being men of God, did not dare to take this honor unto themselves, but waited until the "Holy Ghost said, Separate me Barnabas and Saul,"

&c. After the Holy Ghost commanded the setting apart of Barnabas and Saul, for this special work, then "they fasted and prayed, and laid their hands on them and sent them away," Acts 13:3. To further prove that a man must be called by revelation through a prophet, we will read, Amos 3:7. "Surely the Lord God will do nothing but he revealeth his secret to his servants the prophets." This is just where the shoe pinches; if the religious world were to admit that the ministers of God must be called by revelation, they are forced to the conclusion that they are not called of God, for they deny the fact that God is a God of revelation, and that his voice is heard in this age of the world. The Savior said to his disciples:

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance whatsoever I have said unto you."—John 14:26.

The fact that these revelation deniers fail to declare the whole counsel of God is positive proof that God has not called them, and hence no man is required to recognize them as ministers of the everlasting gospel. The Savior further says that this Comforter shall "guide them into all truth * * * and show them things to come." John 16:13.

The Holy Ghost is called the "spirit of truth," therefore it can not teach falsely, and if a man be endowed with this spirit he would teach the truth as it is in Christ, and he would not be afraid of injuring the cause he represented by exchanging views with others who might differ from him in religious belief. But when called upon to "produce his cause and bring forth his strong reasons," he would do so, and would not at once raise the cry of "delusion," and warn his flock against investigation; but he would say to them like Paul of old, "Prove all things and hold fast to that which is good." And again, "Despise not prophesyings." 1 Thes. 5:20, 21. The prophet says, "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. 8:20. By this rule we intend to try every man, or spirit that claims to be of God, and if they speak not according to this word (the law and the testimony) we will rightly conclude that "there is no light in them."

He who denies the promises of Christ is acting without authority from God, for Christ spake as his Father gave him commandment. Christ says:

"These signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover."—Matt. 16:17, 18.

If all who make the claim are really called of God, and sent forth by his command, then all must speak the words of God and hence all is truth, and we are required to believe all. The Savior says to the Father, "Thy word is truth." John 17:17. If all teach the word of God as they profess to do, then they charge God with being "the author of confusion." And if God is the author of all this confusion and these discordant teachings, he foretells the destruction of his own kingdom, for says Christ, "A kingdom divided against itself can not stand." Paul says, "God is not the author of confusion, but of peace, as in all the churches of the saints." If all are the people of

God, "all should speak the same things, and be perfectly joined together in the same mind and the same judgment."

"O consistency" where art thou?

The law of God is not subject to a change, for that which is perfect can not be improved upon, and his testimonies are always the same. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Psa. 119:152. The testimony of Jesus is the spirit of prophecy," and as long as the testimony of Jesus is in the world the gift of prophecy," will be manifested, for "no man can say that Jesus is the Lord but by the Holy Ghost," and again, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." Knowledge of God and of Christ is only obtained by revelation, and he who denies that God reveals himself to man, of course denies all knowledge of God and Christ, and hence forfeits his right to eternal life by these denials, for he denies the only means which God has given for that purpose. Christ says:

"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."—John 7:16, 17.

If then we deny the mission of the Holy Ghost, as a Comforter, and as a revealer of the things of God, we bar ourselves against all communication with God, and greatly damage our prospects of salvation. That there is a God in heaven who revealeth secrets can be testified to by thousands of reliable witnesses now living on the earth, and whose testimony is just as reliable as that of any who may deny that God is a God of revelation. Because a man may say that God does not speak to him, and that he is not in the enjoyment of the spiritual gifts spoken of in Mark 16th chapter, and other portions of scripture, that is no proof that others do not enjoy them; it simply proves that the one has obeyed the commands of God and the other has not. Because the Savior did not appear to the whole world after his resurrection, is no proof that he did not appear to chosen witnesses. If I should say that because the angel that appeared to John on the isle of Patmos did not appear to me, therefore I do not believe that he appeared, does my lack of faith in this matter prove that the angel did not appear? No. It simply proves that God understands his own affairs, and that he chooses his own agent, and appoints them in his own time. If any man should ask me "why do not I receive those gifts and blessings to which you refer," I would answer, "because God has only promised them to those who obey his commandments." No man's sincerity in religious belief constitutes him a Christian, neither does a man's desire to preach, constitute him a legally authorized minister of Christ.

"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

He who presumes to act in the name of Christ without proper authority, takes the name of the Lord in vain, and the "Lord will not hold him guiltless."

The conduct of the protestant churches is sufficient testimony that they look upon the Roman Catholic Church as a fallen and corrupt church, and many a time I have heard their ministers assert the same.

It is admitted that none of the early reformers claimed to be called of God by revelation, and hence all the authority they were vested with was by virtue of the ordination they received in the Catholic Church. Now if the Catholic Church is the true Church of Christ, of course she would annul the authority conferred upon these heretical priests the moment they discovered their heresy. And if she, (the Catholic Church) is the corrupt and fallen church that they claim she is, she had no authority to confer upon them, hence they are without authority, no matter which view of the matter we take. If the Catholic Church is the "Mother of Harlots," we would beg leave to ask, Where, and who are the harlot daughters and granddaughters? It may be stated that "as the Church of Latter Day Saints is of recent origin, she is therefore one of the harlot daughters, and that Joseph Smith had no more authority than the other reformers." To this we would say, first, that Joseph Smith did not claim to be a reformer, nor did he secede from any of the modern churches. He was simply a prophet of God to whom God revealed his secret concerning the restoration of the ancient gospel to the earth; and this in fulfillment of the saying of John the Revelator:

"And I saw another angel fly in the midst of heaven having the everlasting gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people. Saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come."—Rev. 14:6, 7.

And to Joseph Smith the message was delivered. M. B. WILLIAMS.

Cheap Profanity.

WHAT I mean by the caption is some language that substitutes the place of real out-landish profanity, that carries the same idea or meaning, and is in very frequent use by some Latter Day Saints, same as by the roughs of the world; which ought not to be by any means. Our profession indicates something better of us. We should be an example in all righteousness to them, rather than to follow their evil ways.

As a sample of the language that I complain of are such words as "darned," "confounded," "by George," "I golly," "O hell," etc. The words "darned" and "confounded" are used for the word "damned." And the words "by George," and "I golly" are used to swear by instead of the name of God.

"O! you're too fast," says one, "we do not intend such words as you say that they mean, but they are merely idle words with us, and don't amount to much any way, and if there was no worse thing than this done by some of the Saints, the Church would get along better than it does."

How that is I shall not attempt to decide; but one thing is sure, we can not hide behind others' faults, and we are commanded to shun the very appearance of evil. And such language used only as idle words is in direct violation of God's law.

"But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12:36.

In some countries, if not most, such language is properly called cursing and swearing, and has a bad influence against the Church, and a

very bad influence indeed when the Elders use such language. May we correct some of these evils, that we may have a better influence, enjoy a greater degree of spirituality, and hear that welcome plaudit, "Well done, thou good and faithful servant." P. L. AINFACTS.

How Shall We Go, and Preach?

"GO YE into all the world and preach the gospel to every creature," was the command of our Savior to his apostles. It is not my desire to write what they should preach, but how they should go. It appears from Scripture, that there were many different churches, or denominations, all pretending to worship God; all had their ministers employed to preach for them. But it seems that they had all departed from God, and it was only with their lips that they honored him, while their hearts were removed far from him, and their fear towards him was taught by the precepts of men. But when our Savior came, he worshipped God the Father in Spirit and in truth, and taught his disciples to worship so.

His system of worship was different from all other churches. He did not endorse for his apostles to stop in one place and preach the gospel to one congregation for a certain sum of money; but he commanded them to travel from one settlement, village, or city to another. The manner in which they should go was something strange; they were to go on foot, and take no money with them to pay their way, and this is the way he instructed them: "Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever town or city ye shall enter, inquire who in it is worthy, and there abide till ye go thence."—Matthew 8:8-10. They went according to his instruction, and they were greatly blessed of God, so that they were able to preach, not as the ministers of the other churches; that is, with excellency of speech and enticing words, but by the power of God and the demonstration of the Holy Spirit to the convincing and converting of all the honest in heart, and God confirmed their words with signs following.

Now, in this our day, in the dispensation of the fullness of time, God has again chosen his servants to go and preach the gospel.

He says: "As I said unto my Apostles anciently, so I say unto you; therefore, let no man among you, (for this command is unto all the faithful who are called of God in my church unto the ministry), from this hour, take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of judgment which is to come; and whose receiveth you, there will I be also; for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and my angels round about to bear you up."—D. & C. 83:15.

This command was given in 1832 to the faithful Elders; and they took their books and other necessary articles in their satchels and started out on their mission of love, in humility and in meekness; there was no vain pride, but they traveled on foot from one settle-

ment to another, from school-house to school-house, and from city to city, and God was with them and confirmed their words with signs following, and thousands were brought to the knowledge of God, which is eternal life.

Now, dear brethren of the priesthood, if we depart from the above command, what will be the result? Anciently, Jesus said to his Apostles, that upon the condition of obedience to certain promises, he would be with them always, even unto the end of the world. And again, in our day, he says: "If ye do what I say, then am I bound; otherwise ye have no promise." If the writer should receive a mission from the General Conference, and instead of going to preach the gospel, he visits among the saints from one branch to another, preaches to the Saints, and has a good time in general, baptizes those that are converted by the local preachers, receives contributions to carry him on the cars from one branch to the other, when at the same time between the branches there are a number of school-houses that might be had, and many precious souls perishing for the bread of life that he is sent out with; but vain pride of walking and the fashions of the world prevent him from discharging his duty; therefore, according to the word of God, he has no promise:

He may at the following conference report that he has traveled three thousand miles, preached forty times, and baptized quite a number, yet the facts of the case are that his time was lost or wasted; the Saints' money unwisely paid out, and his talk of sacrifice of time and talent is a shadow. Now, in conclusion, let me say in the language of the prophet of old: "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your Souls."—Jer. 6:16.

F. C. WARNKY.

Present Duty.

Dear *Herald*:—Whether Nahum did actually refer to rail road cars, or any other cars, it is quite comforting to be furnished with your semi-monthly visits through rail-road facilities, though hundreds of miles separate us. The light you shed is quite luminous, making the narrow path more visible amid Babylon's spiritual darkness. And few, if any of the Reorganized Church but admit you to be a necessity, fervently hoping that your course may be onward, and your influence felt for good to modern Israel, bringing a more speedy emancipation of all truth-loving people. But it would seem, dear *Herald*, potent as your influence is, and much as your regular visits cheer and gladden, there are yet some whose cogitations are troubled, to whom I freely offer condolence. As kind criticism is beneficial, and unkind criticism may be utilized, I would by no means prevent it; but it's a pity that it can not be offered without savoring of censure, or indirect accusations. In nothing do we, as a people, need reform, prompt and strict attention, as in the learning and performance of present duties. The work of reforming the world is of a two fold character, viz: theoretical and practical. The former, though never so fascinating, is insipid and

measurably useless without the latter: He who reforms himself is most likely to reform others. Self reformation is pregnant with good. Liberty in Christ if understood and appreciated, must qualify those who thus understand and appreciate, to speak when they should speak, and not to speak when they ought not to speak. And this is a nice discrimination, which all that are, or can be called Saints should have, ere evidence of righteousness and brotherly kindness is seen, by those who watch and wait for such effects among Latter Day Saints. Another and very essential effect this discrimination would produce would be proper examinations with evidence not to be refuted, to precede a decision of wrong, or publishing any member as a transgressor in Zion. I may know a brother has lied, stolen, or committed other crimes, but to so publish him, before the labor and investigation the law imposes has been performed, would render me culpable, and should I, or any one else, commit such an overt act, for the good of the cause steps should be taken to secure a proper detraction from and restitution for the evil, for he who perpetrates such a flagrant act is hardly fit to call on others to reform. And as none are exempt from the law, there must be a means to bring all to respect the law, or the declaration, "none are exempt," is tantalizing indeed.

I have reason to think, friend *Herald*, that there is much need for reform in these particulars. They may be small matters, but if practiced will bring big results, or the gospel economy is a farce. And this, whatever tomorrow may bring forth, to day I can not admit. And to these matters I design, by God's grace, to turn my attention; nor shall I think it presumptuous to study and claim an understanding of my duty. Nor do I know why others should know my duties better than myself, save those to whom, in the order of God I have to look for direction and counsel. And I am quite thankful that the acceptance of a gift properly tendered, imposing labor and duty, is not criminal in God's sight.

"It requires a constant labor
All His precepts to obey."

I must not be officious; while to be a cipher would be to hide what little talent I have, which surely would incur the Creator's displeasure. And O, the thought of being deemed an unprofitable servant by Him is terrible. God save us from such a fate. The Church of Christ is large enough for all to work; but to know when, how, and where to work, is some times a puzzling question. What a crucible this Church is. How bright the gold will shine, if there is any in us; and as for the dross it will be sure to come on the top. This is the time for work. I would not startle your readers by saying aught that would lead them to think to-morrow, or in the near future a nation would be born in a day; but do unhesitatingly say, the prospect for continued success, with continuous, and well directed labor, is brightening. And certainly we have no right to expect success, only by dint of patient labor and perseverance. And with these, in looking over our history from 1854 to the present, and learning thereby how God has watched over and prospered the Reorganization, of which we are members, how can we doubt? And with becoming zeal on our part,

how can we doubt him for the future? I would not be too sanguine, and am certainly not despondent. We should be anxiously engaged in a good cause, but not so anxious as to fret our gizzards, or let our gizzards be fretted.

I passed over to Southern Nebraska District, and for the first time since his elevation to the presidency of said district, met Bro. L. Anthony, on July 10th, in conference at Nebraska City, and felt benefitted through the acquaintance. The little man's soul is burdened because of inability to fully provide for the Macedonian cry, but is made tolerable by the co-operation of so able and worthy a minister as R. M. Elvin, whose labors the district secured, with a promise to sustain his family, which they are quite able to do. Believe me, kind *Herald*, I would not so far forget myself as to attempt to dictate to, or teach your readers. But your gentle nature will doubtless permit me to suggest that the offering of gifts on the Sabbath days, consisting of money or property, will by no means be a desecration of the sacred day. So far from this, that it would be a discharge of duty that the law imposes. (See Sec. 59, D. C.) Read slowly, and you will see the following: "But remember, that on this the Lord's day thou shalt offer thine oblations, and thy sacrament." It will be far better for fifteen thousand Saints to begin thus, than to wait for years to lay their all at the apostles' feet. Think of fifteen thousand throwing down from five to fifty thousand dollars each. Who can imagine the effect of so stupendous an event? Better get accustomed to this by hearing of the Saints bringing their mites for the spread of the kingdom, and this together with tithing by those who can and will tithe themselves, will be glory enough for the present. Take care of the cents, etc.

The provision or system by which the current or local expenses of districts may be met is as it should be; and the appointing of treasurers, is a step towards a system; but this calls for co-operation of presidents and members of the several branches; so that if the members of the Southern Nebraska District shall flock to the house set apart for worship, on the Sabbath days, partaking of the sacraments, mingling their charities therewith, by offering their oblations for the emancipation of their fellow creatures from spiritual darkness, they will find it a small matter to perform their promise to sustain the dependents of him whom they ask to labor. But if they allow the time to slip by, and fail, week after week, to go to worship taking their offerings with them, they will find the quarter passed, their promise unfulfilled, confidence destroyed, and the work retarded. The locomotive is a wonderful specimen of mechanical skill, but useless unless constantly replenished with water and fuel; and so with the gospel car.—it needs a never ceasing replenishing. To pray for the gospel to win its way to earth's remotest bounds is highly inconsistent, unless our help goes before and after such prayers. Opportunities for preaching are increasing, but Zion languishes for lack of temporal aid, spiritual and constant labors by branch officials and members. Every organized branch should have life within itself, and be a help to roll on the work, and this would

bring every member to think that the success of the work depended upon him or her.

As requested, I held meetings in the locality where the Rev. C. Alton attacked, and was to have met our worthy brother, H. C. Smith, but failed to come to time. Bro. Smith made friends, and no one could command the attention he could, and 'tis cheering to hear expressed desires by Saint and sinner to see and hear him again. I preached twelve times, remaining eight days; meetings in the week slim; farmers busy cutting and stacking grain. Sunday, July 31st, through the politeness of McGraig Bros., held meetings in a beautiful grove, from one hundred and fifty to two hundred attending, peaceful and orderly. One lady was baptized at the close of the afternoon, one of Mr. Alton's most active members; others almost persuaded. By the way, since the departure of Bro. Smith, the Rev. C. Alton reorganized his class, taking the name of the Church of Christ. He was driven to this, it would seem; he having denied to Bro. Smith being a Christian or a Campbellite. Surely these used to be Campbellites will find a name after a while, or go to flinders in the attempt.

I am on my way to Hermon, where a foothold was obtained in June. Having to pass through Clear Lake, as per arrangement, spoke last evening to a fair audience, continued while the slaps of the auditors on their faces and hands became so frequent and loud, killing knots and mosquitoes, as to almost drown my voice and then I thought it time to quit. The Christians have been less active here since the debate between the champion Dungan, and R. M. Elvin. Nor have the Saints been more zealous than they should have been. There is too much of a desire among the Saints to settle down into a state of indifference, only waking up occasionally, some strange or smart Elder coming along, and only remaining awake as long as he stays. Such members are in the way, an hundred times rather than a help to the cause. I held a few meetings at Platts-mouth; one added. There is a prospect of others being added. All things are in commotion, and every body will awake looking for the success of their respective organizations; ought we to sleep?

It is to be hoped that a pin will be stuck in that part of Bro. W. H. Kelley's letter, speaking of prayer meetings, and efforts be made to prevent the spoiling of the solemnity of prayer meetings in the way he refers to.

JAMES CAFFALL.

CLEAR CREEK, Nebraska, Aug. 3d, 1881.

Babylon and the Tower of Babel.

THE magnitude and grandeur of this Oriental capital of twenty-five centuries ago stagger all belief. Any account of them, even the most somber, is like a fairy story or a tale of Arabian romance. It was fifteen miles square, and was entirely inclosed by walls 100 feet thick and 300 feet high. The walls were further mounted with 250 towers, seventy-five feet higher than themselves. There were 2,500 miles of streets in the city. In it was built the marvelous hanging gardens. These were a kind of artificial garden, lifted into the air upon immense piles of masonry. It was a stupendous work, and was the result of gallantry.

King Nebuchadnezzar constructed them

that his Queen, who came from a mountainous country, Ebatana, might have the delight of a mountain garden. There were trees here from fifty to seventy-five feet in height and four feet in diameter. The Tower of Babel was partly a temple and partly a mausoleum. It was built of sun-dried bricks, and in eight enormous stories, each of a different color. The land of Shinar, between the Tigris and Euphrates, is a rich alluvial plain, devoid of stone, yet nature has compensated its inhabitants by making the soil a peculiar mixture of clay and sand, which, mixed with water and baked in the sun, produced a brick more durable than anything we are acquainted with. Then the bitumen, which flows out of the ground, forms a cement so solid that the brick are held together as one immense mass. Hence the marvelous durability and preservation of these ancient ruins.

The summit of the tower was crowned with a shrine, and within it a mighty image of Belus, the Chaldean Jove, forty feet high and of solid gold, was placed. The terrible denunciations of the wicked, effeminate and cruel city which are contained in the Hebrew prophets have been strikingly and literally verified. Its palaces have become a dwelling place for owls, and so the voice of history speaks with a loud and startling emphasis to our generation, assuring us that the wrath of God rests upon the workers of iniquity, and that it will sooner or later surely overtake them.

Elder White, the Founder of Seventh-Day Adventism.

ELDER JAMES WHITE, who died at Battle Creek, Michigan, August 6th, 1881, was one of the most prominent men, religiously, of the age. He was at the time of his death President of the Seventh-Day Adventist Publishing Association, President of the Battle Creek College, and also the head of the Seventh-Day Adventist Church, of which he was the founder. He was born at Palmyra, Maine, August 4th, 1821, and was therefore sixty years of age at the time of his death. His father, Deacon John White, was a lineal descendant of John White, who was a son of Peregrine White, whose name is famous in history as being the first white child born in the colony of the Pilgrims who landed upon Plymouth Rock, from the tempest-tossed *Mayflower*, in 1620. When visiting the Centennial Exhibition in 1876, Elder James White had the pleasure of viewing, in the New England log cabin, the veritable cradle whose gentle swaying quieted the slumbers of his renowned ancestors more than two and a half centuries ago. Elder White's father possessed the silver knee buckles worn to this country by the father of Peregrine White, which are now held as an heirloom by his nephew, Prof. John White, of Harvard College. Elder White's mother was a granddaughter of Dr. Samuel Shepard, an eminent Baptist divine of New England. She was a woman of strong mental power, and a most amiable and devout Christian. His ancestors on both sides were remarkable for physical and intellectual strength, both of which qualities he inherited in a very marked degree.

Although deprived of the early educational advantages enjoyed by many, he was not content to allow his natural talents to remain un-

cultivated, but improved every opportunity for acquiring knowledge, both by private study and by attendance at the best schools within his reach. He made rapid progress in his studies, and before he had attained his majority, had gained an enviable reputation as a teacher. He was especially successful in school government, reducing to an orderly and studious condition schools which had been notorious for their unruly and ungovernable character. At the early age of twenty-one Mr. White entered the ministry, enlisting his energies in the Second Advent movement, which was at that time exciting great interest in the theological world. In this work he met with extraordinary success, but his labors were so arduous, and his exposure so great, that his health was seriously injured, and much suffering was entailed upon him in after years.

In 1846 Mr. White was united in marriage to Ellen G. Harmon.

In 1849 he began publishing at Middleton, Conn., a small denominational paper, called the *Present Truth*. The next year this little sheet was enlarged, and issued at Paris, Maine, under the name of the *Advent Review and Sabbath Herald*. A year later it was removed to Saratoga Springs, and the year following to Rochester, N. Y. In 1855 the office of publication, which was by this time very greatly enlarged, was removed to Battle Creek, Mich., where it has since remained. Elder White entered upon the work of publishing with little encouragement from others, and for many years devoted to it his best energies. To his remarkable foresight and business sagacity, economical management, and persevering energy, must be largely attributed the great success which has attended this enterprise. At first the printing was done at a job office, and the sheets were folded where the paper was edited,—in a small garret,—the publisher carrying the entire edition seven miles to the Post-Office in a carpet-sack over his shoulder. The work has increased to such an extent that it now requires four large brick buildings in which to carry on the business connected with the publication of the *Review and Herald*. These contain eight large presses, which are kept running day and night, and also contain a full outfit of printing, binding, electrotyping, and stereotyping machinery. The same office also issues regularly fourteen other periodicals with an aggregate circulation of about 30,000 each issue, together with more than 50,000,000 pages of books, pamphlets, and other publications each year, including numerous works upon health and temperance, besides those entirely denominational. The amount of mail sent out from this office is so large as to make the City of Battle Creek third in postal importance in the State. The work has reached even beyond the extensive interests of Battle Creek, and a large branch publishing house has been established at Oakland, Cal., and a fund of \$10,000 has been raised for the equipment of an office at Basle, Switzerland, where already two monthly papers are regularly issued, together with numerous publications in French, German, and Italian. The various publishing houses are owned by incorporated associations, organized by Elder White, and managed by Boards of Trustees, of which he is the President. The one at Battle Creek has a capital stock of over \$130,000. Twelve years ago Elder White, with

others, was instrumental in the establishment of a medical institution at Battle Creek, now known as the Medical and Surgical Sanitarium, in which institution he last night died, having contracted malarial fever while holding tent meetings in a neighboring city. This Sanitarium is the most complete and finely equipped institution of the kind in America.

In 1868 Elder White recommended the establishment of a denominational college in this city, which was finally accomplished in 1874, by the organization of an educational society, and the erection of a fine college-building, at an expense of about \$100,000. Although so short a time in operation, the college has met with phenomenal success, and has a full corps of professors and instructors, and a complete curriculum. Elder White was President of this college, and of the Board of Trustees, to whom its management is intrusted. He early espoused the cause of Second Adventism, and in 1844 completed the organization of the denomination, afterwards distinguished as Seventh-Day Adventists. Through his own efforts, and those of his wife, and their co-laborers, a denomination comprising more than 50,000 members has been raised up, and united in the most complete and thorough organization of any religious body in existence.

—Chicago Tribune.

Ingersoll's Critics.

"PERISH the man who would hold up the founders of our Republic as infidels," exclaimed the Rev. Dr. Newman in the Lafayette Avenue Presbyterian Church, Brooklyn, as he paused in his discourse yesterday morning on "Brazen Infidelity," before an immense audience. The sermon was a reply to Col. Ingersoll's lecture on "Great Infidels," at the Academy of Music in Chicago, last Sunday evening, the text being "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"—Matthew, 27:17.

On last Sabbath night said the Doctor, three thousand men and a few women gave one dollar admission to hear their Maker cursed and their Savior ridiculed. The speaker was competent to the task. He found the buffoonery of infidelity profitable and clutched the "thirty pieces of silver." It was a brazen attempt to show that the glory of our civilization is due to impiety. Six well known infidels were named, who were eulogized as the greatest reformers and benefactors. It has been common to contrast the best infidels with the worst Christians; but I shall change the order, and compare the worst Christians with the worst infidels, and the best infidels with the best Christians. I shall pass in reverent silence "the glorious company of the Apostles," the "goodly fellowship of the prophets," and the "noble army of martyrs," and call to the front those great men whose faith and practice have made illustrious the last three hundred years. I shall place in conspicuous juxtaposition six eminent Christians against six eminent infidels,—Washington and Julian, Luther and Voltaire, Bacon and Diderot, Newton and Spinoza, Chalmers and Hume, Wesley and Paine.

Julian, the Emperor, philosopher, soldier,

apostate, is the boast of the infidel world. Say all you can in his favor, but the loftiest eulogies will not cover his crimes. He was an ingrate. He had been preserved from massacre, cared for as an orphan, tenderly educated, invested with the title of Cæsar, and appointed to command the Army of Gaul by his royal uncle, Constantine. But he conspired against that uncle, permitted his soldiers to call him Augustus, and, under a pretended sign from Jupiter, hastened to seize the throne of the empire. He prided himself on his temperance, chastity and clemency, but in person was a filthy Hindoo fakir. He apostatized from Christianity and became the pontiff of the pagan divinities. It is Gibbon who says that for ten years Julian played the hypocrite in assisting at the Christian festivals and then burning incense to Jupiter and Mars. And this he did to secure the popular favor of both parties. He issued an edict for religious toleration and then banished Athanasius, destroyed the treatises in defense of Christianity, excluded Christians from all civil offices,—from being teachers in the public schools; changed their name to "Nazarenes" by an edict, permitted their persecution, and then laughed at their complaints. He transferred the revenues of Christian churches to heathen priests; he compelled Christians to build pagan temples and abolished Christian schools. What permanent good has he been to mankind? Is he a benefactor? Over against him we place Washington, who had the temperance, clemency and chastity of Julian, without his vices. His moral character is without a stain. He, too, was offered a crown, but he rejected it. His modesty, justice and self-control were marvelous. He left the impress of his statesmanship upon our Constitution, and as a warrior he fought for the liberty of all men. It is a crime against history to assert that Jefferson and Franklin were brazen infidels. As the author of the Declaration of Independence, Jefferson thrice reverently mentioned the Creator as the God of nature, as the Supreme Judge of the world, as the "Divine Providence wherein our fathers trusted." That declaration was the basis of our Constitution, and there is nothing in the latter not found in substance in the former. It was in the Constitutional Convention in 1787 that Franklin introduced a motion for daily prayers, and said: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for the Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity in peace for the means of establishing our future National felicity. And have we now forgotten that powerful Friend, or do we imagine we no longer need His assistance? I have lived, sir, a long time, and the longer I live the most convincing proofs I see of this truth—that God governs the affairs of men." Jefferson and Franklin had their doubts, but their glorious acts bespeak their faith.

VOLTAIRE'S VICES.

Voltaire, the brilliant Frenchman, whose eminent talents and bright scholarship all acknowledge; the companion of kings and the favorite

of the great, was a fascinating writer, but his writings are against private virtue and public morality. His "Purcell" is a continued sneer at virtue, which he made the subject of contempt and ribald laughter, and many parts of it are polluted with the grossest obscenities. He was a patriot, was the foe of the tyrants, sympathized with the oppressed, and befriended the helpless. He was the enemy of the Jesuits, whom he lampooned with bitter irony. He favored religious toleration, and weakened the power of Romanism. But he only did what thousands did before him, and in all that he ever said or wrote he gave the world no new thought, and threw no new light on the great problems of humanity. His name to-day is powerless for good. His self-esteem was inordinate and his vanity knew no bounds. He was the clown of literature. His private life was a scandal even to his own corrupt age. Is he a man to be held up as a model to the young men of America? It was boastfully said that "he has done more for human liberty than any other man who ever lived." What has he done? He precipitated the bloodiest revolution on record, which left France and all Europe in a ten-fold worse condition. Did he oppose Romanism? He only did what had been done by mightier men. Three hundred and seventy years before his day Wycliffe was a martyr to religious liberty; three hundred and twenty years prior, Huss died for the truth; two hundred and forty two years before that Savonarola offered himself as a sacrifice on the altar of freedom. These are the apostles of religious liberty. Who ever heard of an infidel dying a martyr? Two hundred and eleven years before Voltaire lived, Luther took up arms against the Church and the Empire. Ascending the heavens like a flaming meteor, he dispelled the gloom of a night of a thousand years, and with the key seen in the vision of Patmos, he unlocked the spiritual dungeons of the nations of the earth. His burning words fell upon the ear of astonished Europe, startling as the booming of a thousand cannon. Leo X. trembled on his throne and the Reformation moved onward, resistless as the march of a whirlwind. If Luther had not lived I could not deliver this sermon here to-day.

SPINOZA THE PANTHEIST.

Born in 1632, Spinoza was a Jew. His intellect was brilliant, but the conclusion of all his reasoning was Pantheism. His bold assertion was, "Whatever is is God." He was a dreamer, and vainly searched for absolute principles from which to deduce the character of the universe of God and man. But what great truth has he given to the world? Ten years later Sir Isaac Newton was born, who became the confidant and high priest of nature. Do you ask what the Christian Newton did for his race? He discovered the differential calculus or method of fluxions, and made known the great law of universal gravitation, which Laplace pronounced as "pre-eminent above all other productions of the human intellect." Newton's discoveries led him to a personal God, whose revealed will he gladly obeyed; and in Parliament and out, under James II., Newton was the brave defender of civil and religious liberty. Spinoza led mankind into midnight, Newton into midday.

And what great service has Diderot rendered human liberty that he should be paraded

as an apostle of humanity? He was a talented and industrious writer, who vainly sought to compass all human knowledge. His fame rests on his encyclopedia of philosophy, in which he was assisted by D'Alembert, Voltaire, D'Holbach, and others. The covert object of that work was to teach infidelity under the guise of the advancement of knowledge, and to prepare the way for the French Revolution, which dissolved society and reddened the streets of Paris with human blood. He polluted the youthful mind of France by indecent novels, and his published correspondence with Voltaire and Grimm gives a gloomy picture of French virtue. His private life was in keeping therewith. He abandoned his lawful wife and formed an attachment, first with Mme. Pruisiux, a fifth-rate scribbler, and then with Mlle. Voland, of no repute. Such is the apostle of free thought presented to American society as a model of morality! What great work has he done for mankind? But rising above him in glory is Francis Bacon, whose philosophy is a public benefaction. The glory of his mind was his understanding, which in minuteness and vastness was like the tent in the story—fold it and it seemed a toy in the hands of a lady, spread it and the armies of the Sultan might repose beneath its shade. He called a halt to the philosophers of his day, and turned the corner in the march of learning. His inductive philosophy was a new era in science, and his "Novum Organum Scientiarum" revealed the secrets of Nature. The chief end of his methods was the well-being of society, and to-day he stands foremost among the greatest benefactors of mankind.

PAINE AND WESLEY.

After drawing a contrast between David Hume and Thomas Chalmers the Doctor then spoke of Paine and Wesley. Both were Englishmen; both lived in this country, and both have exerted an influence on our national life. Which is the true benefactor? Wesley was born in 1703 and died in 1791. Paine was born in 1737 and died in 1809. Paine was a soldier of fortune. He was an Englishman, an American, and a Frenchman, as revelation and fortune promised the largest reward. He was a patriot of the type of the Wandering Jew. He is remembered in our National history because of the eminence of his badness. His notoriety was due to the boldness of his infidelity, which has thrown a historical glamour about his name. He is remembered just as are Judas, and Andre, and Arnold. His infidelity placed him in cold contrast with the Christian father of our Republic, and were it not for this he would to-day be forgotten, as are hundreds of others identified with our revolution. He was a vigorous writer, but has given to the world no new and beneficent thought. His "Rights of Man," written as a reply to "Burke's Reflections on the French Revolution," is but a restatement of other men's thoughts, and his "Age of Reason" is only a rehash of the sayings of earlier infidels, and has not the merit of an original idea, but has the demerit of ignorance and obscenity. What has been the effect of his life and works? What beneficent truth did he originate? What great deed merits for him a nation's gratitude? He was rewarded by the country far beyond his deserts, and spent what he received in a dissolute old age. Is he a model for the young

men of America? But in sublime contrast recall the character, the life and beneficent influence of Wesley, the ripe scholar, the great organizer, the beautiful writer, the humble Christian, the true philanthropist. All the original discoveries in science and all the original inventions in art are the work of Christian men. Infidels have made subordinate contributions, but they have not reached the grandeur of origination. It was the Christian Copernicus who gave to us the true system of the stars; it was the Christian Gutenberg who gave the world the art of printing, and the first book he printed was the Bible; it was the Christian Watt who gave to commerce steam as a motive power; it was the Christian Morse who gave to the thought of mankind the telegraph; it was the Christian Talmicus who caused the gladiatorial combats in Rome to cease; it was the Christian Howard who inaugurated organized charity; it was the Christian Wilberforce, and after him the Christian Lincoln, who secured the abolition of slavery from Christendon.

Food And Physical Culture.

We would recommend this subject of food and physical culture to your most serious attention. We would council the use of nothing which would stimulate one portion of your system more than another; but remember the best food is not too good for you, and that unless you have a perverted appetite, there is very little fear of your eating too much of it.

The truth is that a good and abundant diet is not only essential to the highest physical health and development of man, but it improves, in a very important degree, the strength and vigor of the mind.

A man can not acquire courage on a spare diet; it is necessary to take care of the body in order to keep the mind unimpaired. It may be objected to this that great animal development is not necessary. We answer that it is; we declare that the more perfect a man can make his animal nature the better for him—that the animal nature is the servant of the mind, well treated, it serves obediently and honestly; badly treated, it rebels, and may, in its turn, assert the mastery over the mind.

The idea that the development of the body is something to be condemned, that it is inimical to the best growth and development of the mind, is essentially impious. No matter where it is started, it is all wrong. A perverted and preventing animal nature is a fearful thing, but vigorous and healthful, it is like everything which God makes, very good.

Therefore, young men, we would say to you, let your diet be full and wholesome. Sleep well. If Franklin ever originated the maxim "six hours sleep for a man, seven for a woman, and eight for a fool," it was unworthy of that great man's common sense. Young man, if you are a student, or engaged in severe mental occupation, sleep just as long as you can sleep comfortably. Lying in bed from laziness is another thing entirely.

Sleep is a thing which should not be rudely or unnecessarily disturbed. Nature is recruiting us, steeping our senses in forgetfulness, invigorating our frames for coming duties; nothing should trespass on an honest sleep.

If any ascetic philosopher has made you believe that it is good for you to be hurriedly

awakened from your repose at an early hour, and to go out into the raw morning air with your fast unbroken and your body unfortified by the stimulant of food, forget him and his counsel and take the full measure of your rest. Just as much labor can be accomplished in ten hours as in fourteen, with more efficacy and less fatigue, when proper rest and bodily rest are taken.

But physical culture—what is this? A very important thing, we assure you. Physical culture perfects a very important portion of the work which wholesome diet begins. Your body needs a thorough training for the development of its power and the preservation of its health and strength. You need exercise. As a child, a boy uses every physical power which he possesses, but as he approaches man's estate he puts away these "childish things," and imagines he is thereby becoming more dignified and more man-like.

But the duty of play does not cease with childhood. When your employment can not do for you what play has done, and when you have no regular task for your bodily powers, you must play. Walking, running, cricketing, and fencing, riding, ball-playing, bowling, and rowing—all these things are as legitimate to a man as the simpler sports are to the boy, and are, in a degree, essential to his happiness and usefulness. The fact is, and the fact should be constantly borne in mind, that man has a twofold nature—mind and body—and that, in order to preserve the first, he must take care of the second.

Selected.

Money Orders For Small Amounts.

THERE is now under consideration by the postal authorities at Washington, a new method for providing money orders, payable to bearer, for any sum less than five dollars. This is an important project, and it should meet with early approval when presented to the next Congress. Under the present terms of the law, the postal drafts require signatures, and identifications, and duplicate notices, and a number of annoying delays which are regarded as necessary for the protection of the sender. The limitation of the amount and the disappearance of what was formerly known as "postal currency" have made it necessary for people remitting small sums of money with odd change to inclose either silver coin or postage stamps. The postage stamps, not being redeemable by the Government except through the use for which they are designed, become a great nuisance to people who receive a large number of such remittances, and the inclosure of silver coin through the mail is an invitation to theft. Publishers of newspapers and magazines are constant sufferers from the inconvenience, annoyance, and loss incident to this condition of things.

The new form of order, is to be made payable to bearer, so that it can be sent and received without waste of time, and the cost of sending money by this means will vary from 2 to 4 cents, according to the amount. The orders will be printed on good, substantial paper, but will not be of a thickness or quality to attract attention when transmitted through the mail.

—Chicago Tribune.
Should the above system become a law, it will be a great benefit to the Herald Office, as the Saints have been at great inconvenience

in remitting small amounts, since the withdrawal of the fractional currency. By the above system it will only cost from two to four cents to send small sums. Many send postage stamps, which are bulky, and sometimes we have trouble to get rid of all of them. Others send silver half dollars, quarters, dimes, etc., which is a great temptation to the Post Office officials to steal. Of late years there has been a great deal of stealing done while letters were in transit through the mails. The office has lost considerable. Not long ago a good sister in Wisconsin put a ten dollar bill in a letter, which we never received. At present the only real safe way is to get a check on a bank, or a Post Office Order, or a Registered Letter. Two days ago a Registered Letter was received containing five dollars, to replace a like amount which had been lost by the letter containing the money not reaching us, which if it had been sent by either of the above methods, would have come safely.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, September 1, 1881.

ARE WE BLIND TO THE TRUTH.

IN an editorial, under the caption of "Won't Acknowledge the Truth," the *Anti-Polygamy Standard*, Salt Lake City, Utah, for July, 1881, objects to our statement that "he or she who states that there was aught of polygamy, open or latent, taught or couched in the teachings of the early Church, say from 1830 to 1840, (to make time specific), falsifies the records of the books and the history of the people;" and to make this objection to our statement plausible, the writer of the editorial refers to a statement said to have been made by Lyman E. Johnson, to the effect that Joseph Smith told him in 1831 that polygamy was a "true principle, and would yet be introduced into the Church;" reference is also made to a statement said to have been made by the late Brigham Young, that "polygamy was one of the first principles the angel revealed to Joseph." To strengthen these proofs, the character of Lyman E. Johnson for veracity is vouched for.

We have no wish to question the veracity of Mr. Johnson; but we have the undoubted right to examine the nature of the testimony, and to know the circumstances under which it is given, and to form our estimate of credibility of the witness and the credence we shall accord the testimony.

E. D. Howe's "History of Mormonism," containing the letters of Ezra Booth, and the reputed statements of more than half a hundred persons, some of them recalcitrant Mormons, who state their acquaintance with early Mormonism, and its reputed founders, Joseph Smith, Martin Harris, Sidney Rigdon, Oliver Cowdery and others, from 1825 to 1838, (Howe's book, bearing date of 1840), nowhere contains a count against Joseph Smith and Mormonism for polygamy, or anything like it; and it must strike any person

not determined to believe that Joseph Smith was the author of polygamy, and *per se* of all other bad and evil things in Mormonism, that had there been any such thing then known and provable, it would have been stated in that early work against the Saints. But, suppose that Joseph Smith did tell Lyman E. Johnson in 1831 that polygamy was a "true principle and would yet be introduced," will the *Standard*, or "Historicus," whom the *Standard* endorses, please point out in record, or history, or in any written or published sermon delivered or published prior to 1840, the place where we can find any such statement or teaching.

In "Hunt's Mormon War," and in a Public Document authorized by the Legislature of Missouri, containing the evidences against the Mormons, and issued to justify the acts of the Government of the State of Missouri in expelling or suffering them to be expelled the state; James Hepworth Dixon's "Young America;" Mrs. Stenhouse's "Mormon Prophet," there is no charge sustained by competent evidence that places the origin of polygamy prior to 1840.

But the *Standard* states that the late Brigham Young says that this doctrine, against which we dare to raise our voice in quarrel, was one of the "first principles which the angel revealed to Joseph." Who says this? Brigham Young. When does he say this? Not till he is a detected polygamist. When Joseph tells the story of what the angel told him at those opening interviews in the new evangelization, Brigham Young was not there, either to see or hear; and Joseph's story contains not a word of that asserted first principle. How then does Brigham Young know that such revelation took place? If Joseph Smith kept this in reserve, if it had been told him, and for a number of years did not give it to the world, he was clearly in the wrong, and censurable for moral cowardice. But the *Standard* may reassert that Brigham Young said so, and in the absence of the citation in the history, or records of the people, where such statement may be found in the current history of the time, when other principles are stated to have been revealed, we shall still believe either that Brigham Young did not say so, or if he did that he stated what was false.

What we mean by using unfair means of warfare is simply this: The *Standard* asks its readers to believe all the statements made in its columns showing the enormity of the doctrine and practice of polygamy, and the culpability of those practicing it, arraigning Pres. Young and all men of his class as guilty; and further asks its readers to think its opposition to such bad doctrine is sincere and honest; and that it will cheerfully aid and abet all influences at work for the emancipation of those enthralled by such abominable theories, and the protection of others from its attacks; and yet when the opportunity offers, this same *Standard* denounces the *HERALD*,— a paper that has steadily fought polygamy, and polygamists, for twenty years, and long before the *Standard* was born,— because we do not believe, as it has not been, nor can not be shown that polygamy was born, or cradled in early Mormonism. If the *Standard*, or "Historicus," has the evidences from the history, or records of the Church from 1830 to 1840, that show that our statement was "almost mendacious," why not give us those evidences. Is it a sufficient settler

for the *Standard* to assert that "an old lady living in Salt Lake City," whose "story corroborates the narrative of 'Historicus' in every particular," has said so.

We do not know who this "old lady" is; but we had the satisfaction in the Fall of 1876 to interview an "old lady living in Salt Lake City," who visited us at the house of Elder Peter Reinsimar, in the Ninth Ward, if we remember rightly, who asserted that she *knew* that Joseph and Hyrum were polygamists. But when rigidly cross examined by us, though she denied our right to do it, she admitted that as to Uncle Hyrum, she did not "know, only what she had heard," and as to Joseph, she never saw in his house, or elsewhere, any woman or girl who was known to be the wife of Joseph, except our mother, Emma; neither did she ever see Joseph Smith at home, or abroad, introduce as his wife, or address as a wife, or in any way deport himself as a husband toward any other woman than Emma Hale, his legal wife. This "old lady" never saw any marriage ceremony performed between Joseph, or Hyrum, and any other woman than their legal wives; nor did she see during her stay in the households of either Hyrum or Joseph, any action on their part toward any woman or girl, that carried the impression, or bore construction as of the part of husband to wife; nor did she hear from them towards others, nor from others towards them, any expressions of tenderness, or endearment, such as sometimes times pass between married people, thus indicating any existing relation of husband and wife,— Mary Fielding, Hyrum's wife, and Emma Hale, Joseph's wife, excepted. Nor did this "old lady" personally know, as she at last reluctantly admitted, of her own knowledge, that either Joseph or Hyrum, had any other companion or companions, than their lawful wives; as she had neither ever seen marriage rites performed between them and other women, nor ever witnessed or known of the consummation of any such marriages. Now, let it be remarked, that this "old lady" had been intimate in both families, as she herself averred, and as perhaps is known to others; and as she stated to us, she would have been likely to have noticed any such evidences of marriage as we have enumerated above, had she seen them in those families; and what is quite as remarkable, if true, and she stated it to us, she was not in 1876, nor had she ever been up to that time in polygamy; neither to Joseph, Hyrum, nor any body else. This testimony exactly tallies with that of Mrs. Emma Bidamon, and no one can certainly deny that the latter did know. The *Standard* closes by saying: "Certainly fairness demands that those who do know, should be allowed to testify;" which we reiterate.

One other statement of the *Standard*, "We can assure our neighbor that 'Historicus' can bring an array of corroboratory evidence in support of those statements, that could scarcely fail to convince the *Herald* itself, if it were not so determined to close its eyes to the truth."

Will the *Standard* please define the difference in moral obliquity of vision, between one who is "determined" not to see the truth, and one who is "determined" to see more than the truth?

Suppose that we admit that Joseph Smith did teach polygamy, and in the later years of his life did practice it; and that in direct contravention of the laws given to the Church through him;

and in positive perversion of all the teachings of Mormonism at its inception and during its prosperity; and that this can be shown just as clearly to the *Standard*, as that paper claims that the allegations of "Historicus" may be proven to the *HERALD*; is it not an unfair and improper mode of warfare "against polygamy, to denounce Mormonism in toto, and thus put all believers in any phase of the doctrines taught by Joseph, however pure that phase may be, under the ban of denunciation and ostracism? We certainly think so. It is, to us, like the husbandman, who, wishing to rid his crop of wheat from the cockle and thistle, takes his scythe and ruthlessly cuts down not only the thistle and the cockle, but the wheat as well.

It ought to be known to the *Standard* that owing to the peculiar circumstances surrounding the introduction of polygamy into the Church; the fact of its constant and persistent denial at home and abroad for many years after the death of Joseph and Hyrum Smith; the further fact that no defense, or promulgation of it as a tenet was attempted till August, 1852, eight years after the death of those men, and long after the fruits of its practice began to appear and could not be concealed, but must be accounted for; the further fact that no public presentation to and acceptance by the Church of the revelation claimed as the basis for its permissive, or mandatory practice was ever had, if at all, until long after it is said to have been given, and then it is presented in such doubtful guise as to create and justify suspicion as to its genuineness, all go to discredit the testimony of Brigham Young and all other polygamists who were such before its publication; and makes the evidence they may give in its favor subject to grave and damaging objections. The evidence of criminals in favor of themselves is open to suspicion, while that which is against them may be presumably true. This is precisely the case in the matter under examination; and we shall continue to be incredulous until we see a different class of witnesses testifying.

The real question with us, as an individual, and with the Latter Day Saints as a people, is not whether Joseph Smith introduced polygamy into the Church and practiced it; but was and is such practice in accord with the principles of the "New and Everlasting Gospel" revealed through Joseph Smith, and by him and others promulgated, and upon which the Church of Christ was founded in 1830. That is the question and that decided, our duty is clearly manifest, and in the light of that manifestation we have been waging our warfare in our own way, with what success will be determined by and by.

QUESTIONS AND ANSWERS.

Is it out of order, or is it breaking God's law to read a statistical report for approval, before the branch on Sunday? If so, where is the law to that effect?

Section 59, paragraph 3, Doctrine and Covenants, seems to state that all work and business, not connected with worship and necessary food, ought not to be done on the Lord's day. We should say, therefore, that anything, even a report that might cause discussion, possibly had feeling among the Saints, should not be taken up on Sunday. A called meeting at other times can be had. It is a matter of branch regulation, if necessary.

BRO. THOMAS W. SMITH, now at Chicago, had the curiosity to write to Mr. E. D. Howe, who so long ago published a book against the "Mormons," making some inquiry respecting the "Manuscript Found," &c. The following is the reply, which we are permitted to present to the readers of the *HERALD*, by Bro. Smith.

PAINESVILLE, Ohio, July 26th, 1881.

Sir:—Your note of 21st is before me,—and I will answer your queries seriatim.

1st.—The manuscript you refer to was not marked on the outside or inside "Manuscript Found." It was a common-place story of some Indian wars along the borders of our Great Lakes, between the Chicagos and Eries, as I now recollect—not in Bible style, but purely modern.

2d.—It was not the original "Manuscript Found," and I do not believe Hurlbut ever had it.

3d.—I never saw or heard read the "Manuscript Found;" but have seen five or six persons who had, and from their testimony, concluded it was very much like the Mormon Bible.

4th.—Never succeeded in finding out anything more than was detailed in my book of exposure published about fifty years ago.

5th.—The manuscript that came into my possession I suspect was destroyed by fire forty years ago.

I think there has been much mist thrown around the whole subject of the origin of the Mormon Bible and the "Manuscript Found," by the several statements that have been made by those who have been endeavoring to solve the problem after sleeping quietly for half a century. Every effort was made to unravel the mystery at the time, when nearly all the parties were on earth, and the result published at the time, and I think it all folly to try to dig out anything more.

Yours, &c.,

E. D. HOWE.

EXTRACTS FROM LETTERS.

Bro. W. T. Craig, Breckenridge, Stephens county, Texas, would like to see an Elder call that way. He says: "I send you \$2.15 for the *Herald*; it is all the preacher I have; it seems I can not do without it. Isolated from any branch as I am, it is strengthening to me."

Bro. W. S. Montgomery, in writing from Oshkosh, Wisconsin, says: "We are not doing any preaching except what we do daily with those we work with. Bro. Wait is out preaching most every Sunday; he has two appointments for next Sunday and has invited me to accompany him."

OUR TRIP TO IOWA.

August 12th, we reached Lamoni, Decatur county, Iowa, en route to Conference, at the Bluffs, for September 1st. We found the country through which our road lay, parched with drouth. No rain had fallen at Lamoni for nearly seven weeks; but the night we arrived, the rain fell gently and peacefully upon the grateful earth, beginning at two a. m., and continued till daylight. The next day was cloudy and cool, and on Sunday morning the rain came again to bless the crops. The renewed and revived vegetation now smiling out of the long protracted heat, gives a promise of restored vigor of growth.

The oat and grass crops are good in Decatur this year; the oats unusually so, but the corn has suffered beyond recovery: though the prospect is better here than any other part we have seen. A timely rain or two; and a delayed frost will materially increase the yield.

Evidences of prosperity are seen on every hand. Building is going on, every available carpenter being busy; and the sound of the hammer and zip zip of the saw are heard from nearly every

direction. Quite a number of very good wells have been sunk in the town this dry season, and water in fair quantities and of good quality is obtained.

The office building is rapidly approaching completion, and but a few weeks from date, (Aug. 16th), will see a number of Planoitites domiciled in Lamoni.

A petition for incorporation of the village is being circulated, and quite universally signed. Little doubt is entertained but what it will prevail and the town of Lamoni be fixed by incorporation in the body politic of the State of Iowa.

EDITORIAL ITEMS.

THE *HERALD* patrons and readers will take notice, that it is expected that the Office of Publication will be removed from Plano, to Lamoni, about October 1st; and that all correspondence, business and communications for Joseph Smith, or the *Herald* Office, from and after the notice of removal must be addressed to Joseph Smith, Lamoni, Decatur county, Iowa. Envelopes properly directed will be sent to each subscriber, so that renewals of subscription may be easily made.

We wish to call the attention of our readers to the "Problem of Human Life" or "Evolution Evolved," now on sale at this office. The object of this book is to demonstrate the immortality of the soul from a scientific stand point, by proving the soul to be substantial and entitative. In order to do this the author attacks the Evolution theories of Darwin, Huxley, Hackel, and others, turning their own arguments against themselves, and demonstrating their utter failure to account for the existence of man through spontaneous generation and the evolution of species. To any one of a scientific turn of mind this book will prove a rare treat. To those Elders in the field who are called on to meet the attacks of infidels, soul-sleeping, etc., it will be invaluable. The book is a royal octavo, 524 pages, bound in cloth, black and gold, sent post-paid for \$1.50. The regular retail price is \$2.00; but we consider the benefit accruing to the Saints through the arguments found in the book in support of our position relative to the nature of the soul, of more real value than any profit arising from the sale of the work. We will send the *HERALD* one year with the book for \$3.50, or *HERALD* six months and the book for \$2.50. No discount to agents on these prices.

Bro. William Anderson, absent in Southern California for awhile, has returned to his home and business in Oakland, 1009 Broadway, so says the *Independent* of August 3d, sent us by some one.

Bro. James M. Scott, of the Eden Branch, Indiana, reports the reorganizing of that branch on the 24th of July, 1881. Elder James G. Scott was appointed to preside; Tilmond Hollis, was chosen Teacher, and G. Brown, as Deacon. They partook of the sacrament, and were blessed. We hope for the best results.

Sr. Sarah A. Rose, at Graysville, Ohio, and the little branch there, have not been visited by the president of the district for three years. The branch has no meetings, and yet it is not disorganized. Is it not practicable for some one to visit them.

Ye Editor left Plano, on the night of August 11th, for Lamoni, Iowa, and thence to Semi-Annual Conference at Council Bluffs, which meets September 1st.

We thank Bro. Charles W. Lamb, of Magnolia, Iowa, for a copy of the *Western Rural*, of August 6th, published at Chicago, which he has sent us. The article headed "The Utah Rebellion," has the true ring to it, and we will publish it in the next HERALD. We are glad that the editor of the *Rural* has learned that one great fact, that Brighamite Utah Polygamy is not true Mormonism; but that under the cloak of religion it seeks to hide its guilty head, and by changing the books containing the fundamental laws of the Church, in striking out the laws of marriage, and introducing a polygamic clause, tries to make polygamy appear as part of the faith of the Church. The leading men of the Utah Church are renegade Mormons, and we are glad such papers as the *Rural* are beginning to find it out.

There is a Sr. Jennie Pemberton at Lynchburgh, Highland county, Ohio, who is keeping a book and notion store, and who was the daughter of old-time Saints, who greatly desires that some Elder shall come that way, preach to the people, and give her an opportunity to manifest her faith in Christ. If Bro. Foss comes that way, or Bro. B. V. Springer, it would be well for them to stop and see what might be done.

By letter from Bro. E. C. Brand, we learn he was in Omaha, Nebraska, on the 13th of August, and had to preach there on Sunday the 14th. He was on his way home, (Tabor, Iowa), from the Rocky Mountain Mission, where he has been in the missionary field for some length of time. His health was somewhat better.

In the minutes of Michigan and Northern Indiana Conference, in last issue, the word "Cold-water," in connection with President's expenses to conference, should be "Clear Lake." The clerk says it was his mistake.

THE papers in Iowa are just now publishing a political article, written by some person rather well informed upon the subject of Mormonism, in which the intervention of the Government, by well considered, and properly enforced laws in the polygamic affairs of Utah is urged. The Red Oak Daily Record, State Register, and one or two others containing the articles have been sent us. Some friend to the cause writing for its benefit, must be the author. He has our thanks. We quote the opening paragraph:

"It is a great injustice to suppose that all persons who belong to the Mormon Church are believers in polygamy. Quite the contrary is the fact. It is claimed by some of the members of the Mormon Church that in the first Book of Mormon the following passage was found: '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: For I, the Lord God, delighteth in the chastity of women.' That section of the church which holds to this belief is not only lacking in all sympathy with the Mormons of Utah, but is specially anxious for the suppression of polygamy, since it tends to bring discredit and disgrace on their religious faith. It is claimed that this branch of the church has a membership of ten thousand in the State of Iowa. They are a people whose morals are offensive to none, and who have the common right of all citizens to hold their religious belief without molestation from others. In their belief polygamy is not only a crime against the laws of man but against those of God, and they look upon the practices of the Utah Mormons with abhorrence. They are not only willing but eager to lend the heartiest co-operation in every effort for the suppression of polygamy."

BRETHREN William Anderson of Oakland, and William Hart, of San Francisco, California, send us copies of the *Daily Examiner*, published in San Francisco, in which is an account of the Saints in Southern California, their faith, character, hopes, etc., which very fairly represents the matter. The distinction between us and the Salt Land people is made. We copy the following from the closing portion of the article, which is nearly two columns long:

There are but few, less than a score, of the first pioneer party which made its way into San Bernardino valley in 1851 now living. Of these, Elders Garner and Brush are as hale and hearty as they were when they left Salt Lake to seek a seaport for the Mormon Church. They still hope to live to lead the California Saints back to Zion. These white-haired old pioneers tell some strange and weird stories of their wanderings during the past fifty years. They speak of Salt Lake as it looked when they first saw it; how the Mormons thought they were far beyond the interference of persecution for a century at least; how the introduction of the disgusting heresy of polygamy was introduced by the Brigamites, and how a division of the Church of the Latter Day Saints ensued. They also tell of an expedition under Elders Amasa Lyman and Charles H. Rich, which was sent forth from Salt Lake in 1851 to find a port on the Pacific ocean for a Mormon colony; and how, after fearful sufferings by the expedition in Dead Man's valley, the Saints were saved by a miracle. The story goes that the Mormon pioneers had reached a place called "Resting Springs," in the heart of the desert. They started forth from there over bad roads and a forty-mile drive, without water, to reach "Salt Springs." When they reached there they found no water. Here were 150 persons in the desert without water. It was forty miles back to "Resting Springs," and the same distance ahead to "Bitter Springs." They started forth, after having been two days and one night without water for man or beast. Two calves were killed to supply the women and children, who drank small quantities of the blood to allay thirst. They drove all night, several oxen falling down for want of water and being left by the wayside to die. About 11 o'clock on the third day after leaving water at "Resting Springs," a cloud appeared over the sun and rain fell. This cloud obscured the sun all day, and the few drops of rain so revived the cattle that they were enabled to reach water in the Cajon Pass, and all were saved. The discovery of the San Bernardino valley by these Mormon pilgrims, as described by themselves, is thrillingly interesting. It resembles, in some respects, the arrival of the Puritans at Plymouth Rock. They knelt and prayed and gave praise in songs and shouts of joy. As there was no road to get down into the valley, the wagons were taken apart and carried with their contents down by hand. These people purchased the San Bernardino valley and converted the desert into a paradise. Now they have the satisfaction of seeing the thriving towns of San Bernardino, Colton, Riverside, Santa Ana, Tustin and Orange, prospering where they found a wild desert thirty years ago. Their departure from their old homes, whenever it occurs, will be regretted by all who know them. But what will be California's loss will be Zion's gain.

Bro. Thomas Millard of Carson City, Nevada, has lately been at work in his city, as will be seen from the following notices from local papers:

"There will be preaching on Sunday evening, March 13th, at the Court House, by Elder Thomas Millard of the Reorganized Church of Jesus Christ of Latter Day Saints. Subject, 'The Fundamental Principles of the Christian Church and its Great Apostacy.' Ministers and people are earnestly invited to attend. Seats free."

"Elder Millard had an excellent audience in the District Court room, and his remarks were attentively listened to. Mr. Millard told some solid, frozen truths, and doubtless made several converts to his doctrine."

Bro. E. C. BROWN, of Fonda, Iowa, sends us a Dubuque Herald, of August 3d, from which we clip the following editorial:

"A very fierce ecclesiastical quarrel has broken out in Glasgow between the orthodox and liberal wings of the Free church. The revision of the 'standard of the church,' the confession of faith and the Westminster catechism are the subjects in dispute. While the liberals wish these re-modeled so as to eliminate the doctrine of infant damnation, election, predestination and the verbal inspiration of the Bible, the orthodox contend that these doctrines should be preserved. A synod of the ministers of the Free church has recently been held and the discussion became so earnest that words, however hot, seemed impotent. The fiercest disputants were the Reverends McAskill and MacArthur. The former, to clinch his arguments beyond the possibility of contradiction, or, in fact, a reply of any kind, clinched the latter's throat and shut off all the breath of his antagonist that might have been formed into words. The combatants were separated with much difficulty."

This is about the way Bro. William H. Kelley's late opponent at Reese, Michigan, wanted to argue with him, at their meeting on July 21st to 27th.

THE following, published from the Buffalo, Missouri, Register, by the request of Mr. Marshall, the writer, we think will show conclusively to those who think, that the innocents are not all gone; but that some we still have with us. What with Bro. Marshall advising us to kiss and to marry; Lars Peterson denouncing us for living with our wife; one party advising us to marry muchly, and denouncing us because we do not, and another denouncing us because we believe that marriage is good for man, we are having a terrible time of apprehension for what may come next by way of advice. Who next?

"I, Wm. T. H. Marshall, of Dallas county, Mo., profess to be the watchman spoken of in the 33d chapter of Ezekiel; therefore, I feel it to be my duty to proclaim to all professed believers of the Bible, and all people, to turn from the error of their ways and advocate and teach the commandments as they are written in the Bible, 'faith, repentance and baptism for the remission of sins,' then to complete the commands, we are to wash one another's feet and to kiss the Holy kiss, both male and female; also pray without ceasing, and in all things give thanks. We are also commanded to marry, multiply and replenish the earth.

"I put my judgment against all the people in the world and say I can prove by the New Testament that Paul was a married man and had a family. I also say, and can prove, that the Lord's word shuts out all unmarried persons over twenty-one years old from the Kingdom of Heaven, unless they have a lawful excuse. I can say without fear of successful contradiction, that the above commands are what the Lord requires of all people in this day and age, and if we do not strictly comply with them we will have to put up with that awful sentence, 'Depart from me ye workers of iniquity.'

WM. T. H. MARSHALL."

A nut for the Professors to crack is found in the following:

"A writer in the *Jewish World* points out that, contrary to the received idea, the elder rabbis of the Talmud taught that the world was round. This is shown by a passage in which, in discussing idolatry, the figures holding in the hand a baton, a bird, or a globe were prohibited, because the baton symbolizes the dominion of the world, the bird that the world lies beneath it, and the globe is forbidden because it resembles the form of the world itself."

It is easier to blame than to do better ourselves. Every one knows good counsel except the man who hath most need of it.

News Summary.

Aug. 6th.—The Czar found a letter on his table threatening him with death, notwithstanding the room was guarded, and none but the most trusty officials permitted to enter. The officers who were on guard at the time and four servants, have been arrested. It has produced great excitement, and the Czar is alarmed.

N. O. Greenfield was hanged at Syracuse, N. Y., for the murder of his wife in October, 1875. He protested his innocence to the last.

8th.—A fire at East Taunton, Mass., destroyed a large wire and nail mill, with a loss of about \$200,000, and throwing several hundred men out of employment.

A genuine case of Asiatic cholera is reported to have occurred at Fennimore, Wis.

9th.—There are indications of another famine in British India, this year.

George I. Senely, the celebrated New York philanthropist, has given the Wesleyan College at Macon, Ga., \$30,000, making \$100,000, in all contributed to that institution.

No reason was assigned for the release of Mr. John Dillon from prison. It was a surprise both to himself and the Land-Leaguers. It is understood that the greater number of the Leaguers will be released very soon, and that only those who are suspected of actual crime will remain in prison after this month.

10th.—The Boer Government has been formally proclaimed. It is to be known as the South African Republic.

So many towns and villages in Western Russia, whose populations are principally Jewish, have recently been burned, that it is impossible to resist the suspicion of systematic incendiarism. Up to the end of June sixteen towns and villages were burned. Since then fresh fires have occurred. Two of the most terrible were at Korez and Minsk. From ten to twenty houses and shops were destroyed at Korez, and thirty-nine persons were killed. The bulk of the survivors are destitute.

Nearly the whole business part of Pawnee City, Neb., burned, destroying twenty-five business houses, two banks, and a printing office.

During the past fifty years, the Memphis *Avalanche* thinks, there has not been so long a duration of extremely hot weather as has been felt in most parts of the country, but especially, perhaps, in the South, since about the middle of June. The year 1881 will long be remembered as the scorching year, when the North was visited by more sunstrokes and more storms and whirlwinds than in any previous year during the past fifty, when more houses were blown down and more lives destroyed by tornadoes than ever before, and when the South was more generally burnt up in her corn crops.

The most destructive flood in the history of Colorado occurred yesterday afternoon. The flood was caused by the bursting of a rain cloud west of Central City. Rocks weighing 500 or 600 pounds were rolled along the streets like pebbles. Animals and everything in the track of the flood were swept away. One person was drowned. Damage \$50,000. Several houses in Virginia Canon were also carried away. A little girl was drowned. Nearly all the railroad and county bridges between Fork's Creek and Idaho Springs were swept away, and nearly all the houses in the business part of the town flooded and streets damaged. The damage in Idaho will amount to \$20,000.

11th.—In making excavations for a public garden in front of the Cathedral, in the City of Mexico, the column of an old cathedral erected in the year 1526 was discovered.

A fire broke out at Trafalgar, Ind., which burned down fourteen business houses, leaving only three in the town untouched.

At Puerto Plata, San Domingo, the night of the 10th, a tremendous fire destroyed the fortress. Twenty five lives were lost, principally by an explosion.

At Paris, Illinois, a spark from a locomotive, set fire to a pasture, which spread over 120 acres, destroying fifty tons of hay, over 2,500 fence-rails, and a mile of hedge-fence.

The strike of the Staffordshire nailmakers,

which has lasted seven weeks, has ended. Fully 30,000 persons were affected by the strike.

Several colored men were killed near Lexington, Va., by the slide in a cut on which they were at work. Six of the persons killed were convicts.

12th.—Mrs. Millard Fillmore, the widow of ex-President Fillmore, died at her residence in Buffalo. She was about 70 years of age.

Bradlaugh's condition continues to grow worse, and his illness is regarded as very serious. His arm and face are affected with erysipelas, the indirect result of his struggle with the Parliament officials and the police in the lobby of the House of Commons.

A company has been organized, for the purpose of working the coal and iron mines in the vicinity of Birmingham, Ala., said to be the richest in this country.

St. Paul's Episcopal, the finest church in Erie, Pa., was damaged by fire this morning to the amount of \$15,000.—\$5,000 on the building and \$10,000 on organ and furniture.

13th.—A terrible horse disease has broken out at Camden, O. It comes on suddenly and proves fatal in nearly every case. Great lumps raise on the bodies of the animals after death.

Lightning struck the Atlantic Flour Mills at St. Louis about dusk last evening, and in an instant the whole structure was enveloped in flames, and it is believed that four of the operatives perished in the building. Several others were badly hurt and bruised, some, it is feared, fatally, in escaping.

15th.—There have been heavy rains of late just where rains at this season of the years are most rare,—in Arizona. Bridges and portions of railroad tracts have been carried away and the running of trains interrupted.

16th.—Reports received by the Department of Agriculture at Washington in regard to the condition of the crops, indicate that the falling off in spring wheat will not be as great as anticipated, that the falling off in corn in the Western States will be less than expected.

Terrible fires have broken out almost simultaneously in Murcia, Cordova, Huelva, Seville, Leon, and Castle, in Spain. Whole mountain-sides and thousands of acres have been laid waste and it is feared that several lives have been lost. It is strongly suspected that those disasters are due to political incendiaries.

Burned: All Saints' Episcopal Church and rectory, San Francisco, Cal.; loss \$10,000. A furniture factory in St. Louis, to the extent of \$17,000.

17th.—A mountain in Idaho Territory has been in a state of eruption since the 9th inst. Columns of fire and smoke several hundred feet in height have issued forth, and rocks which fell several miles from the place of eruption have been belched forth.

On Monday 700 men paraded the streets of Snetting, Germany, uttering anti-Jewish cries. There were no troops in town, and much anxiety was evinced. About forty of the ringleaders were arrested.

During a recent anti-Jewish riot in a Pomeranian town property worth 150,000 marks was destroyed, and the municipality must now indemnify the owners.

The Orangemen of Liverpool and vicinity have enlisted 400 laborers to reap and harvest the crops in "boycotted" districts of Ireland.

The Apache Indians are again on the war-path in New Mexico, and are committing fearful depredations.

18th.—Yellow-fever rages in the French colony of Senegal, in the West of Africa. Up to the 8th inst. there had been eighty deaths from the dread disease.

Guiteau, in jail at Washington for shooting at President Garfield, tried to stab one of the guards with a knife. Guiteau, after being disarmed, raved and affected insanity. How he came in possession of the knife has not been ascertained.

19th.—It is believed that the energy displayed by the German authorities in prosecuting the anti-Jewish rioters is due to the representations of the Crown Prince Frederick William, who has no toleration for bigots of any kind.

Fire at Alleyson, Mich., burned nearly the entire village west of the railroad, including all the business part, destroying about forty buildings, and turning fifty families out of their houses.

20th.—The Czar is reported to be devoting his attention to military matters. He feels it necessary to retain better relations with the Russian army, because he is aware that the Nihilists are making many converts among soldiers and officers.

21st.—The widow of ex-President Fillmore, who died in Buffalo a few days ago, left in her will, public bequests amounting to \$50,000, of which \$20,000 goes to the University of Rochester.

Word is received at military headquarters of another encounter in New Mexico between the troops and the hostile Indians, in which Lieut. Smith and four men were killed. Thus far thirty people have been killed by the Indians, and the casualties to the troops amount to nearly thirty in killed and wounded.

23d.—The continued drought in the vicinity of Cincinnati has had the effect of drying up some of the streams of the section, and many mills worked by water-power are lying idle. The water in the Ohio River has not been so low for twenty-five years.

The Rev. Dr. Thomas is ready to meet the charges made against him by the Rev. Mr. Jewett and the Rev. Mr. Hatfield. He will insist on having a full and fair trial. He will not be satisfied until the case against him has been passed on by the highest tribunal of the Methodist Episcopal Church, the General Conference.

Six head of horses, a lot of grain, farm machinery, and harness were consumed in a barn, near Harristown, Ills.

25th.—The news from Washington this morning give no assurance of any improvement in the condition of President Garfield. The swollen gland has been lanced with no apparent relief. The surgeons, and cabinet, have it is said given up all hopes of his recovery.

Correspondence.

BRAIDWOOD, Will Co., Ills.,

August 5th, 1881.

Bro. Joseph.—The enclosed bill will show what we are trying to do here. "Look here! In McArthur's Hall, on Sabbath first, August 7th, at 10:30 a. m., and 7:30 p. m., the gospel of Jesus Christ will be preached by Elder J. S. Patterson. Come and hear the reasoning from the Scriptures. No collection."

After leaving Sandwich, I spent Sunday, July 17th, at Mission, preaching twice; but hay and harvest time prevented my attempting more. I went to Streator, where I spent ten days preaching, and trying to regulate the affairs of the branch; when I left they were feeling better, and intending to carry out instructions, which I hope they will do. I came here from Streator, stopping over night at the Bunker Farm, where the people want to hear preaching when the busy time is over. I can have either a church or school house there. Should I remain here another Sunday I have the offer of the Music Hall, the largest in town, with a seating capacity of seven hundred and fifty, free of charge. If I get a favorable answer from Bro. Parks, Joliet will be my next place; if not, then to Piper City, preaching on the way. I may also visit Wilton Center. I find a great deal of religious apathy, both in the world and among the members, which has a damaging effect; but I will continue to ring the warning sound in their ears. My health has been poor, but is now some better; my efforts shall continue to be in the interest of the cause.

Wilton Center, Aug. 17th.—I have visited Joliet, and on last Saturday presented your letter of introduction to Major McLaughry at the State Prison; he and the Rev. Mr. Pilcher, Chaplain of the prison, united in their request that I should occupy the pulpit on Sunday morning, which I did, having an audience of one thousand convicts and about forty or fifty visitors. I had good attention and the congratulations of the Warden and several others at the close.

On Monday, through the politeness of the Warden, I visited the prison, with the family of Bro. Parks and a few friends; it was a sight well worth seeing, and reflects great credit on the management of your old time friend, the Warden, whom I found to be very genial and gentlemanly in his manner; he spoke very highly of your

departed mother and yourself, recalling several pleasant reminiscences of the days when he and you were residents of Hancock county.

Last night I spoke again to a few attentive listeners in the sitting room of Bro. Parks, and left this morning for this place, where I expect to remain till after next Sunday, making such efforts as opportunity and wisdom may direct. I find Bro. Harvey up and around; but still weak from the effects of his last severe sickness.

I expect to remain out on this tour till the Mission conference. My health keeps good. Still feeling zealous for the cause. Trusting for an interest in the prayers of all, and desiring a kind remembrance to all in the office.

I remain your fellow-laborer in the good cause,
JOHN S. PATTERSON.

The Joliet Daily Sun, in speaking of Bro. Patterson's discourse at the Penitentiary, said:

"The Rev. Gentleman took for his subject 'Conscience,' and handled it in a decidedly able manner, making no reference to Mormon religion that any exceptions could be taken to."

IONE, Amador Co., California,

July 31st, 1881.

Bro. Joseph.—We have been visited by Bro. Thomas Daley. Last Sunday week, he preached five miles from here at Beuna Vista. There were but few out; they paid good attention to the word. Bro. Daley did well; the Spirit was with him. Some questions were asked and answered. On Monday Bro. Daley went to fill an invitation, and when he came back in the evening he brought word that one more had entered the covenant; a man seventy-eight years old, whose name is Calvin Dillen, I believe. We feel encouraged, and pray that Zion may prosper. O, that we could do more to spread the good news. We long to see the hands of all that are called of God loosed, and see them go forth and unfurl the banner of King Emanuel. I wish that we had a thousand more Elders like Bro. Daley; he has walked over thirty miles, several times, to be with us in our meetings. May God bless all his covenant people.

In the covenant,

WM. N. DAWSON.

BLOWOUT, Blanco Co., Texas,

August 10th, 1881.

Dear Herald.—The last time I wrote I was in camp in Fayette county. We journeyed westward as far as Medina county, where we remained a few days, and then turned back. June 24th, we arrived at Paige, and found the minds of the people considerably agitated. A man by the name of Lincoln, a minister of the Christian persuasion, had been reviewing us in our absence. At the time we were there he was twelve miles away, but of course was well prepared to review us as he had heard all about it. He promised the people he would return when I came, so upon our arrival, a messenger was sent for him; but he had gone to Round Rock. A telegram was sent him, but we did not hear from him while I was there. I left my address, with word to examine our epitome of faith, and let me know which points he wished to discuss, and I would be at his service. I have not heard from him yet, and can not tell what it will result in. I preached three times and then returned to Bro. Sherrill's at Cook's Point. Here we rested a week or more, preaching twice.

July 9th and 10th, conference was in session with the Texas Central Branch, and but for some sickness and other inconveniences we would have had a very good time. There was not quite as much unity as at the preceding conference. Some difference of opinion was had in regard to representation, but all in good feeling. Upon the whole the conference was a success. Brethren Land, Sherrill and I, were requested to try to adjust difficulties in Elmwood Branch. So in company with Saints from that place, we left conference. Arriving at Elmwood, we found two brethren very much at variance. We called them together, prayed with them, gave them a lecture in regard to the efforts of the adversary in striving to estrange brethren from each other. We then left them alone, and all was made right, and

they seemed to be enjoying themselves very well when we left them. J. C. Ballew was expelled for apostasy, and according to his request. We had some very good meetings. Brethren Land and Sherrill each stayed a few days after business was transacted, before leaving for their respective homes, and each of them acquitted themselves with credit in disseminating the word, as also in all other duties devolving upon them.

On July 28th, in company with Bro. Thompson, Mr. McMains and family, and Mr. Thomas Norwood, went into the vicinity of Salado, where we had sent an appointment by Mr. Charles Norwood a week before; but on arriving there, Mr. Norwood informed us he had not been able to procure a house. The next day our company, with the exception of Mr. Norwood, proceeded nine miles west of Salado to a Mr. Henshaw's, a son-in-law of Bro. Thompsons, where we held four meetings with increasing interest.

August 1st, I bid adieu to my traveling companions, and set out to the westward on horse back. My route was through a rough mountainous country, and through beautiful productive valleys. The diversified scenery presented so many attractions that I rather enjoyed my lonely ride. I rode thirty-eight miles, and tarried for the night in the town of Burnet, where I was charged the moderate sum of \$2.25 for myself and pony. Sixteen miles on the 2d, brought me to Colorado River at Wolf's crossing. The river was swollen and rising rapidly, but I had my baggage taken over in a boat, and I rode through safely. Staid all night near the river with a Mr. Sharp. The next day after riding twelve miles, I arrived at my uncle's, Levi L. Wight, whom I had not seen since I was seven years old, and some of his family I had never seen. I also found a cousin, son of uncle Orange Wight, residing in the neighborhood, and among them I have been visiting until the present. I have spent the time very pleasantly. Preached by request last Sunday night, and enjoyed very good liberty. The present would be an excellent time for meetings, so it is an idle time, but for the fact that others are improving it, and camp meetings are the order of the day. Major Penn, supposed by Texans to be a great man, is holding big meetings in different parts of the State, and creating some excitement. I am credibly informed that he has made a contract with a society of infidels at Salado to this effect: they are to attend a series of meetings and occupy front seats, for which he pays them each one dollar per day, and for each of the number he converts, they are to pay him \$100. Query: Is that gambling?

The work in this mission apparently is not advancing rapidly; but more ears are open to hear, and more places where the word is desired than ever before, and now all we need is a force strong enough to occupy; but how sadly wanting are we in this respect. I am comparatively alone, only so far as local labor is concerned. Bro. Thompson is the only man on whom I can depend for missionary labor, and he is getting old, and though his zeal is strong, and his faith unwavering, we do not feel like asking him to make long journeys when we can avoid it. Some of the brethren are making local efforts, and keeping the work alive.

Praying for the welfare of Zion,

I am as ever,

HEMAN C. SMITH.

MILLBROOK, Illinois,

August 13th, 1881.

Bro. Joseph.—My age and infirmities are such that I can not remember for two hours after reading what I have read, yet I take great pleasure in reading the Herald and Advocate. I read them through as soon as I get them. I read them and weep and pray for the prosperity of the cause, and feel like subscribing for both papers if I should live ten years longer, and I hope that all subscribers will continue to do so, and as many more. I want the papers to live, for I think they must be doing good. Bro. Blair is dealing faithful blows to the right and left, and hitting the nail right on the head. It seems as if it was enough to convert the Utah people; but, alas, how hard it is to reclaim a people that have once known the way of righteousness and have become

entangled and blinded through the deceitfulness of sin. Dr. Clark says no man can commit the sin against the Holy Ghost in this age of the world, for the best of all reasons, they can not sin against that that they have never had. The Latter Day Saints have had greater intelligence and knowledge than other people, and it does seem strange, yet no more strange than true, that they could deviate and get so far astray as to go to such extremes; but when they get ahead of the books, as I heard Brigham say once, out of which must be judged, and go at the nod and wink of one man, and obey counsel, however absurd, there is no telling where they will stop.

Yours in hope,

A. M. WILSEY, SEN.

DOW CITY, Crawford Co., Iowa,

August 13th, 1881.

Bro. Joseph.—I arrived home day before yesterday, and am thankful to God for the privilege of doing something for the benefit of the work, though I have been unable to do all that I desired. Since writing you at Rock Rapids, I have spoken eight times in that place, five times at Grand Prairie, Minnesota, and once at Little Rock. In Rock Rapids the attendance and interest were fair—more than I anticipated when the meetings began. The Methodist minister was out twice. Bro. John Spaulding and P. W. Premo kindly assisted me by opening meeting. At Grand Prairie, also, the attendance was good, considering we had to meet in private houses, and harvest time was just at hand. We believe that good will result, and has resulted, from these efforts. One was baptized. The Grand Prairie Saints enjoy the gifts of the gospel. I met with them several times in prayer and social meetings, and more than once my heart was made glad with the manifestations of God's peace and power. But, as usual, Satan has been busy trying to stop the progress of the work and drag souls down to destruction. I was compelled, for the good of the work, and in duty to God, to take a firm stand against false manifestations. I did not know, for a time, but what I was alone; but feeling assured that God was with me, all fear vanished. For one week the struggle was a hard one, I assure you.

If the amount of good done by some Elders is to be estimated by the number they baptize, it will be found to be very little indeed. Upon this important matter, I have strong and decided views; but I will forego an expression of them, at the present, and simply state that the Church has an undoubted right, and it is her duty, to place and sustain in the field such men as are capable of doing the greatest amount of good, without regard to personal feeling. But, dear brethren, never condemn a "field" when it may be that the husbandman is at fault. Nor is it safe to condemn fields, on those who may have labored in them, upon the authority of an "open vision," the divinity of which is not even claimed, much less proved.

JOSEPH R. LAMBERT.

NORTH BRANCH, Jewel Co., Kan.,

August (Sabbath) 7th, 1881.

Dear Herald.—I thought I would let the brethren and sisters, and especially the traveling Elders know that there are seven members of the Church here, scattered seven or eight miles apart. We all talk as though we loved the work, and we hope we do. We have no meetings, only when an Elder comes along—we are glad to see them. Bro. A. S. Kent preached the first sermon in this part, and his labors brought myself and wife out of the dark mist, and we were adopted into the kingdom, July 23d, 1880, and he left some interested,—two more applied for baptism this Spring. Bro. George Chute stopped with us two or three weeks, baptized those who had spoken for admittance, and he awakened quite an interest. Some are now near the door. We are weak, but we know that the gospel we believe is the power of God unto salvation to them that will obey it, and live it, and keep themselves pure. An Elder will find a home with us as long as he would stay. Desiring the progress of Zion, I ever remain your brother in gospel covenant,—

A. H. PARSONS.

Moscow, Nez Perces Co., Idaho,
July 27th, 1881.

Pres. Joseph Smith: I have not written for some time; have been waiting for something of interest to write about, but nothing having occurred, made up my mind to write any way. I left the John Day country on the first of June, and steered for this county, where I arrived in eleven days—wife, babe, and team somewhat jaded. I left many friends in Canyon City. Whether any of them will obey the Master or not, time will tell. "God giveth the increase." I am quite certain that much prejudice was removed.

Since I have been here I have been well received, and if I am allowed to judge from the way people talk, there may be some good done here. The citizens of Moscow have made up money to hire a hall for me, and I am soon to begin a course of lectures in town.

I am aware that me being in Idaho is violating a (red tape) rule of the Church; but as I am only two miles from the Washington Territory line, I can easily retreat to my own ground, if any one should object to me being here. Just here will you allow me to give a few of my thoughts about this district business. I believe it all well enough to have districts and missions, for the convenience of the Church, but when it comes to being so very nice about it, and having the lines of jurisdiction so minutely defined, I believe it does harm instead of good. An Elder that is fit to represent the work in one place, is fit to represent it in any place; and if he is fit to represent it at all, he will have the Spirit of God, and the Spirit of God has no respect for state or territorial lines; but "Go ye into all the world." "If they persecute you in one city, flee to another." Some of our brethren are as particular about their mission lines as they would be about their quarter section lines; this they say is not to debar good laborers from working wherever they are, but to keep unwise Elders from coming in and injuring the work. To this I would say, that all such unwise Elders should be silenced at once, and predict that a healthy growth to the body (Church) would immediately follow. Not many years ago we were censured for baptizing an individual without asking permission of a branch president. At another time we were censured for holding a public discussion without asking permission of a branch president. If we had been going to hold a discussion with his branch, or in his meeting house, or if we had been going to baptize a person into his branch, then we think it would have been our duty to consult him. Just imagine the surprise when the cry came from Macedonia "Come over and help us," if the Elder answered, "It's out of my district," or when the Ethiopian said to Philip, "Behold, here is water, what doth hinder me to be baptized," if Philip answered, Well, I will have to see the president of the nearest branch."

But I will close this subject, and get back on the Washington side as soon as the way opens, so I can find a Good Samaritan over that way. With good wishes for all of God's children, and a prayer for Zion's triumph, I am your fellow-laborer,
J. C. CLAPP.

MOSSLEY, Canada,
August 10th, 1881.

Bro. Joseph:—Ever since our District Conference, held at the Bayham Branch, June 4th and 5th, I have been thinking of writing to you, but being very busy harvesting, and my attention so much taken up with the business concerns of life, that I have neglected doing so until now; there was a fair representation of Saints in attendance, manifesting a spirit of love and good will towards each other; and to the cause in which we are engaged. Bro. William H. Kelly preached two very able discourses to large and attentive audiences, I should think numbering from eight to ten hundred people. Many expressing themselves well satisfied with what they heard. Bro. Pearson's table was also found spread with the bounties of this life (prepared by the good Sisters of our branch), to which all present were invited to partake, so that not only was there food for the mind, but also for the body. If we had a few more good traveling Elders that could perma-

nently reside here, it would greatly strengthen the Saints, and build up the cause; as it is I think we are gaining ground, and making many friends. Praying that greater love and more unity may exist among all Saints, that we may enjoy every blessing offered to us through the gospel of Jesus Christ, I will ascribe myself,

Your brother in gospel bonds,
WILLIAM JENKINS.

VINCENNES, Iowa,
August 14th, 1881.

Editor Herald:—I have always felt that I can do but little good for the work of Christ. I suppose I ought not to think so. The fact that I think that I am incapable of helping, may be the cause of my not helping more. I will try and not think that. I will try to help the Lord's cause. I will try and set a good example before my fellow men. I will try to pray for you all, and try to obtain all the promises. Young persons sometimes say and do things that they are afterwards sorry for. I hope the brethren will overlook the things that I have said, for which I am sorry.

On the morning of the first day of July, in my dream, I held two pieces of paper, one in my left and the other in my right hand. I read the one in my left hand, and it was a poem written in blank verse by A. Lincoln. I read the one in my right hand, and it was a poem written in blank verse by A. Lincoln's son. As soon as I finished reading, I awoke, and the two last lines of the latter poem were still in my mind. I hastened to a pen and paper, and wrote them down, and they are the following:

"As to once more death returns
To hearts of Liberty."

An interpretation is asked from any one.

Very respectfully, your brother in the Work,
J. S. PARRISH.

WEST OAKLAND, California,
August 2d, 1881.

Bro. Joseph Smith:—By yesterday's mail I forwarded you an *Examiner*, containing an article representing the faith of the California Latter Day Saints, in the principle of the Gathering to the dot, so you can see that our faith is still unshaken in that principle, notwithstanding the cold water which "Fide," one of the *Herald's* correspondents, and a few others have thrown upon it; nevertheless we expect to gather, but we don't expect to gather in one corner of the land of Zion to eat each others heads off, either; neither do we expect to raise pumpkins as big as cart wheels, nor to roll out potatoes with a cant hook; but we live in hopes to come with means and perseverance enough, and the Spirit of God to help us to assist in building up the waste places of Zion, and making it beautiful to look upon, and a joy and a comfort in the earth to the people of God. This is the faith of the Saints in California, others can believe what they please.

Yours respectfully in hope,

WILLIAM HART.

PORTLANDVILLE, Plymouth Co., Iowa,
August 8th, 1881.

Dear Brother:—I have not heard the sound of the gospel for a long time, but am very anxious to help others to hear it. I am one that if I have anything good I love to have others share it with me, and the gospel is the best thing I ever had in my life, and I am very anxious for all to have a share of it, for its foundation is broad as eternity, so that we need not be saving of it, but put forth every effort to spread it over the whole earth, that all the honest in heart may partake of its blessings, and of the rich feasts it is to the thirsty soul that is seeking the bread of life eternal. I have feasted on its peace and love to-day. It gives me that peace that the world can neither give nor take away. My constant and earnest prayer is that God will bless all the leading authorities of the Church in all their quorums for every good work; and bless all the missions and the missionaries to the conversion of the honest in heart; and that all his people may be faithful to use all the strength and talent God has given them, to remove the dark clouds that may be hovering over the Church, or any of its mem-

bers, for I feel that just now the destroying angel is passing through our midst very rapidly, and just the few that will be chosen out of the many that are called will escape him. I ask the prayers of the Saints that I may be found standing in holy places, and be worthy to be one of the chosen.

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

NETAWAKA, Kan.,
August 22d, 1881.

Bro. Joseph:—We have just closed our quarterly conference at Centralia; we had the pleasure of the presence of our esteemed brother, Joseph Luff—an able defender of the cause of Christ, worthy of the confidence of all good Saints. He delivered three excellent discourses, which could not be confuted by Bible believers. There is a wide field to labor here, and people anxious to hear. We see by the minutes in the *Herald* that some are appointed to this mission, but no one comes. We are not able to tell what is the cause; the last one here was Bro. R. J. Anthony. As a district we cordially invite Bro. Luff to be present at our next conference, to be held at Netawaka, November 12th and 13th, 1881.

Your brother in the faith,
GRIFFITH GEORGE.

ALTON, Ills.,
August 21st, 1881.

The Saints here are all well at present. No sickness among us, and as a general thing they feel well in the work of the Lord—and all aim, I believe, to do right. We were all pleased to have Bro. Alex. H. Smith visit us. This day two weeks he spoke to us to our meeting room, and spoke well. I shall not soon forget that discourse. We felt blessed to have his presence among us for a week, and hope he will stray this way again ere very long.

Ever your sister in the bonds of peace,
ELIZA HUNTER.

PROVIDENCE, Rhode Island,
August 17th, 1881.

Bro. Joseph:—I spoke three times to attentive listeners at Campobello, Massachusetts, July 31st. It was there I found a loving, God-fearing people of the Brockton branch. I met with them in a testimony meeting. About all took part; a good feeling prevailed. August 7th, I met with the Saints in New Bedford; and as I was the first missionary to that place under General Conference authority, I can say if all that go there get treated as well as I did, there will be no need of complaining, for I was kindly treated by all. It was there I met with Bro. John Smith and esteemed wife. Bro. Smith is the worthy president of that branch, and also of the Massachusetts District. While there Bro. William Perry presented me two teeth from a whale that one hundred barrels of oil had been tried out of. The teeth are of course ivory, and weigh two and three quarter pounds.

On the 14th I met with the Saints in Fall River; there I found a noble-hearted band of Saints. I had an hour's talk with a Catholic French doctor. I could not get him to see the difference between a belief and knowledge. I shall contend for the faith with doctors, lawyers, preachers, or the people, for I know it is true. I will stay over Sunday here, to attend the conference, and then go east.

Yours truly,

J. C. FOSS.

SOUTH-WEST CITY, Mo.,
August 20th, 1881.

Bro. Joseph:—I have organized a branch at this place with sixteen members. The cause seems to be prosperous,—more so with this people in the Nation than any I have ever preached to. On the 14th I baptized twelve souls, and two on the 18th, also on the same day organized the above named branch. I will remain here and preach until the 4th of September. I have walked a thousand miles this Spring and Summer, and borne my own expenses, and preached every Sunday except a few, and also on several Saturdays, and on evenings during the week, and have

had at all times good delivery. This people here are anxious for me to stay, if not they want me to return with another brother in the Spring. I think the Elders can do a good work in this Nation, as the people are anxious to hear the truth,—more so than in the States, and their laws are better in regard to civilization, especially in the cause of worship.

Yours in the bonds of the gospel,
J. O. STEWART.

RIVERTON, Iowa,
August 7th, 1881.

Bro. Joseph.—As my folks have gone to the quarterly conference now in session at Shenandoah, and I am deprived of that privilege, as we can not all leave home at once, I thought I would occupy a few minutes in writing, to let the readers of the HERALD hear from this part of the Lord's vineyard. The members of our branch are somewhat scattered, so that they can not attend our meetings; but we have some good meetings. Our average attendance is from six to ten. On the 11th of June, Bro. N. Taylor baptized L. E. Smith; now we have thirty-two names enrolled on our branch book, and prospects very promising for others to unite with us soon. Bro. Mortimore had a good turnout to hear his preaching at Pleasant Grove. We expect Bro. Milton Daugherty to visit us again soon; he is a good speaker, and may the Lord bless his labors is the prayer of your unworthy servant
L. C. DONALDSON.

WEIR, Kansas, August 8th, 1881.

Bro. J. Smith.—I have returned from Columbus, Kansas, where I have been attending conference. I can not describe the enjoyment we had; the Spirit of our Lord was made manifest among us. I think I shall attend General Conference, and then go to Lamoni.

Your brother in Christ,
S. M. CHASE.

WEST BELLEVILLE, Illinois,
August 16th, 1881.

Bro. Joseph.—It is with feelings of pleasure that I address these few lines to you, to inform you of how we are getting along in the work of God here in the Belleville branch of the Church. You are aware that for years we have made to all outward appearances, little or no progress, and I think that you are aware that discord amongst us was the cause of the good work of God not going on to victory, and bringing many souls to a knowledge of Christ Jesus, but thanks be to God the Saints have again become humble, and are seeking to serve God with full purpose of heart, and worship him in spirit and in truth. Our meetings are well attended, and the preaching is excellent. We were much favored and blessed by the labors of Bro. A. H. Smith; he preached in the Court-House twice, with good liberty. Judge William H. Snider was not out at the meetings, but I met him a few days after, and he expressed his regret for not being present, and he assured me that if Bro. Alexander should come here again, or if you should come, that you can preach in the Court-House any time, or that he will get the best public hall in the place, and will get a large audience out to hear either of you. He is a fine man. Bro. Alexander afterwards preached several times in the school-house in West Belleville, and baptized five. He then went to Alma and preached twice; from there to Caseyville, and spoke twice to the Saints and their friends; there he spoke as one having authority, and set forth the principles of the doctrine of Jesus Christ as an apostle indeed, so that our friends were constrained to say that he was a great speaker and spoke as one having authority from God.

On the 7th of August there was one more added by baptism—a young Frenchman, he was baptized by Bro. Betts; and again on the 8th three more were baptized, two by myself and one by Bro. Betts. On the 14th three children were blessed, and their parents manifested respect for the work of God. There are a number of others here who have obtained a considerable degree of faith in the work through the preaching of the word, and will be added to the Church at a day not far distant.

The Sunday School in this place is improving; the officers of the school are working faithfully and diligently, being assisted well by Sr. Groom and Sr. Thompson and others. I expect to be at the Semi-Annual Conference as delegate from this district; Bro. Betts was also appointed a delegate. I wish a special interest in your prayers for myself, that my course and walk may be onward, and consistent with the faith as revealed by the revelations of Jesus Christ. Please except my confidence and best regards.

JOHN BEALD.

Conference Minutes.

THE EASTERN DISTRICT QUARTERLY CONFERENCE.

Was held at Aberaman, Wales, July 10th, 1881. W. Morris, president; T. R. Jenkins, secretary *pro tem*.

Branch Reports.—Aberaman 25. Merthyr 13. Rhondda 19.

Elders Reported.—W. Morris, T. E. Jenkins, T. Davies, T. Smith, D. Davies, D. R. Williams, D. Jenkins, J. Morgan, and J. Griffiths.

Resolved, that the Elders who do not attend their meetings, nor report themselves to the district conference, are unworthy to officiate as Elders until they report themselves to the conference.

That the Elders of the different branches meet in one place on Sundays during Summer time to preach out doors, to commence at Merthyr, July 10th, if the weather permit.

That Joseph Lewis is unworthy to officiate as teacher in the Rhondda Branch.

That we beg to call the attention of the Church Recorder that the Beaufort and Llanvabon branches are disorganized through deaths, emigration, and members fallen back; those branches are reported annually in the Conference in America, while in reality they are not in existence.

That all scattered members are requested to unite with the nearest branch to them.

That Elder John Morgan continue to visit Nantyglow and vicinity.

Elder Phillip Rice gave some good instructions in the afternoon.

Resolved, that we uphold the authorities of the Church in America; also, T. Taylor as president of the English Mission; J. R. Gibbs as president of the Welsh Mission; W. Morris as president of this conference.

Then the meeting was opened for testimony and the spiritual gifts. Very good feeling was manifested. Preaching in the evening by Elders E. Jenkins and J. Morgan.

WESTERN WISCONSIN DISTRICT.

A conference was held at North Freedom, Wis., June 11th and 12th, 1881.

It was moved that we sustain F. Hackett as president of this district, W. A. McDowel as clerk, G. W. Squires, assistant clerk.

An amendment to the minutes of last conference, touching the Bishop's Agent's report. Moved that it should read, paid out \$30 to Bro. F. M. Cooper, as had been agreed upon, while he was traveling missionary of the district.

Resolved, that minutes on record be changed so as to read the same as in *Herald*, concerning the report of committee to audit the Bishop's Agent's report; and, also, to receive the report of committee, and they be discharged. Adopted.

Branch Reports.—Wheatville 26. English German Freedom 47; received by baptism 6; disfellowshipped 1. Willow and Webster branches, no report.

Reports.—Elders F. M. Cooper, W. D. Brunson, F. Hackett, reported in person; and C. W. Lange, by letter.

Priests.—Brn. J. Deatz and D. H. Carpenter, reported.

Moved that this conference appoint two days' meetings at the following places, during the ensuing quarter: North Freedom, Kickapoo Center, Excelsior; and also in the Willow, Wheatville and Webster branches, and that the president of the district be authorized to appoint the times, and the brethren to fill those appointments.

Resolved, that this conference make it binding

on each branch to send a delegate to report the spiritual condition of the branch.

Resolved, that that court of Elders appointed to try the case in the Wheatville branch be released, and that the president of the district notify the president of the Wheatville branch to have sisters Jane Hasart and E. A. Whittaker labored with, according to the laws of the Church.

Bishop's Agent reported.

Moved that we consider that the use of all profane language is unchristian-like conduct in the Church, and those using it should be dealt with according to the laws of the Church.

Preaching in the evening by F. M. Cooper.

F. Hackett was appointed delegate to the Fall session of General Conference.

Preaching in the forenoon by J. L. Pride.

Sacrament and testimony meeting in the afternoon in charge of F. Hackett, D. H. Carpenter and J. Deatz. Preaching in the evening by F. M. Cooper.

Moved, that we adjourn to meet at the Saints' meeting house, near Excelsior, Wis., October 8th 9th, 1881, at 10 a. m.

GALLAND'S GROVE DISTRICT.

Conference convened at Dewit, Crawford county, Iowa, June 10-12, 1881. Eli Clothier, president *pro tem*; W. Whiting, assistant president; John Pett, secretary.

Branch Reports.—Galland's Grove, 227 members; died 1. Mason's Grove 75; received by letter 2, died 2. Boonsboro 20; died 1. North Coon 21. Boyer Valley 43; expelled 1. Coalville 19. Camp Creek 15; died 2. Shelby 22. Pilot Rock, no change.

Reports.—Elders W. Whiting, J. R. Lambert, J. Allen, Eli T. Dobson, T. Allen, J. Hawley, J. Rounds, J. Rudd, J. A. McIntosh, J. Wedlock, W. A. Carroll, R. Montgomery, W. Jordan and R. Wight, E. Clothier, C. Butterworth, H. Robinson, and B. Salisbury, in person; T. W. Chatburn, (baptized 9), and J. W. Chatburn, by letter. The reports in some instances showing much labor performed, in others not so much; but a willingness and desire to labor as circumstances might permit.

Priests.—C. Dobson and J. Dobson, reported.

Teachers.—J. Turner, N. Brogden and N. Hays, reported.

Bishop's Agent's report.—On hand last report \$14.07; received \$85. Paid out, \$84.07. Balance \$15. John Pett, Agent.

The following resolutions were adopted: That R. Wight and J. Wedlock be associated to labor in the south-eastern part of the district.

That W. Carroll be permitted to labor in the north-eastern part of Pocahontas county, according to his request.

That J. R. Lambert and H. Robinson be requested to visit the brethren in Cherokee county, and to organize the brethren residing in the north-eastern part of Pocahontas county, into a branch, if wisdom should so direct.

That a committee of three be appointed to audit the Bishop's Agent's books and report.

That J. R. Lambert, E. T. Dobson, and J. Allen be appointed said committee.

2:30 p.m.—J. Pett was appointed district treasurer.

The committee appointed to audit the Bishop's Agent's books reported them correct. Accepted and committee discharged.

The following resolutions were adopted.

That a committee be appointed to investigate a difficulty existing in the Pilot Rock Branch and that J. R. Lambert, H. Robinson, W. A. Carroll and W. Whiting, be appointed said committee.

That a committee of three be appointed to determine the limits of the district, and investigate and determine the true status of the work in Maple Valley, and that J. R. Lambert, E. T. Dobson and C. Butterworth, be appointed said committee.

That C. Butterworth be released from acting as assistant president, according to his request.

That we now proceed to appoint delegates to represent this district at the Semi-Annual Conference, and that J. W. Chatburn, E. Clothier, J. A. McIntosh, B. Salisbury, and E. T. Dobson, be appointed said delegates.

The secretary was directed to issue certificates to the delegates appointed.

J. W. Chatburn was sustained as president of the district, with W. Whiting and B. Salisbury as his assistants.

The First Presidency, the Quorum of the Twelve, and the Bishopric were on motion sustained by our faith and prayers.

In the evening H. Robinson preached to a full house of interested listeners. On Sunday morning a prayer meeting was held, in which many of the Saints participated, and a good measure of the Spirit was enjoyed. J. R. Lambert preached in the forenoon, and in the afternoon E. T. Dobson; J. R. Lambert spoke in the evening. The discourses were convincing, edifying and encouraging; the congregations were large, and much apparent interest was manifested.

Adjourned to meet at Galland's Grove, on Friday, October 7th, 1881, at 10:30 a. m.

TEXAS CENTRAL DISTRICT.

Conference convened with the Central Branch, in Robertson county, Texas, July 9th and 10th, 1881. H. C. Smith, presided *pro tem.* Sr. R. S. McMains, secretary.

Branch Reports.—Elmwood, numerical strength, 24; an increase of 7 since last report, 4 by baptism, 3 by letter. No report from Cheeseland. Central reports, no changes.

Elders H. L. Thompson, W. W. Belcher, H. Grim, S. P. Sherrill, E. Land and H. C. Smith, reported in person. J. W. Bryan by proxy.

Priest E. White (colored) in person.

Bishop's Agent reported.

H. L. Thompson requests the appointment of committees to investigate troubles in the Cheeseland and Elmwood branches, and H. L. Thompson and W. W. Belcher were appointed to visit Cheeseland branch; and that H. C. Smith, E. Land and S. P. Sherrill, form a committee to investigate the difficulties in the Elmwood branch.

Resolved, that we send H. C. Smith to represent this district at the next Semi-Annual Conference; also, that the delegate oppose the J. C. Crabb position and favor the amendment made by Brn. Gurley and Robinson.

H. L. Thompson was appointed a committee-man to raise the necessary fund to bear the expenses of a delegate to Conference, upon which the sum of only \$24 was obtained, and it was resolved that he be continued in his effort to raise a sufficient amount.

Resolved that the Elders of this district be continued in their respective fields and that they labor more diligently for the advancement of the work.

The following resolutions passed:

That H. L. Thompson be sustained as president of the district, and that W. W. Belcher be sustained as vice president and Bishop's Agent, also Sister McMains as secretary.

That this Conference petition General Conference to continue H. C. Smith in this mission, and that some efficient man be associated with him, and if consistent Wm. B. Smith, as he is desirous of coming to Texas.

Preaching on Saturday evening by Bro. Land, assisted by Bro. Sherrill.

Met on Sunday morning for prayer and testimony, in charge of Bro. Land.

Preaching in the forenoon by H. C. Smith, assisted by Bro. Land. Afternoon preaching by Bro. Grim, and the administration of the sacrament. Preaching in the evening by Bro. Belcher, assisted by Bro. Sherrill.

Adjourned to meet with the Elmwood branch, on the 1st and 2d days of October, 1881.

LONDON DISTRICT.

Conference was held at Bayham, Ontario, June 4th and 5th, 1881. W. H. Kelley chosen to preside; S. Brown, secretary; J. McKenzie, assistant.

Fellowship meeting in the forenoon.

Branch Reports.—Carlingford 31; expelled 1. Bayham 29; removed by letter 1, died 1. Egremont 42. Walsingham 15. London, Osborne, St. Thomas, Toronto, no report.

Elders J. A. McIntosh, R. Davis, S. Brownes, (baptized 5), J. McKenzie, W. Jenkins, E. Harrington, reported.

Priests Sparks, Graves, C. Pearson, and Wingrove, reported.

Deacons Fish and Reynolds reported.

Bishop's Agent, Brownes: Balance last report, 29 cts; receipts \$56.11; paid out \$46; balance \$10.40.

Resolved, that we do not accept the protest which Bro. McIntosh makes use of in his report of this conference taking action in the case of the St. Thomas Branch Book Agent.

Resolved, that Bro. McIntosh be given a letter of removal as soon as he settles the difficulties existing between him and the St. Thomas branch.

Resolved, that the St. Thomas branch is still organized.

The Norton Creek Branch is declared disorganized, on account of the members moving away.

Committee to audit Bishop's Agent's books reported them correct.

Report from Bro. Davis on Bro. Hartnell's case, that they have paid the most of their debts and intend to pay the rest in the Fall.

Whereas, some of the branches are so far behind in reporting to district clerks that this conference request such branches to report.

Bro. Davis was sustained as district president, and S. Brown as clerk, and S. Brownes as Bishop's Agent; Bro. Harrington as Book Agent, and Bro. McKenzie as District Treasurer.

Met in the morning for prayer and testimony meeting. In the forenoon and afternoon Bro. Kelley spoke with good liberty to a large congregation.

Moved, that Bro. C. Pearson labor in this district as a missionary.

Resolved, that in the opinion of this conference the system adopted by the General Conference to constitute the General Assembly upon a representation basis is a step in the right direction, and we approve of it.

At the close of afternoon service one was baptized. In the evening sacrament was administered, followed by preaching by Bro. McKenzie.

Resolved, that we appoint Bro. Davis as our delegate to the next Semi-Annual Conference, and in case that he is not able to attend for the want of means, that Bro. W. H. Kelley is authorized to cast said votes of the district in Conference.

Moved, that C. Pearson be authorized to receive all moneys while traveling through the districts, and deliver to the district treasurer to defray the expenses of the district, and especially for the sending of a representative to the Semi-Annual Conference.

Adjourned to meet at Osborne, October 8th and 9th, 1881.

Miscellaneous.

UTAH CHAPEL.

All persons sending money to aid in building the Mission Chapel in Salt Lake City, will receive receipts therefor; and if, in due time, such receipts do not come to hand, please drop a note to that effect, stating how and when the moneys were sent. It is not probable any mistakes will occur, if letters are carefully directed. Send by Money Order on Salt Lake City, Utah; or by Draft, or by Registered Letter; and send only to W. W. Blair, box 417, Salt Lake City, Utah.

We hope to begin active work on the Chapel by the first of September, if funds continue to come in liberally. Do not delay in giving what aid you think you can.

W. W. BLAIR,
Salt Lake City, Utah.

CHURCH SECRETARY'S REQUEST.

Will Bro. Henry Roberts of the Priest's Quorum please write me the items of his birth and baptism, and will Bro. Jacob Whiting of the same quorum please give me the date of his ordination. Also Bro. D. G. McPherson's record lacks the day of month when ordained.

H. A. STEBBINS, *Church Secretary.*

LONDON CONFERENCE.

The London District Conference, of Ontario, will meet on the 1st and 2d of October, and not as advertised in the Conference minutes.

SAMUEL BROWNE.

EASTERN IOWA CONFERENCE.

The Conference of the Eastern Iowa District, will be held at Amber, Jones County, Iowa, at the Jackson branch, on the 24th and 25th of September, 1881. An invitation is extended to all, especially to the brethren at Buffalo prairie.

EDWARD LARKEY, *President of District.*

CORRECTION.—In my report of moneys received, published in *Herald* of July 15th, E. Harrington, Ontario, \$20, should read W. C. Gardner.

I. L. ROGERS, *Presiding Bishop.*

NOTICE.

President Joseph Smith; Dear Sir; Having noticed in the *HERALD* of July 1st, a communication from William Carlton Irish, in which he signs himself "High Priest of the Strangite faith," let us say to him and all concerned, that he holds no such office in our church, and that he has been and is hereby again forbidden to claim or exercise any such authority in behalf of said church. That he has been ordained is true; but on account of a series of the wildest proceedings, altogether at war with our common faith, and even with common sense, the authority conferred upon him has been regularly taken from him according to the rules and principles of that faith. You may prevent some from being imposed upon, if you will insert this in the *Herald*, and you will much oblige us also. The rush of harvest and other matters have prevented us from noticing this matter sooner. Mr. Irish means well, no doubt; but he means a great deal more than we can sanction.

Respectfully and truly,

WINGFIELD WATSON.

BOYNE, Mich., 28 July, 1881.

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.

BROTHERS.—Near Hamburg, Fremont county, Iowa, May 30th, 1881 a daughter to Bro. J. B. and Sr. S. O. Brothers; blessed at Shenandoah, Iowa, August 7th, 1881, by Elder Robert M. Elvin, and named Mattie.

PRATT.—Near Shenandoah, Page county, Iowa, January 11th, 1881, a son to Bro. H. F. and Sr. O. S. Pratt; blessed at Shenandoah, Iowa, August 7th, 1881, by Elder James R. Badham, and named Harvey LeRoy.

REDFIELD.—At Shenandoah, Page county, Iowa, September 9th, 1880, a daughter to Mr. William and Sr. Ella Redfield; blessed at Shenandoah, Iowa, August 7th, 1881, by Elder Robert M. Elvin, and named Ethel.

CALKINS.—Near Hamburg, Fremont county, Iowa, April 8th, 1880, a son to Bro. William R. and Sr. O. A. Calkins, blessed at Shenandoah, Iowa, August 7th, 1881, by Elder Robert M. Elvin, and named Robert James.

VINSENT.—At Shenandoah, Page county, Iowa, May 3d, 1881, a son to Bro. E. A. and Sr. S. A. Vincent; blessed at Shenandoah, Iowa, August 7th, 1881, by Elder Samuel S. Wilcox, and named Frank.

ADAMSON.—In Healdsburg, Sonoma county, California, July 24th, 1881, to Mr. I. N. Adamson and wife, a daughter.

DIED.

MATHERS.—At Nebraska City, Nebraska, August 3d, 1881, of a derangement the digestive organs, Elder John Mathers, aged 72 years, 9 days. He accepted of the gospel in 1849, and came to America in 1865, left the camp while at Wyoming, and came down to this city. He rejoiced in the prospect of death, and declared that everything was so beautiful. For more than two weeks he was unable to take any nourishment. He leaves one son and three daughters, all married. Funeral service conducted by Elder Robert M. Elvin, and the sermon will be preached by Elder James Caffall, as per request of deceased.

MONTGOMERY.—July 24th, 1881, Emma, infant daughter of Bro. William and Lizzie Montgomery, aged 1 year and 9 months.

Tyson.—Near Elmwood, Cass Co., Nebraska, August 18th, 1881, of cerebro spinal meningitis, Sr. Mary M., daughter of Bro. Abitha and Sr. Ellen Tyson, aged 16 years, 6 months and 18 days; was baptized May 16th, 1876, by Elder G. E. Deuel. She suffered for three weeks, notwithstanding kind hearts and willing hands did all they could to alleviate her pain. Funeral from Stove Creek School-house; a large attendance, including several ministers; six young ladies acted as pall bearers. Sermon by Elder R. M. Elvin, text 1 Cor. 15:49.

GILBERT.—Martha M. Gilbert, who was born at Paris, Oneida County, N. Y., 1809; and who joined the Church in 1839, at Richland, N. Y., died at 229 West Lake-Street, Chicago, on the morning of August 8th, 1881, of consumption of the bowels, the result of winter cholera, with which she was first attacked last March. The body was taken to Waukegan, Wisconsin, for burial. Funeral sermon at the house by Elder T. W. Smith. She died as she lived, a strong believer in the fullness of the gospel.

McKIM.—At Lamoni, Iowa, August 3d, 1881, Mabel Vola, child of Bro John and Sr. Rebecca McKim, aged 5 months. Funeral sermon by Elder H. A. Stebbins.

BREWER.—At Kinmundy, Illinois, July 3d, 1881, Nancy Bell, daughter of Bro. W. and Sr. Nancy Brewer, aged 2 years, 11 months, 16 days.

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1 Sept. 81.

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The Saints' Herald.

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Vol. 28.—Whole No. 468.

Plano, Illinois, September 15, 1881.

No. 18.

"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.

THE PRINCE OF LIFE.

TUNE.—"Rescue the Perishing."

Hail to the Prince of life,
 Soon we'll behold him,
 Coming again at the Father's command;
 Coming in righteousness,
 Bringing salvation,
 Promised to all who are able to stand.

CHORUS.—Hail to Immanuel,
 Soon we'll behold Him,
 Zion the beautiful, Hail to your King.

Saints wait to welcome him,
 Angels attend him,
 Bearnig glad tidings to sinners redeemed.
 He shall be glorified,
 Then in the righteous—
 Those who are saved from the power of sin.

When Zion's witnesses
 Carry the tidings
 To every nation and kindred and tongue;
 Then will the pure in heart
 Join the glad anthem,
 When they behold Zion's children return.

Then will the Lord appear,
 Clouds will reveal him,
 And every kindred upon him shall gaze;
 Jesus the Prince of life,
 All foes shall vanquish,
 Where is thy victory, oh death, and the grave.

M. B. WILLIAMS.

The Two Covenants.

THESE solemn compacts were both made with the literal descendants of the patriarch Abraham, who was the federal head of the Hebrew race, the typical father of the faithful, and the friend of God. It takes two parties to consummate a covenant, but when either violates its stipulations, the other is not longer bound. God ever stands ready to fulfill his part of every agreement; but man is prone to wander.

Moses was the mediator of the Sinaitic covenant, whereas Christ was that of the New and Everlasting one. A mediator is an impartial arbitrator; a go-between umpire, and an interceding reconciliator. A mediatorial throne is absurd and can not be. The terms of the everlasting covenant were submitted to mankind in the very infancy of the human family. The majority of Enoch's predecessors, cotemporaries and successors, until Moses' time, turned blindly away from the "law of the spirit of life." Egyptian manners, habits, customs, laws and devotions, made deep impression upon Israel's appetite, heart and brain. Insubordination and idolatry were their crowning snares, while rebellion, pestilence and death, were the outgrowth. The gospel could not reach that stiff-necked, hard-

hearted nation of sceptics. (Heb. 4:2.) The Lord, in mercy, does the next best, by removing the "True light," and giving in turn the Ten Commandments as a basis, beginning, or organic act of the ceremonial law.

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone."—Deut. 4: 13.

"The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day."—Deut. 5: 3.

The Decalogue is the first covenant God made with Israel. (Exodus 34:27, 28; Deut. 9:11; 33:4; Neh. 9:13, 14). Compliance with it and all the accompanying ordinances, sacrificial rites, priesthood ceremonies, &c., "made nothing perfect, but the bringing in of a better hope did." By observing its requirements, they would have temporal blessings in great profusion. They were promised health, wealth and national invincibility. Poverty, sickness and dispersion were to follow their apostasies. Then verily the first covenant had ordinances of divine service, and a worldly sanctuary, which was a figure for the time then present, in which was offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." (Heb. 9:1, 10). Paul, in Romans second, condemns a few that "resteth" in the fulfilled law and blasphemes God. The Lord said to Moses, in regard to Israel:

"If ye will obey my voice indeed, and keep my covenant, then you shall be a peculiar treasure unto me above all people. And all the people answered together and said, all that the Lord hath spoken we will do."—Ex. 19: 8.

In the first part of the next chapter, God speaks his fiery law of ten commandments direct to all Israel, and then he gives a mighty dissertation through Moses, about idolatry, altar service, and sundry laws. After they had heard "all the words of the Lord" for them to observe, and the "judgments" on the heathen, they exclaimed, "All the words which the Lord hath said we will do." After the whole matter was committed to writing, "he took the book of the covenant, and read in the audience of the people; and they said all that the Lord hath said we will do, and be obedient." This mutual agreement became operative when it was solemnly "dedicated" with "the blood of the covenant." Some have thought that "every precept, according to the law," referred to in Hebrews 9:19, had reference to the sacrificial rites and ceremonies alone; but Moses took the blood and sprinkled it on the people and said:

"Behold the blood of the covenant which the Lord hath made with you concerning all these words."—Ex. 24: 8.

"These words" were primarily the law of ten commandments; and secondarily, the subjoined treatise of "precepts" in harmony with and explanatory of the law that was shortly after engraven upon tables of stone. (Deut. 33:4; Neh. 9:12, 13).

The faithful student will see that the decalogue, (as recorded in Ex. 20:3-17; Deut. 5:7-20), the covenant to national Israel and the law, are identical. The rigid "law of Moses," with its "works," never justified the most faithful adherents. (Acts 13:39; Gal. 2:16; Rom. 3:19-28). He that despised Moses' law died without mercy. (Heb. 10:28).

"Wherefore, the law was our schoolmaster to bring us to Christ, that we might be justified by faith * * in Christ Jesus."—Gal. 3:24-26.

The glittering stars and the round faced moon grow dim when the fiery king marches up the zenith. The stony "ministration of death" was rendered quite inglorious by "the glory that excelleth;" therefore, "it was done away," or "abolished." (2 Cor. 3:7-16). Saul was a circumcised Pharisee. "Concerning zeal, persecuting the church; touching the righteousness which is in the law blameless." But when the "veil" was taken from his heart he became "dead to" and "delivered from the law." (Rom. 7:4-6). Christ was "made under the law" to redeem them that are "under the curse of the law." Ages after Abraham had rejoiced in the gospel of Christ, the law "was added because of transgression, till the seed should come to whom the promise was made," which was the one Christ. (Gal. 3 chap.). Thus the great Law-giver lived, complied with, died under, and became "the end of the law," when he proclaimed from the cross, "It is finished." He was circumcised, but now it availeth nothing. He graciously cleansed the leper, but required him to fulfill the letter of the law, as found in the pentateuch. Under the "reformation" the ministry were not required to kill bird or beast, but "they shall lay hands on the sick and they shall recover." The moral code reached the overt acts, but the gospel code reaches the heart. We are fully aware that this position is stoutly denied by the Seventh Day Adventists, and other benighted Judaizing Christians.

The cold spiritless precept, "Thou shalt not kill," was eclipsed by the superlatively grand injunction of the prophet against anger and slander. He taught first "be reconciled to thy brother." (Mat. 5:21-24; 1 John 3:15). The heart's desire had to come to open shame before they broke that stone covenant, but the

covenant written on the fleshly tables of the heart, by the Spirit of God, proscribed as follows:

"But I say unto you, That whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart."—Mat. 5:28.

"Agree with thine adversary quickly, and resist not evil," took the place of—eye for eye, tooth for tooth, hand for hand, foot for foot; burning for burning, wound for wound, stripe for stripe. (Ex. 21:23, 24). All oaths were unreservedly forbidden. (Mat. 5:34; James 5:12). "Hate thine enemy" was not only tolerated but enjoined and prayed for under the law. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you," &c. (Deut. 23:6; Ps. 41:10). New provisions were made to regulate divorces, and Sabbath observance with the annexed penalty was done away. It was first given in Arabia, after they had been delivered from Egyptian servitude, "by the hand of Moses," as a "sign" or memorial of God's miraculous providence and their dependence on him. (See Ex. 31:13; Deut. 5:15; Neh. 9:13, 14; Eze. 20:10, 12, 20). Its demands were wholly adapted to that tropical climate, where "fire" could be dispensed with at intervals. To talk about a law without a penalty is an outrage on right reason, and the culmination of imbecility. Adam was a "son of God," Abel was "righteous," Enoch "pleased God," Noah preached "righteousness," Abraham "obeyed," and Moses was a Christian, all before the Sabbath was made known. The reason why Christ said, "pray ye that your flight be not in the Winter neither on the Sabbath day," was for their safety from internal hindrance and violence from the Jews. If the Sabbath was to survive the resurrection, or be re-enacted, he, doubtless, would have forbade their flight on that day from that consideration. Flavius Josephus explains the prophetic meaning of Matt. 24:19, 20, in his authentic works, where intestine sedition, robbery and war, destroyed more than the Roman army. Paul's custom was to go into synagogues on the Sabbath day, to meet, cope with, and convert the Jews. Paul was sailing on the high seas on the Sabbath, before he landed at Troas, "where he abode seven days." "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them."—Acts 20:7. These were not "vagabond Jews, exorcists," but disciples. "And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread, and in prayers." (Acts 2:42). This fellowship, for temporal aid of poor Saints, was upon the first day of the week. (1 Cor. 16:1, 2). Jesus arose from the dead, communed with his disciples, and gave them additional power and authority on Sunday. He brought "life and immortality to light" on the first day of the week; hence John the beloved gave that day the prominence when he said, "I was in the Spirit on the Lord's day." To this gave all the early church historians witness, viz: Justin Martin, Dyonysius, Eusebius, Moshem, &c. Some of the many reasons why "there is made of necessity a change in the law" are, "it made nothing perfect," "was not good," "was added because of transgression," "was a yoke of bond-

age," "which neither our fathers nor we are able to bear," it "was our school master," "carnal," "enmity against" and "contrary to us," a "shadow of good things" to be "disannulled" for "the weakness and unprofitableness thereof," at that stage of "the reformation," when the "middle wall of partition" would be removed, or the "veil of the temple was rent in twain from the top to the bottom."

In Galatians fourth and Hebrews eighth, we learn that the covenant of bondage from Sinai was cast out and vanished, with its smoke, blackness, darkness, fear and death, when the conquering captain first proclaimed "All power is given unto me." Love to God and man are better than servile fear and hatred; consequently let us bid adieu to the terrors of Horeb, and move off for Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which is written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant." (Heb. 12:22-24) "The stock of Abraham" had the "oracles of God" committed to them, and the Gentile world had to receive "the adoption," or remain aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. (Eph. 2:12). Jesus told "the house of Israel" that "the kingdom of God is within [among] you;" but, as a nation "his own received him not." "Therefore, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." The adoption of children by Jesus Christ proves "that God is able of these stones to raise up children unto Abraham." Faith and obedience bring us "into Christ," when we receive the spirit of adoption; for "salvation is of the Jews" unto the children of the covenant first, God, having raised up his Son Jesus, sent him to bless you, "in turning away every one of you from his iniquities." (Acts 3:25, 26). Repentance and remission of sins were to spread abroad to all the earth, from Jerusalem, where Peter set forth the conditions through a crucified and risen Lord. A few thousand then, and shortly after, forsook "the handwriting of ordinances" for "the power of God unto salvation." "The rest were blinded" with "the spirit of slumber." "They stumbled;" they were diminished and "broken off," "until the fullness of the Gentiles be come in." And so all Israel shall be saved, as it is written: "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I take away their sins." (R. 9C.) The deliverer was to come by and through his ministry. (E. G.) "He that receiveth you, receiveth me." Again: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them." (Jer. 16:14-19).

David, in viewing the effect of "the everlasting gospel," during "the times of restitution of all things," saw "the church of the living God" arise in the Gentile world, for "the Lord loveth the gates of Zion more than all the dwelling places of Jacob."—Ps. 87:2. His prophetic soul cried: "O, that the salvation of Israel were come out of Zion." We

live in that momentous generation when "Thou shalt arise, and have mercy on Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shalt build up Zion, he will appear in his glory." (Ps. 102:13-16). At Antioch the Jews contradicted and blasphemed; then Paul and Barnabas waxed bold, and said: "It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles," (Acts 13:46), shortly after he received the believing Jews in Iconium and elsewhere, and fifteen years after his "heart's desire and prayer to God for Israel is, that they might be saved" from their ignorant zeal. In the far off future the Jews were to say, "Blessed is he that cometh in the name of the Lord." (Matt. 23:39). National Israel broke the first covenant before Christ was the end and fulfiller of that law. The risen Lord said "go teach all nations," or "preach the gospel to every creature," which was done. (Rom. 10:18; Col. 1:23). The inhabitants of the earth have "broken the everlasting covenant," but it has been renewed and "my covenant shall stand fast as the Sun." (Ps. 89.) Micahiah, in the disastrous days of Ahab, saw all Israel scattered on the hills as sheep without a shepherd. The prophets foretold their dispersion, and their being gathered from all countries, a purging out the rebels, and bringing the residue "into the bond of the covenant." This is to be a new, everlasting, perpetual covenant of peace, that shall not be forgotten. It will not be a handwriting on stones, but an indelible impress of the Spirit in the heart and mind, freely giving knowledge and life. The ten powers of Europe, with their foreign possessions, symbolized by ten horns of brutal Rome, or ten tees proceeding from the foot of iron; or, in the historical language of the polished Gibbon, "The Iron Monarch," are trembling with fear, while the stone kingdom, of Daniel, is rolling along.

How much prestige this kingdom of God will obtain, before the second appearing, we can not definitely know; but the Divine Monarch will come with mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. (2 Thes. 1:8). He will come as "a purifier of silver," to "raise up the tabernacle of David," "whose right it is" to sit "on the throne of the Lord as king instead of David," and "of the increase of his government, and peace there shall be no end." After he comes, "the thrones will be cast down," "this gospel of the kingdom will be preached in all the world," Jerusalem will be glorified, Zion will be redeemed, the wicked will be brought to judgment, death destroyed, the devils and hell will be banished, the tree of life will yield ambrosial fruits, the waters of life will rejuvenate the world, and this will be a baptized, resurrected, glorified world or heaven. Read in conclusion Psalm 59:20, 21.

M. T. SHORT.

Saying sharp things dose n't pay. It may gratify your spite at first, but it is better to have friends than enemies, and if you can not make people happy, at least refrain adding to their misery.

The Spaulding Romance, and the Mormon Bible.

EDITOR SCRIBNER'S MONTHLY:

Dear Sir: About a year ago an article on the Book of Mormon, written by Miss E. E. Dickenson, appeared in your Magazine. I did not have time to reply when I first read it, and I did not see it till the following Winter, and it appeared in the August number; and besides, I believed that some among the thousands who were able to refute the many false statements it contained, would have replied to it long ago; and perhaps they all have thought as I did; and hence the opportunity has been neglected. I do not claim but little space, and I think I have a right to a brief defense of the position held by the people called Mormons, on the "Book of Mormon" question.

That Miss Dickenson is sincere in her opinion I do not question, and I am just as fully satisfied that she is entirely mistaken in several important matters introduced by her in the article referred to; and the contradictory character of some of them will readily appear when pointed out. I can only speak for that portion of the people called Mormons, known as "The Reorganization," who believing in the inspirational character of the Book of Mormon, and repudiate the doctrine of polygamy as vile and heretical. Strange as this statement may appear to many of your readers who have been led to believe that polygamy is a fundamental principle of Mormonism, yet it is a fact that no one who has ever read the Book of Mormon can gainsay, that in every edition of the book from 1830 till the latest, and even in all those issued by the Salt Lake Mormons, or the "Utah Church" as we call it, the practice of polygamy is called a "crime," and denounced as being "abominable" in the sight of God, and is forbidden by him, in such express terms as these: "Therefore, no man among you shall have save it be one wife, and concubines he shall have none." And as a reason why the practice of polygamy is forbidden, the Lord is represented as a being who "delighteth in the chastity of woman." Yet in her attempt to expose Joseph Smith and the Mormon Bible, Miss Dickenson says, "Smith had now become a prophet, and he proceeded forthwith to add his peculiar tenets in regard to marriage, etc., to the original manuscript." Now it is evident that she has never read the book, for in none of the numerous editions of the work has any other sentiments appeared than that just referred to; and I truly wish that we as a Church could find one half as strong a declaration against polygamy in the Bible as is found in the Book of Mormon. And our friends who undertake to measure swords, theologically, with the Utah Church, would find a much easier task in endeavoring to overthrow that institution, had they such positive denunciations of the evil from the mouth of the Lord, in the Bible, as the Book of Mormon contains. And if Joseph Smith did truly copy Spaulding's romance and added "his peculiar tenets in regard to marriage to the original manuscript" of Spaulding, credit must be given him for teaching that polygamy is a

"crime," and the practice of it "abominable" in the sight of the Lord. And I challenge any human being on earth to produce a copy of that book issued by authority of the "Mormon Church," not excepting the polygamous portion found in Utah, which teaches any other than the monogamic system of marriage.

In no writings of Joseph Smith that can be proven to be genuine, has there ever been found any teachings favoring polygamy, but much that condemns it, and teachings which if lived up to by those who pretend to believe in his prophetic character would forever prevent its practice. Among the first things that were added in the shape of revelations to that which is found in the Book of Mormon, is a commandment purporting to be given by inspiration through Joseph Smith, in February, 1831, (the Book of Mormon being issued early in 1830), which reads: "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else;" and later, as a part of the marriage ceremony which to this day is in use in the Church, the parties to be married are requested to say, "Yes," to this question: "Do you mutually agree to be each other's companion, husband and wife, and to observe the legal rights belonging to this condition: that is, keeping yourselves for each other and from all others during your natural lives." Can polygamy therefore possibly obtain among a people who recognize the Book of Mormon and these commandments and Church articles as authoritative and binding? And are not those who practice contrary to them apostates from the faith and practice of the Church as prevailed in the days of Joseph Smith? And in this light must Utah Mormonism be considered.

But now to a consideration of the relation of the Book of Mormon to the Spaulding romance.

Two ways are presented by which Joseph Smith might have got possession of the Spaulding story, or a copy of it. One was while Smith was a teamster on the farm of Mr. Sabine. Howbeit we are now informed, and have been for fifty years, that Smith was "too lazy to work." Miss Dickenson says "Smith, however, could easily have possessed himself of the manuscript if he had fancied it suitable to his purposes, for it is understood that he was a servant on the farm, or a teamster for Mr. Sabine, in whose house the package of manuscripts lay exposed in an unlocked trunk for years." Now Smith must have been engaged in contemplating and preparing for this fraud of his at a very early age, and we must give him more credit for skill and brains than he has heretofore been supposed to have possessed; for if we turn to Mrs. McKinstry's "sworn" testimony, presented in this very letter of Miss Dickenson, we learn that the manuscript in question was in Mr. Sabine's care from 1816 to 1820. Her father died in 1816, at Amity, Washington county, Pa., when her mother and herself went to Onondago Valley, N. Y., to live with an uncle of hers, named William A. Sabine. "In 1820 she married Mr. Davison of Hartwicks, a village near Cooperstown, New York, and sent for the things she had left at Onondago Valley, and I remember that the old trunk with its contents reached her in safety," says McKinstry, Solomon Spaulding's daughter. Now the period was from 1816 to 1820 that Smith

could get the manuscript at Sabine's, and as Smith was born in December, 1805, he could have been but eleven to fifteen years old from 1816 to 1820. And that Smith worked for Mr. Sabine at all has been positively denied, and no proof offered that he did, except the word of Miss Dickenson, and she only says "it is understood" that he was on the farm. But as a proof that Smith did not possess himself of the manuscript, admitting that he was there, Mrs. McKinstry affirms in "a sworn statement," that she saw and handled it often while at Sabine's, saying: "I had it in my hands many times;" and again she says, the "trunk with its contents" reached her mother in safety at Hartwicks, in 1820. She again affirms that the manuscript in question was delivered to a man named Hurlbut, by Mr. Jerome Clark of Hartwicks, in 1834, by order of her mother; so it was in possession of the family, and they knew of its whereabouts up till 1834.

And it is somewhat strange that some of the many enemies of Smith and the Mormons did not secure the manuscript and publish it during the four years that elapsed since the Book of Mormon was published, (which was early in 1830), for the report had been circulated far and wide during that period, that it was one and the same thing, or "the same with slight alterations," as Mrs. McKinstry states; for its publication after its genuineness had been established, would have shown to every body who would take the trouble to compare them, whether the "Mormon Bible" was a plagiarism on the Spaulding novel or not.

Yes; and it would have been done, if it was honestly believed by those interested in "uprooting Mormonism," that they were identical. But we are told by Mrs. McKinstry that that step was taken afterward, or in 1834, when Hurlbut came and got the "Manuscript Found." Well; why did he not publish it, or the parties who sent him after it? We have the answer in the following statement made by Rev. Robert Patterson of Pittsburg, Pa., last February, in the Pittsburg Leader. Speaking of Mr. Hurlbut, he says: "I paid him a visit at his home at Gibsonville, Sandusky county, Ohio, in August, 1879, and interviewed him in reference to his connection with the Spaulding manuscript. He said that he did receive the manuscript from the widow of Spaulding in 1834, which manuscript he gave to E. D. Howe of Painesville, O., but declares his entire ignorance of the contents of that manuscript. He says this was the only Spaulding Manuscript he ever had in his possession. Mr. Howe states that this manuscript was not the one known as the 'Manuscript Found,' but was on an entirely different subject." Mr. Howe has said still more recently that it was not the original manuscript, or that called the "Manuscript Found," but "related to some Indian wars that occurred on the borders of the Great Lakes." And he says he does not "believe that Hurlbut ever had the original." Now it must be apparent to every candid mind, that as Howe had sent Hurlbut for the original manuscript, in order to publish it, that its similarity to the Book of Mormon might be clearly shown, he would have gladly printed it—if he had received the original, and had found it to be Spaulding's story, followed "with almost servile closeness" by Smith, in his Mormon Bible. It is therefore evident that if he did receive the original (which he

affirms that he did not), he found that it did not agree with the Book of Mormon, and hence would not publish it; or else the Spaulding party never gave Hurlbut the original; and the public should demand that the "old trunk" be searched, and if the original "Manuscript Found" be not found; that the party who last had it in charge, be required to give a truthful account of their disposition of it. If that manuscript which Mrs. McKinstry says was written on the outside with the words "Manuscript Found" was not found in the trunk when Clark searched for it, to give to Hurlbut, is it not altogether probable that he would have informed Mrs. Davison (widow Spaulding) of that fact? And would not inquiries have been instituted and efforts made to find what had become of it? The statement of Mr. Howe removes all the edge from the report stated by Miss Dickenson that Hurlbut had sold the original, or the "Manuscript Found," to the Mormons for three hundred dollars. No, no; the Spaulding family must in honor produce the original, or give a clear and satisfactory statement to the public, had it become lost, and if they can connect Joseph Smith with its removal from their custody, let it be in some better shape than that he could have got it, or could have copied it, at any place, or at any time. We demand evidence that he ever saw it, much less handled it, copied, or stole it. And we demand the proof that Spaulding's romance and the Book of Mormon are the same thing, in the only possible way that it can be furnished, viz., the production of the original romance. This alone will satisfy a candid, thinking public. It is not because we think that the original can not be found that we make this demand—for we truly do not know but what it may be lying snugly in that "old trunk;" but we want to know, and we ought to know as a people, whether we have had palmed off on us a plagiarism on the Spaulding romance, instead of as is claimed, an authentic and divinely translated history of the Aborigines, the mound builders, of this country. If this Book of Mormon is a fraud we want to know it, but we want positive evidence, and not inference only. Mrs. McKinstry says: "While we have no personal knowledge that the Mormon Bible was taken from the 'Manuscript Found,' there are many evidences to us that it was, and that Hurlbut and others at the time thought so." Now if Mrs. McKinstry had ever read her father's manuscript, and had read the Book of Mormon, she could have very readily settled that question. Mr. Sabine, who Mrs. McKinstry says had "undoubtedly read the manuscript," ought to be able to swear to the "servile closeness" of the following by the Book of Mormon of the former. He has never told the public that he ever saw the document, nor does Mrs. McKinstry say that she ever saw him read it, or heard him say that he had. Mrs. McKinstry did not read it while it was there at Sabine's, or from 1816 to 1820, for she says, "I did not read it."

She had no chance to read it from 1812 to 1816, for it was in Pittsburg we have been told most of that time; she was only six years old, or not quite that, in 1812, and then she says her father read it to his friends, and now what does she remember? This and this only, that four names she recollects that are in the Book of Mormon she heard way back seventy

years ago, when in her sixth year; and strange as it may appear, every neighbor who says he heard Spaulding read his romance, remembers the names Mormon, Moroni, Lamnite, Nephi; these four and no more, out of some sixty names or more in the book. As to Rigdon's connection with the case; Rev. Robert Patterson already referred to, and son of the Patterson in whose printing office the manuscript was said to have been for some time, says: "There is no direct proof that Mr. Rigdon made a copy of the work as it is claimed he did." Rigdon was a preacher in the Disciple Church at Kirtland, Ohio, and in the October of 1830 was converted to Mormonism by Parley P. Pratt, and had never seen Joseph Smith at that time; and the Book of Mormon was published over six months before he had seen it in any shape. For fifty years parties have tried to connect Smith and Rigdon in the work of getting up the Book of Mormon, and have utterly failed. It is a fact that is well known around Kirtland, that Rigdon was converted to the Mormon faith at the time and place just named, and that he enjoyed the confidence and esteem of the people in a very large measure for years prior to his connection with the "deluded Mormons." I could say much more, and would like to examine other statements made by Miss Dickenson, but as I before said, the producing of the original by the Spaulding family, and a fair and honest comparison of the two, as a faithful publication of the manuscript would allow everybody to make, will settle the case forever.

And if that can not be done, because the papers are destroyed or lost, then we demand some better evidence than that yet offered, which is simply that Smith or Rigdon could have copied or stolen the original romance. Let us have the proof that they did.

Respectfully, yours for the truth,
T. W. SMITH.

Chicago, Illinois.

Dyspepsia.

Who is able to tell the sufferings caused by dyspepsia? No one; not even its victim; and if he was, who would be willing to listen to the detail the second time? Neither will we attempt to picture its horrors, but will leave that for those who are better qualified; we will try and give a little advice in regard to diet, etc., whereby one may escape much suffering. A preventive is better than a cure, and far less expensive. The sole cause of many cases of dyspepsia is over eating, or over drinking. One false step makes way for another. Taking nostrums and cathartics generally follows such over indulgence—trying to wipe out one evil by adding another. Giving the stomach more work than it can do, and then forcing it to action, is like giving a servant more work than he can do, and then applying the lash till it is accomplished. The digestive organs tell us when we require too much of them, by a sensation of weight, or pain at the stomach, that they can not meet our requirements. The best course in such a case is to fast until digestion is accomplished, and the organs have had time to rest, then take a reasonable quantity of light, digestible food at regular periods, not too often, till the organs have gained their original strength. Still be cautious in eating, especially at night, if you wish to have pleas-

ant dreams, refreshing sleep, and a good appetite for breakfast. He that ruleth his appetite is mighty, and will bear off rich trophies of happiness. Eat slowly, thoroughly masticate your food, omit drinking while eating, that the saliva may flow freely and prepare it for further digestion. The stomach is a pear-shaped pouch, having two openings, one at the left near the heart, the other the outlet at the right, and a little lower than the entrance. The latter is called the gate keeper, because it guards against undigested substances passing into the intestines. As the presence of food in the mouth excites the spittal, or saliva, just so its presence in the stomach excites the gastric juice. This fluid exudes drop by drop from the numerous glands of the stomach, till the whole surface is moistened, then mingles with the food. If too much fluid is taken in to the stomach with the food, the natural fluid is diluted, or does not secrete itself, consequently digestion is retarded. A disagreeable sensation, or severe distress at the stomach follows, the brain becomes dull, the nerves irritable, in fact the force of the whole machine is retarded. The fire that causes the engine to be set in motion does not burn clearly. While food remains in the stomach the muscular fibers are in continual motion, turning the food around and throwing it from one side to the other, consequently every part of it comes in contact with the gastric juice. When a portion of food not thoroughly digested approaches the pylorus, or gate-keeper, it is thrown back, but all of a pulpy form is allowed to pass on. It takes some kinds of food much longer to digest than others, consequently people of dyspeptic habits must get wisdom and understanding if they get it by suffering, and must put them into practice, or always be whining, suffering objects in other people's way.

It is not the amount of food taken that gives us flesh and strength, but it is the amount of nutriment that is absorbed into the blood, so in that respect we must use wisdom. Moist wheat meal pudding eaten with sugar and butter, or with syrup, is very digestible and nutritious; so are rare boiled eggs.

The patient can tell by carefully noticing what kinds of food make the stomach feel the most comfortable, and that is what he should eat. In no case of dyspepsia should acids, condiments, pastry, hot bread, fried fish or meat, or stimulating drinks be indulged in, and all people should partake of them sparingly. The temperature of the stomach is about one hundred degrees, and its contents must be of the same degree before digestion can commence, hence the impropriety of taking hot or cold drinks.

Do not sit down and hover your bad feelings, but walk out into the open air, work in the garden, ride, play ball, or anything that will increase the circulation and promote the flow of the gastric juice. Never use cathartics for dyspepsia, or constipation, but keep up simple, regular habits like the above, and make life as pleasant as possible; drive off despondency, do your part in the world, trust in God for the blessing, and it will surely come. It is useless to pray to be healed, and at the same time work against the laws of health. By one who has had twenty years' experience in these things, suffered many

things of many physicians, spent all his living and profited nothing; but by adopting the above method, has gained fifty per cent, hope in time to gain the other fifty.

ALMISA M. SNOW.

NORTH BROOKSVILLE, Mo.

UTAH.

To the Church located in the Rocky Mountain Country, Greeting:

"Verily, I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them: * * * Zion shall not be moved out of her place, notwithstanding her children are scattered."—Doc. & Cov. page 366.

First. To show that the words of the prophets must not be perverted, I will refer you to the history of Joseph Smith the Martyr. *Times and Seasons*, vol. 5, page 642.

"You, therefore, must reason from the Bible and Book of Mormon, with great care, and not prevent the meaning of God's sacred word."

This extract I have made to show that when at any period whatever the Lord speaks by his prophets of events coming upon the earth, he does not speak of one part and mean another part of the earth; nor give a command how and where a certain kind of work has to be done, and mean some other way and place. And whereas some time since I wrote an address to you, principally, who are members of the Church under the presidency of Elder John Taylor, who believe that the Rocky Mountain country has been appointed by a command from the Lord as a gathering place to build up Zion; and as I stated in my address, in substance, that Utah had not been appointed by the Lord to build up Zion, I will now proceed to show the fact by references from the fifth volume of the *Times and Seasons*, published in Nauvoo, 1844. At the time of the publication, referred to, there was no indication that Joseph the Prophet, or those of the Twelve after Joseph's decease, who professed to walk in the same path at the date of said publication, ever expected to locate the Church, or a stake of the same, in the Rocky Mountains; and do so in accordance to the commandments of God.

"So much is said about stakes of Zion recently, that a few words of revelation on the subject may suffice, Verily, I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. * * * Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances. * * * And behold, there is none other place appointed then that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is no more room for them; and then I have other places which I will appoint unto them; and they shall be called stakes, for the curtains, or the strength of Zion."—*Times and Seasons*, vol. 5, page 636.

Now, brethren, the word of the Lord is plain, no more places of gathering will be appointed of the Lord, till there is no more room in Zion.

"The fact is, we have a country abundantly supplied with natural resources, and calculated for the production of wool, flax, hemp, cotton, and many other articles; and we have water power to any amount; and after all our troubles, a prospect of peace and protection; in short, every thing for the encouragement of capitalists and workmen. Come on, then, all ye ends of the earth, take hold together, and with a long, strong, steady and

united exertion, let us build up a strong hold of industry and wealth, which will stand firm and unshaken amid the wreck of empires and the crash of thrones."—*Times and Seasons*, vol. 5, p. 669.

"And those who were opposed to peace, order and civilization, would have had their money for their lands, and would long since have been traveling to Texas, California, Oregon, or the lower regions of the satanic majesty's dominions."—T. & S., vol. 5, p. 630.

"President Young explained the object for which these High Priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the temple is built, and then come and get their endowments, and return to their families and build up a stake as big as this."—T. & S., vol. 5, p. 636.

"Rigdon, since he has been cut off from the church, has led some few apostates to Pittsburg, and will lead them from there to the devil, if they do not repent. The Lord said the fields of the woods were the location of Zion. So said Joseph Smith, so say the Twelve who now stand in authority to locate the church of the living God."—*Times and Seasons*.

I now refer to the Prophet Joseph's declaration of the land of Zion, of its location; also the place for the temple that is to be built, unto which all nations should flow in the last days, and commandments he received from the Lord to establish the same. See the following quotations from the History of Joseph Smith, published in *Times and Seasons*:

"On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandments before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the City of the New Jerusalem, should be revealed. * * * When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will thy temple stand, unto which all nations shall come in the last days. Our anxiety was soon relieved by receiving the following revelation, given in Zion, July, 1831: Hearken, O ye Elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints; wherefore, this is the land of promise, and the place for the City of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the court house."—Vol. 5, page 434.

"As we have received a commandment for Elder Rigdon to write a description of the land of Zion we sought for all the information necessary to accomplish so desirable an object. * * * The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degree of west longitude. It bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before."—Page 450.

"Send forth the Elders of my Church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews. And behold and lo, this shall be their cry, and the voice of the Lord unto all people: * * * Awake and arise and go forth to meet the Bridegroom; Behold and lo the Bridegroom cometh, go ye forth to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion."—Page 498.

"Wherefore it is now made known and published to the world, by the authority of the beloved Savior, that the gathering of the house of Israel hath commenced upon the land of Zion.—Page 610.

The Prophet's rejoinder, to the Hon. Henry Clay, of May 13th, 1844, and reads as follows:

"Sir:—Your answer to my inquiry, what would be your rule of action towards the Latter Day Saints, should you be elected President of the United States; has been under consideration since last November, in the fond expectation that you would give (for every honest citizen has a right to demand it) to the country a manifesto of your views of the best method and means which would secure to the people, the whole people, the most freedom, the most happiness, the most union, the most wealth, the most fame, the most glory at home, and the most honor abroad, at the least expense; but I have waited in vain. * * * It is currently rumored that your dernier resort for the Latter Day Saints, is, to emigrate to Oregon, or California. Such cruel humanity; such noble injustice; such honorable cowardice; such foolish wisdom; and such vicious virtue, could only emanate from Clay. After the Saints have been plundered of three or four millions of land and property, by the people and powers of the sovereign State of Missouri. * * * After they have increased from hundreds to hundreds of thousands; and after they have sent missionaries to the various nations of the earth, to gather Israel according to the predictions of all the holy Prophets since the world began, that great plenipotentiary; the renowned Secretary of State, the ignoble duelist, the gambling Senator, and Whig candidate for the presidency, Henry Clay: the wise Kentucky Lawyer, advises the Latter Day Saints to go to Oregon to obtain justice, and set up a government of their own."

I will now briefly review some of the extracts I have quoted.

1st. No other place was appointed than what had been appointed by the Lord, either for stakes or for the land of Zion, prior to September, 1844, and all who attempt to make a move in any direction whatever to establish stakes of Zion elsewhere at that date, were considered as doing so without the divine command of the Lord, and their course was condemned by those who assumed the right to dictate the affairs of the people.

2d. It was certainly calculated by the authorities that Nauvoo and vicinity were the places to be built up, and become a stronghold for all time to come; and all who were opposed to order and peace should be bought out and be traveling to Texas, California, or some other locality more suitable to their capacity.

3d. Brigham Young said at the October Conference, that the object of sending out the High Priests to preside over the districts, or stakes, was that they should take their families with them and settle down.

4th. Benjamin Brown said that the Lord had said, also Joseph Smith, and the Twelve (whom he considered the legal authority after the Prophet's death) that all had declared that the fields of the woods was the location where Zion should be built up; thus placing the idea beyond a doubt that not even the Twelve at that date had made any calculations whatever to establish Zion elsewhere than had been appointed of the Lord, much less to locate in the Rocky Mountains, that appears to have been foreign to the understanding of all.

5th. Joseph the Prophet said that the land of Zion was in the State of Missouri, and that stakes were to be built up round about, to be as curtains for the strength of Zion.

Again: The Prophet in his rejoinder to the Hon. H. Clay, plainly sets forth his feelings as against locating Zion either in California or Oregon, in fact it shows that it was foreign to his mind; also, to have his people to go to such a desert country to build up Zion, and he calls Mr. Clay's advice "foolish wisdom, a corrupted virtue, a coward act." What, asks the Prophet, after missionaries have been sent to the nations, to gather Israel according to the predictions of the holy Prophets of God, must now go at the dictation of Clay, beyond the limits of the United States, the place designated by the holy Prophets to build up Zion. The Prophet was disgusted at the idea. And as he published his protest against the doctrine of polygamy, so also did he publish his disgust against scattering those whom he had gathered together according to the commandments of God, and locate them in the Rocky Mountain country, contrary to the commandments he had received from the Lord. And notwithstanding all that was written and published to the world by Joseph and those professing to carry out the prophet's views and measures, to continue to build up Nauvoo as a stake of Zion, and other stakes round about the center part of the land of Zion, where the city should be built up in her glory, and the temple upon which the glory of the Lord should rest.

Brigham Young, after the prophet's decease, took advice from Clay, and led off as many as would follow him to what was at that time known as part of California, or Rocky Mountain country, and since settling there some of the leading authorities have tried to establish the fact that that country has been appointed of the Lord to be settled to build up Zion, in fulfillment of the prophets, and to argue the point that that is your belief, would be useless. But for the information of some who might not be acquainted with the fact, I will quote from the address of Wilford Woodruff, on the thirty-third anniversary of the entry of the Pioneers into that country:

"To day I stand in a tabernacle filled with some ten thousand of the Latter Day Saints, who have followed the pioneers into the valleys of these mountains. When we cast our eyes over these valleys, then a desert, to-day they are teeming with the industry of 150,000 of the sons and daughters of Zion, who have been gathered by the commandments of God and the proclamation of the gospel of Christ. We, as pioneers, and as the people of God, are fulfilling prophecy and making history. This tabernacle in which we are to-day, is the very tabernacle that Isaiah saw in vision 2,600 years ago, that should be as a shadow in the day time from the heat, and a covert from the storm and from the rain. We are also building the temple of our God upon this block, which the prophet saw was to be built in the last days upon the mountain of the Lord's house, and be established on the tops of the mountains, for all people to flow unto. Isaiah 2: 2, 3. '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.'"—*Millennial Star*, vol. 42, p. 583.

What a vain assertion, and how fatal to the cause he (Wilford Woodruff) started with when he received the gospel message. If such an assertion had been made before the prophet's death, that the Rocky Mountain country was the place that Isaiah meant, when he said he saw in vision the temple or the

house of the Lord built on the top of the mountains, unto which the nations should gather, and that he meant also the Rocky Mountain country, where the City of Zion should be built up, upon which as also upon the House of the Lord should a cloud rest, which is the glory of the Lord. I say if such an assertion had been made in the days of Joseph, Wilford would have been looked upon as a man trying to prove Joseph Smith a false prophet, and that the Lord had not spoken by him.

I now make a few extracts from a discourse of the late Pres. B. Young, to show that he did not claim the receiving of any revelations, or commandments from the Lord, to locate the people in the Rocky Mountain country, or to build up Zion, or a temple, to the Lord. Wilford's declaration to the contrary notwithstanding.

"Suffice it to say to this congregation, that we shall attempt to build a temple to the name of our God. * * * If the inquiry is in the hearts of the people: 'Does the Lord require the building of the temple at our hands?' I can say he requires it just as much as ever he required one to be built elsewhere. If you ask: 'Brother Brigham, have you any knowledge concerning this?' Have you ever had a revelation from heaven upon it?' I can answer truly, it is before me all the time, not only to-day, but it was almost five years ago. * * * The Lord wished us to gather to this place, he wished us to cultivate the earth and make these valleys like the Garden of Eden, and make all the improvements in our power, and build a temple as soon as circumstances would permit. * * * Concerning revelations pertaining to building temples, I will give you the words of our beloved prophet while he was yet living upon the earth. * * * When the people in Kirtland refused to build a Temple, unless by special revelation, it grieved his heart that they should be so penurious in their feeling as to require the Lord to command them to build a house to his name. It was not only grievous to him, but to the Holy Spirit, also. * * * He said, You might as well ask the Lord to give revelation upon the construction and dimensions of the various apartments of your dwelling houses, as upon the erection of Temples, for we know beforehand what is necessary. * * * But I trust this people do not require commanding every day of their lives, to pray, to do unto others as they would that others should do unto them. I trust they do not want a special command for this. If not, upon the same principle they will not want any commandment upon the subject of building a Temple, more than what is before them. * * * Seven years ago to-morrow, about eleven o'clock, I crossed the Mississippi river with my brethren for this place, not knowing at that time whither we were going, but firmly believing that the Lord had in reserve for us a good place in the mountains, and that he would lead us directly to it."—*Journal of Discourses*, vol. 1, p. 277.

Such is the language of him to whom his followers for many years have looked up as to a prophet of the Lord. What a contrast between his language and that of Joseph the Martyr, who spoke with the "Thus saith the Lord your God," concerning locating and building up Zion, and a Temple, to the name of the Lord. Brigham Young said he firmly believed that the Lord wished the people to locate in the valleys of the mountains and build a temple to the name of the Lord, as soon as circumstances would permit, and did not consider it even necessary to inquire of the Lord any thing concerning building a temple; because he considered he had sufficient knowledge how to construct a temple. Admitting that he did know how the Kirtland and Nauvoo temples were constructed, that did not give him the pattern, or a command to build

one in Salt Lake Valley. Thus according to history, the words of the prophets have been perverted relative to locating Zion in Utah, and Brigham's views in building a temple, contrary to the order of heaven.

"The fount in the basement story is for the baptism of the living, for health, for remission of sin, and for the salvation of the dead, as was the case in Solomon's Temple, and all temples that God commands to be built. You know I am no Gentile, and of course do not believe that a Monastery, Cathedral, Chapel or Meeting House, erected by the notions and calculations of men, has any more sanction from God than any common house in Babylon."—*Times and Seasons*, vol. 5, p. 759.

"There also we are informed that all temples that are built for sacred ordinances, for baptism for the dead, &c., are built by a command from the Lord."—*Doctrine and Covenants*, sec. 103.

Thus in regard to building a temple to the name of the Lord, so also in regard to locating even a stake of Zion, must we look for a commandment from the Lord; otherwise it will not meet his approbation.

Respectfully,

SIMON SMITH.

BRISTOL, England, June, 1831.

In Sympathy With the President.

At the Massachusetts District Conference of the Church of Jesus Christ of Latter Day Saints, held last Saturday in Providence, the following was adopted:

Inasmuch as there has been sent broadcast through the daily papers reports to the effect that the Latter Day Saints rejoiced over the assassination of President Garfield, and as we are known to some extent by that name, and oft times confused with a body of people in Utah bearing a similar name, and consequently are liable to suffer reproach under the just condemnation of the public for any of its citizens to entertain such abhorrent and abominable sentiments as to rejoice over assassination in any form, more especially the uncalled for, inhuman attack upon our worthy and esteemed Chief Magistrate; and whereas, this being the first opportunity we have had as a church in district conference capacity, representing, as we do to-day, the church in the States of Massachusetts, Rhode Island and Connecticut, to give expression of our views upon this subject, therefore be it

Resolved, That we, the Reorganized Church of Jesus Christ of Latter Day Saints, look with disdain upon and deprecate the worse than barbarous attack upon the life of President Garfield, and in common with the rest of the country will continue to hope and pray for his complete recovery to health, looking forward with joyful anticipation to the time when he will be able to perform the duties of his office; for we want and wish James A. Garfield for President of these United States of America this current term.

We clip the above from the Boston *Journal*, sent to the office, by some one unknown to us, which we gladly give place in the HERALD.

Much as the starry Heaven with its innumerable worlds fills man's soul with wonder and awe, making him feel his own littleness, yet there is something within him which elevates him above sun and stars, above angels and seraphs, and this is his moral nature.

Don't judge a man by the clothes he wears. God made one and the tailor the other.

Archæological Discovery in Missouri.

IN Stoddard County, Missouri, strange archæological discoveries have been made and unique relics of a forgotten race exhumed. I have written already of inscriptions on a tablet of stone inserted in the inner wall of a ruined temple in Guanajuato. The writing is in the same characters, if my memory be not grievously at fault, as those used by the Sun Worshipers of the old temple of stone in Western Mexico. The tablet exhumed in Stoddard County is of glazed terra-cotta, and is almost as perfect as when deposited in the mound from which it was taken a few days ago. It is ten and one-half inches wide and thirteen inches long, and covered with characters clearly cut, bearing a suggestive resemblance to Sanscrit letters. On both sides of the tablet appear these unique hieroglyphs. The tracing was evidently executed when the clay was yet soft and thin; it was dried, hardened and glazed. The whole appearance of this undeciphered leaf from the continent's remotest history has many characteristics of the library tablets of the Assyrian King Assur-bani-pal recently dug from the mounds at Nineveh, and when I remember how near the likeness is to the inscriptions in the old Mexican temple, I am persuaded that some explorer will yet have photographs made of all these drawings and of that discovered on a stone not far from Tuscaloosa, Alabama, and, comparing the strange records of the unknown races, ascertain their origin and determine, perhaps, the vexed question of unity. The characters on this Missouri tablet are arranged in regular lines or rows, and are clear and distinct in outline. A key to solve the mysteries involved in these two "pages" of prehistoric lore would be an "open sesame" to the profoundest mystery that affects the fortunes of the human race. Is there no Champollion to make stones eloquent, dead centuries loquacious, and to invest mummies with habiliments of ancient life? Were the Mound-builders of the valley of the Mississippi of the same race with those who reared temples at Chichen and Copan and Otolum and Palenque? Were the bearded Natchez Indians the descendants, as they claimed, of this race, whose power was coterminous with the two oceans and extended, as their *raconteurs* told the followers of Bienville and of La Salle, even to Africa? They said that when the continent was convulsed, as never before or since, their broadest, richest domain east of Florida and South America was submerged and the West was upheaved. The French forefathers of the writer of this said further that the Natchez Indians were never beaten till their priests were made drunk and sacred fires that burned perennially on the great mound below Natchez were suffered to become extinct. When this cataclysm befell the hapless race no further serious resistance was encountered by the French invaders. The Natchez were destroyed or dispersed, and this was the end of the latest and very remote descendants of the Mound builders that left traces of their toil everywhere, from the great lakes to the Gulf, in the Valley of the Mississippi. Whether the writer of the strange glyphs on the Stoddard County stone was of the Colhuas, or Toltecs, or a wanderer from the Orient, a voyager

with Hanno or some Phœnician who passed beyond the Pillars of Hercules to return no more—these are inquiries to be solved by him who translates the story inscribed on this tablet and on that in the old Temple of Guanajuato. If Congress should appoint a commission to survey the lowlands of the Mississippi, not only with reference to the possibility of controlling its floods, much might be done in the way of exploring the hidden mysteries of the swamps, once the seat of this unique and ancient civilization.

The Stoddard County tablet has been forwarded to the learned Orientalist of Harvard University. Though the similarity between the characters employed by the Mound-builders and the Sanscrit "letters" is striking, it is perhaps only fanciful, and a careful analysis of the structural forms of these glyphs may reveal no likeness whatever to any alphabetic language. In fact, the inscription may be wholly idiographic, and the language employed by the writer may not have been developed into lexicographic unity. If this be true, speculative archæologists may again infer that this was the oldest of inhabited continents and the seat of the earliest civilization of our race.

The Utah Rebellion.

THE public is becoming heartily sick of the temporizing policy of the general government toward the Utah Mormons. For years this vile organization and insolent rebellion against the laws of the nation has been in full operation, and has even been permitted to represent itself in the Congress of the United States in the person of one who should be in the penitentiary, where men less culpable are to day because of the commission of crime of a similar character of which Mr. Cannon is guilty. The evil effects of Utah Mormonism need not be argued. They have been exposed times without number, and by those who have suffered the terrible anguish of experiencing what the system is. The stories of the women who have escaped that infernal torture of the heart and soul have been touching in the extreme, and that they have been truthful the world has plenty of evidence. Indeed there was no need of any direct testimony upon this point, for human nature can not live under such conditions in contentment. The community at Salt Lake was conceived in iniquity and degradation of woman, which she must feel even when it is lightened by religious enthusiasm. But such enthusiasm does not long continue. The beastliness of the thing soon crops out, and overshadows the faint shadows of spiritualism which the poor victims at first think they see in it. It can not require much time for an ordinarily gifted woman to see through the deception and hypocrisy, or failing in that to become disgusted with a religion which sanctions such practices, and such flagrant disregard of the very feelings which most prominently distinguish her sex. Having been duped, and in a measure enslaved, among a people who have not hesitated to commit even wholesale murder, to serve their ends, what are these poor women to do? It is useless for them to appeal to the brutish men in whose power they are, and who are ignorant of the province of mercy. Their only hope is in the people of the nation and the govern-

ment, and that seems to be the faintest of hopes. If we have no respect for ourselves and the good name of our civilization and country, it might be reasonably supposed that our sympathies for these suffering victims of an impostor's religion would prompt us to act, and act quickly.

But instead of doing something to put an end to the polygamous practices of the descendants of Brigham Young, the government contents itself with making laws and sitting still while they are violated. It has even been hinted that the man of several wives who has been permitted to represent Utah Territory in Congress knew so much of the disreputable social lives of the members of Congress that that body dare not oust him from his seat. If that is true so much more the pity, and really it does look as if men had lost all shame when they manifest a willingness to sit in council with a man who keeps a harem within and under the protection of the American Republic. It does not make any material difference how they descended to such a depth of moral death; the principal subject for contemplation is that they are there. Cannon never should have been allowed to take his seat as a delegate from Utah, and having been permitted to do so it was the duty of every succeeding Congress to unceremoniously kick him out. The work is now made still easier through the bold stand taken by the Governor of Utah, who, upon the grounds that Cannon was not a citizen, refused him the certificate of election and issued it to his opponent. If the government is determined to permit polygamy, let Mr. Cannon retire from public service and devote his attention wholly to increasing his herd of wives.

But why should the government permit the outrage upon law and decency. These people are living in open rebellion against the laws and in defiance of the authority of government. This can not always go on, and if permitted to go on, it will result in bloodshed, for there is an irrepressible conflict going on between the system at Salt Lake and the people outside. Polygamy and monogamy can not exist together, and if the former can not be ousted in any other way, let the conflict of arms come at once. The sooner it comes the less life will be sacrificed. No doubt the Salt Lake Mormons owe much of their immunity from punishment to the fact that their evil and vileness is cloaked with religious professions, and the American people are loath to interfere with religious beliefs. This is eminently right on general principles. But the opposition to the Salt Lake institution is not an opposition to the Mormon religion. It is an opposition to the beastiality. Polygamy is no part of the religion of the Latter Day Saints. There are large numbers of Mormons in Illinois, and a church in Chicago, but they do not believe in polygamy, and are far more bitter in their denunciation of the Brigham Young crowd than this article is. These Illinois people are honorable, upright, and enterprising, and the State, or the United States government has no disposition to interfere with their religious tenets, and would have no right to if it did have. Anybody in the country has a right to accept any book or writing as of divine inspiration that appears to fill the bill, and to consider anybody a prophet who seems to them to be such, but nobody has a right to offend against the law which provides against immorality or vicious practices. Down in

Massachusetts a man's religion taught him—or he thought it did—to murder his child, and the law shut him up in a dungeon. On the second of July a vagabond professed to be inspired to shoot the President of the United States, and the government and people properly think that there is no punishment too severe for the villain. But the Salt Lake Mormon openly defies the law, and even sympathizes with the President's assassin, but finds defenders because he does it in the name of religion. It is all bosh, and the government of this nation will never do its duty to itself and posterity until it says that the Salt Lake crowd "must go," and enforces the order—at the muzzle of a shot gun, if necessary.—*Western Rural.*

A Visit to Pedernales.

ON August 11th, 1881, we left the residence of Uncle Lamoni Wight, on Wight's Creek, Llano county, Texas, on a visit to the above named place. Our party consisted of Uncle Lamoni and Aunt Sophia; Cousins Hattie, Sophie, Henry and Nora. The two first of the cousins are young ladies; Henry is twelve years old, and Nora the baby. We expected Cousin Levi Wight to join us, but were disappointed). The first night we camped near the Comanche Springs, and just before sundown we repaired to the celebrated bat caves; where for one hour and a half we watched bats coming as thick as they could fly out of a cave, whose entrance was about fifteen feet square. I saw more bats at one sight than I had before seen during my life all told. As they soared out into space they looked like clouds in the distance. Altogether it was a grand sight. I ventured a short distance into the cave, but saw nothing attractive, and the stench was awful.

After returning to camp, I was quite sick; whether the bats were responsible for it or not, I do not know; but it happened just the right time to give me an extreme distaste for bats, and so I will say no more about them. Nothing worthy of note transpired until we arrived at our destination—"The City of Zodiac," which I will describe as we found it. Though this was the place of my birth, I remember nothing in regard to it; but depend upon uncle and aunt for the location of places.

A little over four miles from Fredricksburg, as you follow the old Fredricksburg and Austin road, you cross a small ravine, and are in the suburbs of the depopulated city of Zodiac. One might pass by and not know that the place had ever been inhabited; so completely has it been demolished. While I looked upon the ruins which we could only find by a close inspection, I thought some of our scientists, anxious to make the Bible account false, would have pronounced these things at least two hundred years old, though they are only a little over thirty.

As you cross the ravine before mentioned, and a short distance below the road, are traces of what was once the residence of Mr. Minear; a live oak tree stands near the place. (All of these places can be designated by a few remaining rocks from the chimneys, being all

there is to designate the spot). A little further on, and near the road, is John Taylor's. A prostrate trunk of an oak lies near. The next, and on the upper side of the road, is Otis Hobert's, near a ravine putting into the river. Next, Pierce Hawley's, with no special marks. We looked in vain for some remnant of Mother Curtis' house in the back ground. Spencer Smith's is next; a large live oak back of the house. Then Lyman Wight's; one oak standing and five prostrate near the house. About one hundred yards north, we found William Eldrige's. A little further on, and to the right, Alram Moncaw's; and to the left, John Young's. At the last place, three mosquito bushes, one of them six inches in diameter, are growing where the chimney was. A short distance to the north-east was Widow Hewlet's; near by were two tent pins sticking in the ground. East of Eldrige's, and near a pond of water known as "The Swail," we found a place, but could not determine who had resided there. North of the Swail are traces of the corn cribs. Returning to Lyman Wight's, and going towards the river, we found indications of four dwellings, supposed to be Father Brace's, R. Jenkins', J. D. Goodale's and Minors. Two of these stand near the two large pecan trees, which are still standing, and in a thrifty condition. Some relics of the old wash-house still remains.

Returning to Lyman Wight's again, and following the road a short distance, we found two posts about two feet high, supposed to be remains of gate posts. A little further on we identified the spot where the church stood; five blocks, upon which the foundation stood, still remain. At the south-west corner we found root of a large live oak tree,—a limb of the tree still lying near. A short distance from the church, and a little farther from the road, we found the old well, now filled up within fifteen feet of the top. No trace of the well-house remains; but the wall of the well was perfect as far down as we could see. Farther down the road, and near a small live oak tree, is where Mother Ballantyne, and her four sons resided. Ervin Carter's place was next. And then a place, first occupied by David Monroe, later by Orange Wight, before this house are six live oak stumps and two trees, and under the shade of these trees we camped. The next place was designated as — Montagues; besides the usual marks, one partly decayed log remains. In front of the house are two fallen oaks, and one still standing. In the trunk of the largest prostrate one is an excavation, where a shelf is supposed to have been, and in it I fed my horse.

On the river bank opposite we found two small mounds, supposed to be the forges of the blacksmith shop. Small pieces of charcoal are still scattered around. One tree still stands near the place, and stumps of three others. Near the shop, the old mill road comes out from the bluff, and following it we found a walnut in the road, about six inches in diameter. We designated where the mill stood by some traces of the dam, but no trace of the mill remains. Small trees, some of them eight inches in diameter, stand under the bluff where the mill stood. On the other side of the river, and near the mill, are eight large cottonwood trees, measuring from four to six feet in circumference. A little above the mill, and on the same side we found the

old spring, used before the mill pond covered it. This we cleaned out and used while there.

Returning to Montague's, and following the road, we found where Ezra Chipman resided; in front of the house two live oak trees have once stood, now but one remains. The next place has the trunk of two oak trees lying behind the house, one near the house, and the other about half way to the next place; which has no peculiar marks. Between this and Benjamin Bird's, was another place. We supposed these three to be Father Grisman's, Mother Gaylord's, and Cyrus Isham's; but do not know the order in which they stood. At Benjamin Bird's, three oak trees are standing, and some of our party found a case knife nearly eaten up with rust. We could not determine where George Miller's house stood; but it now stands across the river, on Mr. Mogford's place, and is occupied. The large spreading elm, a little further down the road, is prostrate and nearly decayed.

Some of these places, Uncle was not certain in regard to, but gave them as near as his memory would permit. He is satisfied that in the main it is correct. A growth of mosquito trees has covered the entire place,—some of them as much as six inches in diameter. The grass was green and thick, (mosquito grass), and we thought it a lovely spot of ground. Why could not a people, prepared to carry on all branches of industry, flourish and prosper here?

We think we know the reason, but will say no more at present; only we believe that which stood in the way of their progress will blast the fair prospects of any people harboring it. We think we can see how this colony of people might have flourished and wielded yet a powerful influence for the truth, as well as saving the faith of many. We staid on the place two days, during which time we visited Mr. Mogford, who enquired anxiously for many of the old company.

I must not forget to mention that we had a mess of fish out of the Pedernales, caught by Henry.

About one half mile up the river, and a little farther from the stream, we found the old grave yard, situated upon a beautiful spot, gently sloping to the south and east. Here also is a growth of mosquito trees, also a luxuriant growth of mosquito grass. Nature has done much for this spot of ground; but to all appearances it has been forsaken by man. We could find the graves, but could not tell one from another. Our feelings were peculiar, as we stood where once congregations of people had assembled to pay the last tribute of respect to those they loved. They whose tears were mingled here are scattered over thousands of miles. Some have found a resting place in distant lands. Some are with one faction of the Church some with another. Some have sunk in the cold, dark depths of infidelity; while some are bewildered, and know not where to go. May the enlightening, saving influence of God's love recover them all from apostacy and darkness, and may they move on in unity and love as before; but in a surer, safer way!

We could not refrain from the thought that this spot was a disgrace to the living. Here most of the company have relatives, and all have friends buried. Not a stone marks the spot; not even a rose blooms over the graves

of those we love. Long years have past, and none of us can erect a monument for our relatives; but collectively we can do—we must do something yet.

Three rail-roads are projected to Fredricksburg. The country is settling fast, and in the very nature of things, this land will be cultivated. This spot, to memory dear, will be plowed and reaped, and the husbandman will reap a harvest from soil enriched by the bones of those we love. Shall we suffer this to be done? No, a thousand times no!

We who were present resolved to do what we could to preserve this spot from the encroachments of man and beast; and I think I know the old company well enough to know they will aid us in this matter. We have already entered into negotiations to procure an acre of land. It will cost considerable; but we propose if we get aid enough to enable us to do so, to enclose it with a stone wall, or iron fence. The whole acre will need to be enclosed to be certain to get all the graves. If we fence with stone, it will have to be hauled two or three miles, and iron will not be less expensive.

We now appeal to the old company and its friends to let us know what you will donate to this work. Please address me immediately at *Oenaville, Bell county, Texas*. We do not want the money now, but we want to know what you will give when called upon. Do not be afraid to subscribe liberally. If we do not need all, we will only call for such a percentage of the amount subscribed as will enable us to do the work, and will send a statement of how the money was used to each one who donates. Mr. Mogford is agent for the land, and manifests quite an interest in the undertaking, for which we thank him.

HEMAN C. SMITH.

SKEPTICISM.—Modern doubt is a sort of mental marasmus. It is smitten with the infirmity of negation. It has nothing earnest, positive and vital about it. It does not know and it does not believe in anything supernatural. This shabby skepticism which laughs or idly sneers is content with a mere cloak to hide frivolity and justify to outward view a life of selfish pleasuring. A musical critic of one of our leading papers, referring the other day to a popular performance, characterized it as a "light strain carrying a light thought." The criticism will apply in other directions. Not a little of the religion nowadays in vogue is a light strain carrying a light thought. People want to be amused, entertained, tickled with fluffy sentimentality in church as elsewhere, and are averse to downright earnestness in seeking for and applying the truth of the gospel.

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearth of the thousand, you come in contact with year by year; you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of Heaven.

God rolls away our difficulties when we make them a school of discipline to prepare for Heaven; for if they are not our teachers they will be our punishers; if they are not our servants they will become our masters. The fire that refines the gold consumes the dross.

No credit for moneys received on subscription will appear on the colored label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P. O. address.

ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

15 Sept. 81.

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.

Plano, Illinois, September 15, 1881.

The following articles are from the Keokuk (Iowa) *Gate City*, and explain themselves. The only comment that we feel to offer is that while the editor of the *Gate City* takes a fair view of the fair-play due to every body, he misapprehends the real claim of our faith. He who commends christianity and the religion of the fathers, and condemns primitive Mormonism, or the faith and doctrines enunciated by Joseph Smith and the early elders of the Church, does so either ignorant of what was so taught, or of christianity. We, however, permit the only excuse that can be successfully urged in the case—that is, when Mormonism is named by these men they mean polygamy and every other bad thing which has been charged as appertaining to Mormonism. When the editor says he knows such and such things to be so and so, respecting the people of whom he writes, he must mean that he states just what popular clamor against that people has affirmed, and nothing more, for he certainly can not know, or he would not condemn as he does. We like his defense, however, and credit him with it:

RELIGION-MAKING.

Probably few people think of the fact that we can watch with our own eyes the genesis of a religion—a religion in the making. Mormonism has become one of the great religions of this country. It is likely to become one of the great religions of the world. Many of the men and women who belong to it are just as sincere, honest and intelligent as the members of other religions. They have the same common sense. The same rules of judgment. The same ability to weigh evidence. They read just as much. Are just as intelligent and capable business men. They accept Mormonism as true and of divine origin upon the same evidence that the truth of any other religion is accepted! It began with a revelation. It has sacred books divinely inspired. Its founders were prophets divinely taught. It worked miracles. It was organized into a society which vindicates the truth and credibility of its origin, evidences and doctrines by a transmitted historic institution or church which is contemporaneous with the alleged revelation to Joe Smith. We repeat that there are now thousands of men and women, intelligent, conscientious, upright, capable of weighing testimony, who are just as thoroughly convinced of the divine origin of Mormonism as the adherents of christianity or of Moham-

medanism are of the divine origin of those religions. They have precisely the same evidences and they reason upon them in precisely the same way. A thousand years hence if Mormonism keeps on growing as it has done, there will be millions of devout men and woman of that faith whose steps and thoughts will turn towards that part of western New York where Smith received the alleged revelation, and to Nauvoo where the early Mormon church was organized and was "persecuted" as christians turn to Jerusalem and Gallilee and Mohammedans to Mecca. You and we know that there is nothing credible or trustworthy in the alleged divine origin of Mormonism. That its founders were a poor lot of cheap adventurers. It is very easy for the adherents of any religion to know that all the other religions are false. But the fact is that there are Mormons just as good and intelligent as you and we who hold that we are blindly prejudiced and that Mormonism is demonstrated true. Even now they speak and think of us as christians do of the contemporaries of Christ who rejected him. As Mormonism grows this Mormon judgment of our blindness as gentiles will grow. It looks very much as though we can see one of the great religions of the world in the making—its evidences and all—if we will look at Mormonism.—*Keokuk Gate City*.

A correspondent, signing himself "Truth," writes to the *Gate City*, in reply to the above, as follows:

AN INSULT TO OUR RELIGIOUS INTELLIGENCE.

"There appeared in the *Gate City* of July 31st, an article headed "Religion Making;" many of the assumptions and statements in which, are neither more nor less, are certainly nothing less than an insult to the intelligence of the age in which we now live.

The writer of this rejoinder will first say that he is not, from an orthodox standpoint, resenting the comparison of the religion of which Jesus of Nazareth was the founder, with that conglomerate of sensuality, ignorance and fanaticism, mis-called religion, of which Joseph Smith was the prime inspirer. On the contrary, he has decidedly a Unitarian bias. And therefore is not spurred to this resenting of the most unjust comparison referred to by any tender footedness, caused by a fear that some error may be suspected in the writings of the so-called "Inspired Apostles, chosen by Him of Nazareth."

For indeed do we believe that no system of religion yet promulgated is perfect—free from error,—or other than destined to lead men from a lower to a higher plane. Yet we do very earnestly protest against both the general and special statements and conclusions of the writer of the article in question.

When the author of that article says that, (referring to the Mormon hierarchy) many of the men and women belonging to it, are just as sincere, honest and intelligent as the members of other religions. They have the same common sense. The same rules of judgment. The same ability to weigh evidence. They read just as much, and influentially, they are in intelligence, virtue culture and refinement, the equals of other religious communities, he utters a slander based only upon gross ignorance—determinedly blind fanaticism, or both; otherwise, willful perversion of truth.

If the monster infamies perpetrated by Mormon leaders—were even partially obscured from the eyes of intelligent scrutiny by a shadow even of doubt of barbarian polygamy, with its ever soul decreasing corollary, being both a part of the faith and practice of Mormonism, even from its founder Joe Smith down to the present, were not now as notorious to all worthy the name of intelligent men and women, as are any of the facts of history. Such comparisons as we are now condemning, might not justify its branding as a senseless though base slander. If the horrible existence, under Mormon church inspiration, of the "Danite Band," or, as the "high priests" of Mormonism designated these modern thugs, "Avenging Angels," of whose almost innumerable crimes the Mountain Meadow massacre was little more than an average specimen, had not been, were not now matters of history, such comparison

as we are protesting against, would not, in a full sense be a libel upon the Christian civilization of the age, and a gross insult to our religious intelligence.

The truth in a nut-shell is that Joe Smith, Brigham Young, Parley P. Pratt, Mountain Meadow Lee, the priestly murderers, Hodges, (hung at Burlington, Iowa), Orson Hyde, and many hundred of co-conspirators to debauch, murder, rob and steal even under the cloak of religion, are, and always since the organization of the Mormon infamy, have been a most foul conspiracy against law, order and genuine religion, and a disgrace to the civilization of the nineteenth century. The main following of these semi-demon leaders are from the grossly ignorant slum of Europe, with a minor sprinkling of fanatical if not priorly debauched Americans—all in the general fit though dangerous tools of such leaders. This wide-gathered slum follow their polygamous and otherwise infamous leaders to Salt Lake, Utah, there to become "hewers of wood and drawers of water;" the more personally charming of their females to swell the harems of the Mormon priesthood.

That we have herein but presented a just and although but partial indictment against a monster ulcer upon the body politic—a vilest conspiracy on the part of its leaders, to commit multitudinous crimes and debaucheries even in the sacred name of religion. No honest man or woman possessed of fair intelligence will deny.

Then to favorably compare such a so-called religion with that established by Him, (whether the Savior son of God or no), who delivered the Sermon on the mount, and was crucified on Calvary's Hill and then the present following of the latter with the ignorant debased tools of the Mormon priesthood, and these crime-stained priests with the clergy of our various religious denominations is indeed a gross insult to our religious intelligence. To talk of the possibility of such an abomination as is Mormonism surviving in the face of our civilization for even the tenth part of a "thousand years" is to suppose that the wheels of intelligent progress are to be called back a thousand years into semi-barbarism and to suppose that all present organized systems of religion a disgrace to purity and truth, and the main founder of the Christian faith to have been like Joe Smith, a brutal debased impostor.

Such comparison should never again be made.
TRUTH.

In reply to "Truth," the *Gate City* administers the following scathing rebuke:

"A-RELIGION-IN-THE MAKING."

A contributor who has a way of being furious about whatever he touches, writes a furious article about our article, headed as above. Our contributor was a furious abolitionist, a furious republican and is now a furious greenbacker. He was a furious anti-Mormon away back in the forties. He is a rantankerous man who wouldn't think any case properly stated unless it was over-stated. To judge from his fury in epithets one would think he was born for a Dominican inquisitor. But he is really a very amiable sort of gentleman, who works off his extravagance by using words like catapults. When he became a greenbacker he thought he could blow republicanism into the air the same year by his furious adjectives. But he didn't. Ever since he helped drive the Mormons out of Nauvoo he has awakened in the morning expecting to hear that his fiery words had killed Mormonism over-night. Unfortunately Mormonism, which we think so bad a religion that we have over and over again advised its expulsion from the territory of the United States, has never minded him at all, but keeps on growing until it is likely to become one of the considerable religions of the world. We regret the fact as much as he does, but his fury about our stating it is ridiculous and absurd. He only half understood what we said; but he is one of those men who only half understand any point they undertake to contest. He wouldn't say even a wise thing in a wise way if there were a foolish way to do it. What we say didn't insult any one of intelligence, only people of half intelligence, of one-sided and fragmentary minds like himself. The errone-

ousness of Mormonism has nothing to do with the fact which we were discussing that unfortunately Mormonism which began in the memory of plenty now living keeps on growing. That whatever its error or its future, it is a religion in the making at present of which we who live now are witnesses. We think as badly of Mormonism as there is need of any one doing as we have shown repeatedly recently. But our contributor's picture of it is a gross caricature. If there were nothing of Mormonism but a band of out-laws, we could soon get rid of the matter: The disheartening feature of the case is, so far as dealing with it in a national way is concerned, that a great part of the Mormons in Utah are as honest, sincere, industrious, enterprising, intelligent, law-abiding, religious in their way, as the people of any of the territories. What our contributor says is as to the great part of the Mormons a gross and unreasoning misrepresentation by an unreasonable man.—*Gate City*.

SOME one sends us a copy of the *Valley Virginian*, published at Staunton, Va., containing a contribution by Elder O. E. Cleveland, calling the attention of the reader to the difference between true and apostate Mormonism. Of the latter he says:

"This 'Utah Mormon Church' is the one, and the only one, at variance with the government and laws of the United States. Among its obnoxious and heretical doctrines, are priestly dominion, do as you are told by your file leaders and ask no questions, Polygamy and spiritual wifery, Adam-God worship, Blood Atonement, and such like."

Scarcely a day passes without newspapers being sent us showing up the difference between the original faith of the Church, as taught by the Reorganization, and the schismatic branch led away into sin by Brigham Young, and urging the government to put the law in force against the Utah Church.

The Philadelphia *Daily Record* in an editorial on the Utah question has the following clause:

"The United States has hitherto temporized with and tolerated the Mormon iniquities and open contempt of law, as it did for so many years with the barbarism of slavery. It was only when driven to a life-and-death struggle that our Government struck at the evil of human bondage, and it may be that only when it becomes a question of serious import will it in earnest strike at polygamy. The fact is, the Mormon Church simply holds the sway of a powerful hierarchy and a blind superstition over its followers for political and temporal purposes."

The Louisville *Courier-Journal*, which has frequently and consistently pointed out the national danger from this source, well sums up the situation in these words:

"We have most emphatically a live question in this question whether the Mormon priesthood shall carry out their designs in this country or not. * * * If it is not crushed the people of the United States, now indifferent, will discover ere long what a live question Mormonism is."

The Burlington *Hawkeye* is on the right side of the question, as may be seen in the following editorial:

The Mormon question continues to form, and will in the near future form, a prominent topic of discussion. The republican party signalized its birth by courageously attacking slavery and polygamy as "twin relics of barbarism," and it has never changed its principles in this respect. So thoroughly rooted is this evil, however, in the distant territory of Utah that the general government has found the extirpation of Mormonism a very difficult problem. The new administration will doubtless renew the attack, and will be reinforced by a strong public sentiment. The republican platform of 1880 affirmed that "slavery having perished in the states, its twin barbarity, polygamy, must die in the territories."

President Garfield is in hearty sympathy with this view of the question and has expressed the determination to throw the whole power of his administration against the iniquity. He will invite the attention of Congress to the obstinate character of this national evil, which is constantly fed by immigration and which is spreading from Utah into the other territories.

What ought to be done is to make a clear cut distinction between the true and the apostate branch of this Mormon church. It is claimed by some of the members that in the first Book of Mormon the following passage was found: "Wherefore, my brethren, hear me, and hearken to the word of the Lord. For there shall not any man among you have save only one wife, and concubines he shall have none, for I, the Lord God, delighteth in the chastity of woman." This was stricken out by the polygamists of the Brigham Young stripe. There is a large element of the church who are strenuously opposed to polygamy, and through this element a reform can be made by the aid of government authority. This would rob the polygamists of the pretext that the action against them is a "religious persecution." Their own book of faith condemns the practice of polygamy. The laws of the land prohibit it. And it is right it should be prohibited, as it threatens the well-being of society and the stability of the republic. The perpetuity of free government and the liberties of the people alike demand the extirpation of the gross sin.

EDITORIAL ITEMS.

Bro. John C. Foss, writing from Boston, Mass., under date of August 26th, says: "I baptized one at Providence, R. I., last Sunday, and we had a good conference."

Sr. Em. McHarness, of Hartford, Michigan, in a letter, expresses the joy and satisfaction she finds in the gospel of Christ. She realizes that in sickness and distress, God hears and answers prayer. Speaks of the good time had at Conference at Galien. Visits from traveling Elders would be acceptable.

Bro. S. C. Reynolds, Reed City, Mich., thinks every Latter Day Saint should take the *HERALD*, and also the *Advocate*, and hopes the day is not far distant when the former will be published weekly. Says the Saints are all trying to "live their religion," in the Hersey branch, under the care of Joseph Shippy. They were looking forward to a visit from brethren W. H. Kelley or C. Scott.

EXTRACTS FROM LETTERS.

Elder James W. Bryan, writing from Elkhart, Texas, says:

I am preaching every Sabbath, and stirring up the people considerably; but the Father knows whether I shall gather any fruit. Thanks be to his name, he is giving me good liberty, and I am enjoying much better health than I have had for some years before. I preach in five different places, and expect to keep up the appointments at least a year yet, if God be willing.

Elder M. T. Short, writing from Millersburg, Illinois, September 5th, says:

Our conference at Buffalo Prairie closed to-night; throngs of strangers and eager listeners were on the ground yesterday. The same officers were continued. We think the district as a whole is on the up grade. I mean to devote my entire time to the ministry.

THE following will show just about what the state of the case between the M. E. Church and Rev. H. W. Thomas is. We sincerely hope that the populous and popular M. E. Church will proceed and give the reverend Doctor of Divinity a fair trial on the merits of the question of his al-

leged heresy against the faith and doctrines of Doctors Wesley and Watson, who are supposed to have been the proper exponents of the faith; but we confess that we have little confidence that they will do so. It is a question fraught with grave import to the Methodist Church, and they can not afford to disregard the claims that the honesty of such a man as Dr. Thomas makes upon the people, not only of the church, but of the world. Let the trial proceed, we say; and if Dr. Thomas is a heretic, let him be ousted; if he be not, let him be left free to teach probation after death:

REV. DR. THOMAS—PREPARING FOR THE BEGINNING OF WHAT PROMISES TO BE A LONG STRUGGLE.

Yesterday morning at 10 o'clock Dr. Thomas and his counsel met for consultation in the club-room of the Sherman House. There were present the Revs. R. D. Sheppard, N. H. Artell, and C. G. Trusedell, the Doctor's clerical counsel; and ex-Mayor Bond, Farlin Q. Ball, and Mr. Austin Bierbower, his consulting counsel. Nothing much was done, and, after an informal talk, another meeting was appointed, at which a definite plan of action will be adopted. The meeting then adjourned.

In the afternoon a reporter met Mr. Bierbower, and asked him how the counsel were getting on with Dr. Thomas' case.

"We have not done very much as yet," he said. "At the meeting this morning we had a brief consultation, but decided upon no definite course. That will be arranged at our next meeting, and then we will make it public, as we have no desire to conceal anything. Just at present, though, we do not think it best to say anything about the books required in outlining the case. But in a few days the defense will be outlined."

"What does Dr. Thomas say?"

"He insists upon having a full and fair trial, and does not want to quibble in defense; neither does he desire to get off on any technicality. He wants the case brought before the highest tribunal of the Church,—the General Conference,—and says he will not be satisfied until he has their decision in his case."

"What do you think of the case from the present outlook?"

"Well, I think it will be a trial which is good for at least three years. The trial here will be merely a preliminary one, and the decision of the General Council can not be rendered inside of that period. The Doctor is receiving letters from all sides urging him to make a hard fight, not only for his own benefit, but for the benefit of other Methodist ministers who wish to hear a definition of heresy. His friends in the ministry seem to think that there will be such a division in the General Conference that a decision against the Doctor will result in a division of the Church. I believe the trial here to be the beginning of a long struggle."

News Summary.

Aug. 25th.—A British sailing vessel has just reached Baltimore after tossing about the Atlantic for 112 days. The sufferings and distress of the crew were very great.

Asiatic cholera is raging in Siam. The deaths among the natives at Bangkok are variously estimated at from 100 to 300 per day. Very few foreigners have died.

Two Russian staff officers were recently arrested in Austrian Poland. They were disguised as civilians, and papers found in their possession indicated that they had examined the fortifications at Cracow and Lemberg and other strategical points in Galicia.

A landslip occurred at the Village of Tatarani, Moldavia. Sixty-five houses disappeared. No lives were lost.

26th.—There are unmistakable signs of the revival of the anti-Jewish agitation in Germany. At a conference of orthodox evangelical clergyman held at Berlin, the Rev. Mr. Plath, complained that the Jews are hostile to Christianity; that,

not content with enjoying equal rights with the Christians, they aim at obtaining predominance.

Another few days of wet weather in England will render the harvest prospects desperate. There has been hardly a day during the present month that there has not been some rain in England.

A steamship arrived at New York, having on board 211 Norman horses, the largest shipment ever made in any one vessel.

A heavy rain storm, accompanied by thunder and lightning passed over portions of eastern Iowa and western Illinois, doing much damage, and causing the death of four persons. At Dubuque, Iowa, a young man was killed while shoving logs at a mill. The body fell into the water, and when recovered later in the day, one side had turned black. At Fulton, Illinois, a man and wife were instantly killed. They had arisen during the storm, and were in the act of retiring when the fatal stroke entered the building. An infant about four months old was between them at the time they were killed, but was uninjured. Four other children were also in the same room in bed, but were not injured in the least. At Burlington, Iowa, a young man was killed on his way to work in the morning. At Davenport, Iowa, much damage was done.

A man jumped from a passenger train, while going at a high rate of speed, and sustained injuries which caused his death in an hour.

27th.—A three-and-a-half-foot vein of soft coal has been discovered in Miantic Township, near Decatur, Ill., at a depth of 110 feet. The samples are pronounced of the right quality.

It was intended to ship \$25,000,000 worth of gold bullion from England to New York today.

Four horse thieves were arrested near Dolores, Tex., by the Constables, and while being taken to jail were captured by a party of persons and put to death.

The Scotch herring-fishing fleet is reported to have been caught in a gale off Peterhead, Scotland, and it is feared that many of the fishermen have perished. One account has it that 100 boats are still at sea and in peril.

A steamer leaves Bay City, Mich., for Chicago with 12,000 barrels of salt. The largest cargo ever carried by a lake steamer.

Nearly a million dollars. That is the amount of damage done in a packing house in Chicago. The following is a list of the stuff burned: Five million pounds of sides or short ribs, \$450,000. These were in the basement. On the second floor were 16,000 barrels of pork. The other contents consisted of nine sections containing 250 tierces of lard each, 400 to 600 tierces of hams, 1,000 barrels of fine salt, one half car-load of saltpeter, 1,800 carcasses of hogs in the chill rooms, which were in the middle of the building, and totally destroyed, 150 to 200 boxes of meats packed ready for shipment, and a mass of other stuff, worth \$50,000.

30th.—Prayers for the recovery of President Garfield were offered up in the Evangelical churches throughout England yesterday.

A monster iron-oil tank at Bradford, Pa., overflowed about 900 barrels of crude oil. The oil ran into a creek which runs through Bradford, and got into the water-works, spoiling the city supply.

The London *Mark Lane Express* says that the series of intermittent storms which culminated last Thursday in a general thunderstorm and very heavy rainfall brought "ruin and disaster to the English harvest." Standing grain is "literally eaten up with mildew," and "unthatched ricks have everywhere suffered."

A malicious scoundrel removed some rails from the railroad track between Frejus and Agay, France. The engine and four baggage-cars were thrown from the track upon the rocks on the sea-coast. The engineer and fireman were killed, and nine persons, including two ladies, were severely injured.

Two lieutenants of the United States Navy, were killed by the premature explosion of a torpedo at Newport, R. I. The bodies of both gentlemen were blown to atoms. The explosion was caused by the accidental "closing of the circuit."

While a number of tenants on the estate of an Irish Baronet in Cork County were rejoicing last

Sunday over the marriage of their landlord, a disguised party of nearly a hundred men fired into them, wounding ten of them, two rather seriously.

There has been a sharp advance in the price of all kinds of cereals and in the price of flour in the English markets, as might have been expected on account of the failure of the English harvest. Foreign wheat advanced two shillings per quarter.

One of the most destructive storms which ever visited the South Atlantic coast prevailed there Saturday night. The wind blew over Savannah, Georgia, at the rate of forty miles an hour, unroofing houses, sweeping the sea into houses along the wharves, and playing havoc with shade and fruit trees. An infirmary was wrecked, and the patients barely escaped. Many of them were badly bruised. The loss of life among the colored people on the rice plantations and along the river and bay is reported to have been very great. All the people in one of the islands in the river perished. At Port Royal, Beaufort, and other points along the South Carolina coast hundreds of persons are believed to have perished, and millions of dollars' worth of property was washed away.

A number of fires are reported in Algeria. All the country around Phillippeville, to the extent of sixty square kilometers, is one vast conflagration. Stora, the port of Phillippeville, has been destroyed. A forest of cork trees is ablaze, and the flames, fanned by a violent sirocco, are carrying all before them. It is hardly possible for the garrison and population to effect anything in the way of subduing the fires owing to the heat.

This year Austria has a surplus of 6,250,000 quintals of grain for export.

The State street Baptist Church at Ogdensburg, N. Y. burned; loss \$20,000.

31st.—Great forest fires are reported in progress in various parts of Algeria. Thousands of acres of forest are ablaze near the City of Algiers. It is believed that many of the natives have perished in the woods in the Province of Constantine.

The Empire Drill-Works at Shortsville, N. Y., valued at \$100,000, were destroyed by fire. About 100 men will be thrown out of employment.

The boiler of a sawmill in Walton County, Georgia, exploded Monday, killing three men.

Nine men were very badly injured by an explosion in the loading room of the Winchester Repeating Arms Company at Hartford, Conn.

Three men were killed by the falling of the side wall of a Baltimore warehouse.

News from Charleston, Savannah, and other points along the South Atlantic coast indicate even a greater loss of life and property in the gale of Saturday and Sunday than had been previously reported. Each sailing craft coming to port brings news of death and disaster. The loss of life will be in the neighborhood of 200. The property loss can not yet be estimated.

A family of nine persons, living in Boonesboro, Iowa, was poisoned Sunday from eating ice cream in which the lead of the freezer had decomposed. So far none have died, but several of them are in a very critical condition.

Several farmers near Sycamore, Ills., have lost cattle within the last three days by the heat,—genuine cases of sunstroke. One lost eleven head. The stock were all in open pasture. This is something unheard of before in this locality.

During the progress of a fire at Pittsburg, Pa., five firemen were badly injured by the breaking of a ladder, which precipitated them to the ground. One of them it is thought will not recover.

Very great excitement was caused at Oshkosh, Wis., by the breaking out of seven fires in as many different localities of the city.

The People's Church, Dr. H. W. Thomas pastor, will reopen at Hooley's Theatre on Sunday. Upwards of \$2,000 has been spent in refitting the auditorium and balcony, and \$1,200 has been expended on newly seating the balcony, which is now provided with easy, cushioned, folding chairs. The seats most generally sought after are in the parquet and the front row in the dress circle. The former seats rent for \$15 and the latter for \$20, while in the balcony the prices range from \$5 to \$20. Seventy five dollars is asked for each of the proscenium boxes. Seats in the gallery are free. Last year 400 pews were hired, and frequently the theatre was crowded to its full capacity.

ity. Dr. Thomas will be paid the same salary as last year,—\$3,000.

Sept. 1st.—While a party of farmers from Lockport, Indiana, were fishing in the Wabash River, late Tuesday night, four of them were drowned.

Atlantic steamers which arrived at New York yesterday brought \$2,300,000 worth of gold bullion from Europe.

The lowlands of Cheshire, Lancashire, and Yorkshire are completely submerged, and the crops on them are utterly destroyed. The rainfall in some localities is estimated at 150 tons per acre in eighteen hours.

The Union Mail steamer *Teuton*, which arrived at Cape Town Monday last, after landing some of her passengers and embarking others, proceeded on her voyage to Algoa Bay, on the South African coast. She was driven on the rocks at Quoin Point, and of 200 souls on board only twenty-seven made their escape.

A fire originated in the store at 5:15 p. m. today at Sierraville, Cal., and the whole of the town is destroyed. The losses will reach at least \$300,000. A two year-old child was burned to death.

2d.—The past month was the hottest August since 1872, and the rainfall was less than for any August during the past ten years.

It is believed that the loss of life caused by the wreck of the *Teuton* on the South African coast was not as great as at first reported. A boat containing eight persons arrived at a point on the coast not far from the disaster. They say that in their opinion another boat containing thirty women and children will yet make the coast. Most of those who perished were emigrants.

Bush fires continue to rage in many parts of Ontario, and threaten great destruction in various localities. Many farmers have already lost their all. From some districts it is reported that many persons, principally children, have perished in the flames.

Work proceeds on the Panama Canal under great difficulties. Yellow fever has played dread havoc among the workmen. Most of the Captains of the brigades have been stricken by the dread disease, and the men employed on four sections have been forced to abandon the work. Two-thirds of those who have been taken to the hospitals have been taken thersfrom dead.

A wine and spirit warehouse in Cheapside, an india rubber warehouse, on Bread street and seven other buildings on the same street, London, England, burned. Loss, \$1,000,000

A grain drill manufactory burned at Dayton, O., throwing 200 men out of employment.

A most destructive fire occurred at Silver Lake, about five miles from Manitowoc, Wis., at an early hour this morning. The beautiful edifice called St. Francis Convent was struck by lightning, and, together with its contents, reduced to ashes. The building was the finest in Manitowoc County. The building contained between eighty and ninety persons, consisting of Sisters, old and infirm people, and children, at the time the bolt struck, none of whom were seriously injured, however.

3d.—Nana's band of Apaches are committing murderous depredations in Southern New Mexico. Fifteen dead bodies, have been found, and that five woman, one girl, and two boys had been carried away captive.

A cyclone swept over Western New York and Northern Pennsylvania Thursday night, doing much damage to fruit trees, buildings, and live stock. The "rigs" in the oil regions were badly injured, and in some places bridges were so damaged that travel was much impeded.

Over thirty families in the neighborhood of Pembroke, Ontario, have been rendered homeless and destitute by bush fires, and are sadly in need of food and clothing. Bush fires continue to rage in the vicinity of Kingston, notwithstanding the shower of Thursday night there.

The forest fires in Western New York and Northwestern Pennsylvania have caused great havoc during the last two days. The fire in McKean county, Penn., has spread in all directions, consuming everything combustible in its path. Five rages also near the town of Rixford, and some 14,000 barrels of oil were burned in the vicinity. Conflagrations are also raging at Car-

rollton, Windfall, Kinsdale, and other points. Some loss of life is reported.

A party of Cork Fenians engaged in raiding for arms in the vicinity of Mill street, Thursday night came upon a police patrol. A fight ensued, during which several shots were exchanged. Three raiders and some of the policemen were wounded. A farmer's son, who strayed in the vicinity of the combatants while in an intoxicated state, was mortally wounded. Four of the raiders have been arrested.

5th.—The Governors of Illinois, Ohio, Wisconsin and Indiana have coincided with the suggestion of Gov. Hoyt, of Pennsylvania, and have issued, proclamations naming to-morrow, between the hours of 10 a. m. and noon, as the time for the people of their respective States to join in prayer for the President's recovery. Gov. Farnham, of Vermont, names the same hours on Thursday of this week for that purpose.

Several young ladies and gentlemen were poisoned at Centralia, Illinois, by eating boiled tongue at a Sunday-school picnic. The microscope reveals a fungus growth. There were lively times for the physicians last night, but the sick ones have all recovered.

6th.—During the year 1879, the total value of the fish caught in the great lakes, together with the caviare, isinglass, and oil made therefrom, is estimated at \$1,784,058.

At Patterson, N. J., a base ball player was struck in the stomach by a ball from the bat, and died in a few minutes.

Nineteen persons were killed and twenty-five injured by a railroad accident in France, Sunday, caused by the failure of the flagman to close a switch.

The members of the Presbyterian Church in Chicago, met in the Union Park Congregational Church to unite in prayer for the restoration of the President to health.

The Governors of Maine, New Jersey, and Massachusetts have set apart Thursday next as a day of public prayer for the recovery of the President. The Governors of Illinois, Pennsylvania, North Carolina, New York, and Ohio, have set to day apart for such prayers. Gov. Churchill, of Arkansas, has named the 14th inst, and other Chief Magistrates have named other days.

A passenger train was ditched five miles west of Shenandoah, Iowa. Nineteen persons were more or less injured, and one killed outright. Two or three others will probably die.

An officer and seven soldiers were killed by Indians in a battle in southern Arizona, near Fort Apache.

7th.—President Garfield was removed from the sick-room of the White House at 6:30 yesterday morning to the railroad car which was to bear him to Long Branch. He bore the removal well, and his journey over the rails to Long Branch was as quiet and easy as human ingenuity and care could make it. He bore the fatigue of the journey quite well. Stops were made at various points in order that the patient's wounds might be dressed and that he might be given some food. He freely partook of liquid nourishment during the journey, and seemed to relish it. The surgeons seemed to be very much pleased at the perfect arrangements made by the railroad company for the comfort of the patient. The train arrived at Long Branch at 1:10 p. m., and the President was taken from the railroad carriage to the Francklyn cottage. The fatigue incident on the journey had the effect of increasing the pulse and temperature. The surgeons say that they are not greatly alarmed by the increased frequently of the pulse or at the heightened temperature. It was only natural to expect these disturbances. The latest accounts represent him as sleeping soundly, and the physicians seemed much more hopeful.

It is the will of God that we should in everything make our requests known to him by prayer and supplication; not to inform or move him, but to qualify ourselves for the mercy. The waterman in the boat, that with the hook takes hold of the shore, doth not thereby pull the shore to the boat, but the boat to the shore; so in prayer, we do not draw the mercy to ourselves, but ourselves to the mercy.—*Matthew Henry.*

Correspondence.

OSCEOLA, Iowa,

August 14th, 1881.

Bro. Joseph:—Pardon me for intruding an old letter upon your time and patience, when the receipt of my last has not been acknowledged, written only twenty-three months ago, for it is hard for me, no matter how full of faults and poor I may have become, to forget a friend; though the evil one may at times try to persuade me that I am forgotten and uncared for by such an one. That my errors, miscalculations, faults and poverty, have crushed out all the regard once entertained for me. But I can not believe such is the case with you, Bro. Joseph, for I esteem you to be the possessor of that broad love and sympathy, that you were when we walked and labored nearer to each other; that it is only circumstances,—cares on your part—spiritual and temporal; and misfortune, affliction, and poverty on my part that have caused so long a silence between us. I remember the past, with thankfulness to God that ever I was brought into such close relation with you in church labors, etc. And your acts of kindness to me are treasured in my heart and graven on the tablets of enduring memory; and though I may seem to you ungrateful and forgetful, I am not. At times, when temptations like a whirlwind, have been spending their force upon me, and the deep waters of affliction rising about me, I have felt like Job, I wanted to be alone, and yet *could not* be alone, for I *had* to be known, either in business relations, in church relations and labor, or as a subject of charity, (either me or mine), at the hands of the public, or the Saints, and I am sorry—sorry to be forced to say it is not much if any better yet. So much of my time I have been disabled from the effects of rheumatism, or neuralgia, as to be unfit for labor, that I have never been otherwise than poor, and poorer since I came to this State.

For a long while I was so dispirited that I had no heart to try to do anything in this place, till last Winter, I seemed to rally in spirit, though almost prostrate in body. I resolved to try and sow some of the good seed among my neighbors. I used to invite them in—and then I would, when able, hobble over to their houses and talk to them; many became interested among the colored folks, and in May, I baptized a colored man and his wife. They had been members of the Baptist Church, and he a minister. I baptized a white man at Lucas, at the same time. They all bear strong testimonies to the truth of the gospel. The colored brother and his wife are very prayerful, spiritual-minded people. I feel that he will yet be called to labor in the vineyard. He is not a man of much education, but is a good, plain reasoner, and holds his opponent to the point. Bro. Joseph, I wish I was as good a man as he esteems me to be. Others of the colored folks are interested, but pride and love of popular favor keep them back. I wave the banner of truth among, or before them on every opportunity. Those mostly interested are members of the Methodist Episcopal and Protestant Methodist churches.

My next door neighbor, a white lady, and a probationer in the M. E. Church, (or was, and who came to me a few days ago and had me write a note for her to her pastor, declining to be received into full membership), has become interested in the gospel as I have presented it to her, and yesterday handed me ten cents to send to you for two copies of tract No. 8, "Fullness of the Atonement." She said; "It is good; I see nothing wrong in it." I had loaned her one to read; she read it twice, and wants one to keep and study more, and one to hand round to her friends.

Some other white people are interested, but love of popular favor keeps them back. As for my colored brother, he is able to take care of himself along with any of the preachers here in town. Men often "go for him," but they find in him more than they contracted for. I would love to get out and preach in the surrounding country—but I am *bound, bound*, by circumstances that keep me at home, and require all my time toward making a living for wife and little ones. I have four of my own.

I put out a good garden, expecting to have plenty for Winter; but the drouth ruined it.

August 17th.—The family generally are in a little better state of health to-day. The drouth still continues with us.

Brother Joseph, you don't know what a debt of love and gratitude I feel to owe you and the rest of the Board for continuing the church papers to me. They have been a perpetual source of comfort to me. If I can not pay up in dollars and cents, I will strive in future, as in the past, to defend the gospel and yourself—when assailed by the opposers of the truth.

I do not know why the brethren failed to give me the same credit for labor done that they did other Elders—i.e., in one respect, that is the number baptized; but then probably they saw the wisdom of the course pursued, and as I am not expecting my reward from man, it is all right, so long as my official acts are acknowledged by our Father in heaven, and for his owning and blessing of my labors, I love and praise him.

Wishing you and yours all the good things of life, as well as all Saints, I close. Hoping to hear from you when convenient for you to write.

Yours ever the same,

M. B. OLIVER.

ALLISTON, Ontario,

August 30th, 1881.

Editor Herald:—We are slowly gaining ground; several declare they will be baptized in time; any way they are persuaded to believe, whether they are baptized or not, and so the gospel will stand as a testimony against them, if not for them. As at last writing we are all in good health. I expect to attend October conference, here in Canada, after which I intend taking the field again, as the cry is coming in from every direction to come and preach to us. I am so driven between local preaching and looking after the Sabbath School, together with my temporal work, that I am tired out nearly every night. I pray for an amicable session of your General Conference, and hope the vexed question of Representation is not going to have any baneful effect. I think some of the brethren are taking a decidedly radical view of the question, although I do not fully acquiesce with the preamble in its present form, yet I do not think there is need for heat nor haste, as time and patience, with calm discussion, will remedy most things.

As ever, I remain your brother striving for the kingdom.

J. A. McINTOSH.

BAY POINT, Florida,

August 28th, 1881.

Bro. Joseph:—As my time for the Herald is out, I want to renew it. I do not think we can do without it. I also send a dream. I retired to rest, being sadly disappointed about going to meeting. I fell asleep and dreamed that there was a large crowd of people gathered at the water-side to baptize, on the eastern shore of the bay. I did not know who or how many there were to be baptized. I had a parasol and my books in my hand, one was the Book of Mormon, which I had borrowed from some one. About fifteen yards off were two officers of the Church, and close by them a block of wood. The nob on the handle of my parasol came loose, and while the crowd seemed to be waiting for some one, I put my books down on the beach, where the crowd was, and walked to the block of wood to drive the nob on my parasol back. One of the officers took my parasol and drove the nob on; the other seemed to shun my company, and walked towards the crowd. I looked around and the tide had rose, and my books were gone. I cried for help. I saw my Book of Mormon floating off to eastward. The officer who had assisted me came to my relief. We went in a row-boat to the book. It had washed into several pieces. We picked up every piece we could. One piece I caught at as the boat passed it, but missed it, it going under the boat on one side, and came out on the other side. I screamed to the officer to catch it, and awoke in my trouble to get it. After starting in pursuit of the book I lost sight of all the rest.

I feel that there is something in this dream,

and would be very glad if some brother or sister would give the interpretation of it through the Herald. We expect to have a two days' meeting on East Bay, at Solid Rock, on the 3d and 4th of next month. We desire an interest in your prayers, that the good spirit may meet with us, and that we may have a time of rejoicing long to be remembered.

Desiring an interest in your prayers, and the prayers of all Saints, I remain your sister in the gospel,

CORNELIA CARR.

CARBON RUN, West Va.,

August 20th, 1881.

Bro. Joseph:—Elder D. L. Shinn, of Clarksburg, is still laboring in this field. This latter day work is something new in this part, and prejudice amongst the people is very great, and every public house is closed against us; but thank God they can not deprive us of worshipping God in our private houses. Bro. Shinn preached here last Sabbath in a private house, to a small, though attentive congregation, with great liberty; after which we had a sacrament and testimony meeting, and the Spirit of God was with us. Although prejudice is high against us, there are some enquiring after truth, and I think the good work will open up after awhile. Bro. Shinn is coming back in four weeks, and expects to hold a series of meetings. Pray for us, that God may be with us, and prepare the hearts of the people for the reception of the word.

I remain your brother in the covenant of peace,

C. G. RUBLEY.

MONTROSE, Iowa,

August 21st, 1881.

Bro. Joseph:—I must tell you what a good meeting we enjoyed here yesterday. Bro. Jerome Ruby was with us, and the Spirit of God was with us in power and demonstration, in the gifts of tongues and interpretation; we were made to rejoice in the God of our salvation. The sick were administered to, and received instant relief,—myself for one; and I wish to give God the Father, all the glory. I hardly know how to express my thanks for the many blessings I have received at the hand of my heavenly Father. It is my desire to live to honor the cause of Christ. Although there are but few in this place that seem to be trying to keep the commands of God, yet in his infinite goodness he still is willing to acknowledge the few, and reward them accordingly.

Bro. Ruby preached a splendid sermon in the evening; Subject: God's ways are not as man's ways, endeavoring to show the dealings of God with the children of men since the creation of the world to the present time.

Ever praying for the welfare of Zion, I remain your sister in the gospel,

RUTH A. TURNER.

BOYNE CITY, Charlevoix Co., Mich.,

President Joseph Smith, Dear Sir:—The conference held by the Strangite Brethren on the 8th of July last, at the house of Reuben T. Nichols, Torch Lake, Antrim county, Michigan, was not very numerously attended; as in fact there are but few of that faith in this region. Meeting commenced about one o'clock, and continued, with a short recess till late in the evening. The time was a busy one, and none could afford to stay longer than till next morning, hence all that could be said and done must be said and done that evening, and the time was well occupied.

Opened by prayer by L. D. Hickey. Singing, "How firm a foundation, ye Saints of the Lord."

Much of the time was occupied in discussing the question whether we should receive Joseph Smith, son of the Martyr Joseph, as the president of the church; L. D. Hickey taking the lead in the affirmative, alleging that there was evidence enough that Mr. Strang, in company with William Marks, went and ordained young Joseph Smith at the residence of his mother, in Fulton City, Illinois, in 1846. That William Marks said that Joseph's mother objected to Mr. Strang's ordaining her son; "he (Mr. Strang) went privately to young Joseph's room where he was asleep,

and there and then ordained him while in sleep, unknown to either Emma Smith, William Marks, or Young Joseph himself, or any one else in the house." The above in quotations is given as the testimony of Phineas Wright, one of the Twelve Apostles under Mr. Strang. Wingfield Watson, however, introduced a considerable amount of seemingly very strong testimony from the standard works and writings of both Joseph the Martyr and James, against the ordination under such circumstances, or the receiving of him as our president, allowing the ordination to be undoubted, seeing that he rejects Mr. Strang and all his prophetic claims. The matter was left with the Saints to consider, deliberate upon, and decide for themselves. Meeting closed by prayer, after all who wished, had made such remarks as they choose.

The hospitality of brother and sister Nichols was free, and all were welcome. We sincerely thank the Herald for the insertion of our conference notice, and shall feel obligated for the insertion of these minutes.

By vote of the conference.

WINGFIELD WATSON.

BELTON, Nassua Co., Florida,

August 23d, 1881.

Bro. Joseph:—I have now moved to this place, which is in north-east Florida, near the line of Georgia, thinking there would be some hope of an Elder visiting me in the near future. Would to God I were able to live near some branch of the Church, where I could attend meeting and Sabbath School regularly. I feel forlorn, but strong in faith and love toward the Saints. Bro. Scarcliff has been speaking very encouragingly of coming this way, but we have not heard of him lately. Where is he? I would like to hear from him.

Shortly after moving here, my oldest child, William Oliver Howard, died, aged five years and six months. He was a smart child, and would say the Lord's prayer before retiring, and kiss all good night. He has gone to join in the anthem of praises to our King, with the thousands of children who have gone before, and changed from mortal to immortality.

I long to see the day dawn when we shall have the gospel messenger in our midst. God speed the plow. Pray for your desolate brother.

M. O. HOWARD.

RICH HILL, Missouri,

August 28th, 1881.

Bro. Joseph:—Sometimes I read in the Herald about hasty ordinations. I think there is more haste in persons choosing themselves, or zealous friends choosing them, than in ordinations. In Old Testament history we are informed that some were called and ordained to office in the kingdom of God when little boys—some of these twenty, fifty, or one hundred years before chosen to active service. An Elder, much older in spiritual school than myself, soon after my call and ordination in the branch as an assistant, put me up to preach. I was willing to try. In my zealous oversight, I made a miserable failure. Why? Because I took that high seat that did not belong to me.

Three or four years ago I tried to lecture some, on different subjects pertaining to the kingdom; on every occasion I thought I made quite a failure. Why? Because the place did not belong to me. When I tried to talk in the branch, give instruction and consolation, my mind appeared to me to be furnished with appropriate words, directed by God's unerring Spirit. When I administered to the sick, the sick were healed. Why did God favor me in those respects; because it was my place; or in other words, when God favored me I was doing what God ordained me to do. I do not point out these mistakes to burlesque, or brand any particular one; but more to profit by past mistakes, and show the great wisdom and consistency of God in giving man time to read, think, and meditate on the plan of salvation, and prepare to properly instruct the world. When we undertake to plan for God, my experience is, we get confounded. When we fail in our zeal in our minds we are likely to cast some reproach on God, or his kingdom; not seeing where the fault belongs.

Now I think I see the force of Paul's saying: I come not to you with the wisdom of men's words. When we advocate and sustain the gospel of Christ, in the words of inspiration, then the gospel of Christ has effect,—then the gospel of Christ rests in the power of God, in the strength of God's language.

The Doctrine and Covenants teaches that the Saints have been too much given to planning for God; this has cost many their lives. If I am chosen and ordained to preach in public I will.

B. A. ATWELL.

BANDERA, Bandera Co., Texas,
August 19th, 1881.

Bro. Joseph.—Knowing that the *Herald* is crowded, I have some timidity, in asking you to publish the enclosed piece, headed "A Visit to Pedernales;" but I have been requested to make an exploration of this place by some of the "old Texas Company," and make an especial request of you to publish it. Many of the old company are readers of the *Herald*, and for their gratifications I hope you will publish it; it may interest others also to know how one fragment of the Church, which endorsed polygamy has gone down. I wish you would publish it the 15th of September or as soon after as possible, that we may know about the graveyard business mentioned in the article.

Respectfully yours,

HERMAN C. SMITH.

MAGNOLIA, Iowa,
August 22d, 1881.

Dear Herald.—We have just closed one of the best conferences ever held in this district. Union of sentiment prevailed through the entire session. We elected J. C. Crabb, C. Derry, J. M. Harvey, J. M. Putney and D. Chambers, as delegates to the Semi-Annual Conferences, and entrusted them to favor the amendments offered to Conference representation—notice of which was given in *Herald* of July 1st. Failing to carry the first, to go for the second, believing that half a loaf is better than no bread. Sunday afternoon was occupied in administering the sacrament, and in prayer and testimony, and the Lord was pleased to tell us through the gift of prophecy, that our labors were acceptable to him. Our heavenly Father was pleased to bestow on us the blessings of his Holy Spirit, in tongues, interpretation, prophecy, and strong testimonies, and in two instances direct answer to prayer. The Saints feel strengthened, and are thankful to the good Lord for his mercies and loving kindness to us. Hope to meet you in Conference, and pray that our Father in heaven may bless us, and guide and direct the deliberation of Conference by the Holy Spirit.

Yours in gospel bonds,

J. M. HARVEY.

SONORA, Illinois,
August, 1881.

Bro. Joseph.—How comforting the soul-cheering thoughts that are manifested in words through the *Herald*. The "Hill Cumorah" is quite interesting to my husband, he has read and re-read it. He is like Bro. Kelley, it is facts he is after; he is not a member of our Church, but defends the cause nobly, and my prayer is that God may show him the necessity of not only being a hearer but a doer of the word, that he may taste of the good things that are manifested through and by the Spirit.

May God roll on this work, until all his are gathered, is my prayer.

J. A. HERBERT.

I never drink—I can not do it on equal terms with others. It costs them only one day, but me three; the first in sinning, the second in suffering; and the third in repenting.

If we make mistakes in solving the problem of life, our very blundering may teach us to exercise more care. If we learn to know our errors, and gain a little wisdom, we shall be better prepared for a higher life.

Don't judge him by his family connections, for gain belonged to a very good family.

Conference Minutes.

SPRING RIVER DISTRICT.

Conference held at Columbus Branch, Kansas, August 5th, 6th and 7th, 1881. J. T. Davies presiding, J. A. Davies clerk.

Statistical reports of Columbus, Center Creek and Pleasant View branches, were received; the last named, one had been baptized, one received by letter, and one died.

Elders J. T. Davies, E. W. Depue, (D. S. Crawley by letter, had baptized 1), W. S. Taylor, R. H. Davies, J. Dutton, J. A. Davies and W. France; also, Priests: C. M. Fulks and C. Randall; Teachers: E. Hundlyn and R. Bird; and Deacon R. M. Barmore, all in excellent spirits.

Moved that J. T. Davies and D. S. Crawley be appointed delegates to represent this district at the Semi-Annual Conference, to be held September 1st, 1881.

Moved that a protracted meeting be held some time in September or October, 1881, and that J. Dutton, D. S. Crawley and J. B. Graham, act as a committee to locate place and time for the same.

The appointing of District Treasurer was brought under consideration, and after considerable discussion, which was instructive and interesting, and with the best of feeling on both sides, the question was put, and was defeated. Then the conference appointed a committee composed of J. T. Davies, J. A. Davies and W. S. Taylor, to draft resolution touching the matter, to be presented to the Semi-Annual General Conference for their consideration, which is in the following:

Whereas, the General Conference in September, 1880, adopted resolutions requiring that the moneys in the general church treasury should only be used to send out such of the ministry as are appointed or sustained from time to time by the General Conference; and,

Whereas, the Quorum of Twelve and Bishopric, in the "Amendment" in April, 1881, undertook to establish a new system of finance in all the districts of the Church, viz., authorizing said districts to appoint treasurers of their own, and to keep separate accounts, to support such Elders as they may choose to send out; and,

Whereas, it conflicts with the "Basis of Adjustment" see clauses fourth and seventh of same, and also the revelation given in 1873, and divides the finance system into two distinct and separate departments.

Therefore be it Resolved, that in the opinion of this conference it is contrary to the law of God to establish a new system of finance; and further, that the rigorous restrictions placed upon the Bishop and his agents is detrimental to the interest of the Church; and we pray General Conference, Twelve, and Bishopric conjointly, to remove the obstacle.

Resolution was received and adopted and committee released.

An excellent discourse was delivered by J. T. Davies; also, by D. S. Crawley and E. W. Depue, J. B. Graham, and R. H. Davies.

Adjourned to meet with the Mound Valley Branch, November 3d, 1881.

FLORIDA DISTRICT.

A conference of the above district was held at the Pleasant View branch, Escambia county, Ala., August 6th and 7th, 1881. L. F. West in the chair.

Owing to high water and inclement weather, the representation was small, and the branches were not reported.

L. F. West, as president, B. L. West as Bishop's Agent, and J. C. McArthur as secretary of the district, were sustained.

All laboring in this mission under General Conference appointment, or with the consent of the authorities were sustained.

Resolved, That we request the coming Semi-Annual Conference to send one of the Quorum of the Twelve to take charge of this mission.

Prayer meeting Saturday night.

On Sunday morning, preaching by L. F. West, and by W. L. Booker in the afternoon.

Two days' meetings were appointed to be held at the following times and places: Santa Rosa

branch, first Saturday and Sunday in September. Minot branch, third Saturday and Sunday in September. Pleasant View branch, fourth Saturday and Sunday in September.

Adjourned to meet at Cold Water branch, Nov. 6th and 6th, 1881.

PHILADELPHIA DISTRICT.

The conference of the above district met at Hornerstown, N. J., on Sunday, August 23th, 1881. J. Stone president, W. H. Brown clerk pro tem.

Branch Reports.—Philadelphia 48, Hornerstown 19, Brooklyn 17.

Elders J. Stone, W. Small, B. O. Herbert, S. Stone and J. Squire, reported in person; and J. A. Stewart reported by letter.

Resolved that the next conference meet on Saturday evening, instead of on Sunday morning, as heretofore.

Testimonies to the truth of the work were borne by Elders J. Stone, S. Stone, W. Small and J. Squires.

A letter from Bro. S. M. Reese, of Mt. Holley, which was forwarded by J. A. Stewart, was read.

It was suggested by Bro. Small that some of the Elders in the Philadelphia Branch be sent out to labor in the field.

J. Stone was sustained as president of the district, and W. H. Brown as secretary for the ensuing quarter.

Adjourned to meet at Brooklyn, N. Y., on the fourth Saturday in November [26th], 1881.

DECATUR DISTRICT.

Minutes of the conference held at Little River, Iowa, August 27th and 28th, 1881. J. Snively, president; E. H. Gurley, clerk pro tem.

Saturday morning session spent in prayer and testimony.

Reports of Branches.—Davis City 51. Lamoni 311; baptized 10, received by letter 5, removed by letter 2, died 1. Lucas 135; baptized 16; received by letter 2, removed by letter 3. Allenville 35; died 1. Greenville 12, no changes.

Reports of Ministry.—Of the Twelve: Z. H. Gurley and J. R. Lambert. High Priests: E. Robinson, J. Morse, J. Anderson, and G. Derry. Seventies: D. Campbell. Elders: R. Lyle, H. C. Smith, G. Spencer, J. J. Watkins, E. H. Gurley (baptized 1), A. W. Moffatt (baptized 1, confirmed 4), J. P. Dillon, S. Madden, J. V. L. Sherwood, H. Scott, D. Strong and J. Snively, in person. O. B. Thomas, and the Presiding Elder and Priest of Lucas Branch, by letter. Priest Joseph Brown, in person.

Court in case of W. Donahoo reported; report received and court discharged.

Action of Davis City Branch relative to representation act, referred to this session of the Semi-Annual Conference.

By resolution, J. Snively, E. Robinson, E. H. Gurley, J. McDiffitt (with E. B. Morgan as alternate to the latter) and A. W. Moffatt were chosen delegates to this Conference; and on resolution were instructed and empowered to cast the entire vote of the District in favor of amendments to Representation act offered by Z. H. Gurley and E. Robinson, as published in *Herald* of July 1.

E. H. Gurley and J. Brown, soliciting agents, reported.

Resolved that O. B. Thomas act as president of the Decatur District for the ensuing year.

Resolved that J. V. L. Sherwood act as secretary of said district for the ensuing year.

Resolved that the ministry of this district labor as best they can (as to circumstances) and as the Spirit may direct in consultation with the president of the district, as to new openings, or requests for such openings.

Resolved, that we tender a vote of thanks to Bro. Snively and Thomas for past services as president and clerk.

Preaching in the evening by H. Scott.

Resolved, that the district secretary elect be empowered to purchase a book suitable for a District Record, and that it be paid for by the district.

Report of Bishop's Agent: Balance due Agent \$60.56. Inasmuch as there has been some dissat-

isfaction by reason of my having paid board of Bro. Hugh Snively, I do herewith tender that amount, \$43.25. In accordance with resolution of district conference, E. H. Gurley and M. M. Turpen report the following furnished them the past quarter: Lucas Branch \$2.03, Bro. and Sr. Lovell \$2.00, Alfred Lovell 50c., Nephi Lovell 50c.; total amount \$5.53. DAVID DANCER.

Resolved, that the report be received, with the exception that the tender by agent be rejected.

Resolved, that soliciting agents be requested to continue their mission to defray church indebtedness.

Resolved, that S. Madden (by his request) be excused.

Prayer and testimony meeting on Sunday morning.

Moved to the grove, and heard a splendid clear and logical discourse by J. R. Lambert, after which nine children were blessed.

Resolved, that the rule prohibiting business on Sundays be suspended.

Adjourned to meet in the new meeting house at Lamoni, Iowa, December 3d, 1881, at 10 a. m.

PITTSFIELD DISTRICT.

Conference convened June 4th, 1881, at North Bend School House, Brown county, Illinois. J. Goodale, president, W. H. Williamson, secretary.

Branch Reports.—North Bend same as last report. Barry S. Pittsfield, not reported.

Elders.—J. Goodale and J. F. McDowel, reported doing some good work in district. Priests: W. Curry, and H. Wetherbee, reported.

Resolved, That Bro. Curry endeavor to get the scattered members of Schuyler county to organize themselves into a branch.

Resolved, that J. Goodale represent this district at the Semi-Annual Conference to be held at Council Bluffs, Iowa, September 1st, and that the several branches comprising this district defray his expenses to and from said Conference.

Resolved, That we sustain J. Goodale, as president of the district, and W. H. Williamson as clerk. Preaching during conference by J. Goodale.

Adjourned to meet with Saints in Schuyler county, first Saturday and Sunday in November, [5th and 6th], 1881.

FREMONT DISTRICT.

Conference was held at Shenandoah, Iowa, August 6th and 7th, 1881. J. R. Badham presiding, and J. M. Stubbart, secretary, R. M. Elvin assistant.

Shenandoah Branch reports the following changes: 2 added by baptism, 113 members. Farm Creek 36; no changes. Elm Creek 16; no changes. Glenwood, Nephi, Plum Creek and Mill Creek, not reported.

Shenandoah Sabbath School reports average attendance 30. Amount of money collected \$13 54; expenditure \$15 02; due treasurer \$1 49.

J. H. Hansen, J. W. Calkins and G. E. Deuel were appointed on a committee to ascertain the number of votes the district should cast at next General Conference, which vote they found to be twenty-one.

Reports.—Elders J. W. Calkins, A. T. Mortimore, Taylor, J. Leeka, S. S. Wilcox, G. Walling, J. H. Hansen, G. E. Deuel, G. Kemp, Moore, R. M. Elvin, J. M. Stubbart, J. R. Badham, J. Goode, S. Thomas, W. Gaylord. Priests: M. Stubbart. Teachers: Comstock, C. Long, H. F. Durfey, W. Calkins, D. Spary, A. Hills, reported.

Elm Creek Branch has changed its central place of meetings to the vicinity of Shady Grove. J. R. Badham, J. M. Stubbart and W. Gaylord, were chosen on a committee to act in harmony with the Saints of Elm Creek Branch, to help to establish the same in its new center.

The cases of the Nephi and Glenwood branches were put in the hands of the aforesaid committee for adjustment.

The committee appointed last conference to investigate the S. P. Beckstead case had not met, and so was held over to report at next conference.

The delegates chosen to represent the district at next General Conference were S. S. Wilcox, J. R. Badham, W. Leeka, E. L. Kelley, and J. Goode.

The delegates were instructed to cast a majority

and minority vote on the leading questions, as follows: Upon the J. C. Crabb proposition, one-fifth of vote for and four-fifths of vote against. Upon the first amendment of Z. H. Gurley and E. Robinson, eleven-sixteenths of vote for and five-sixteenths of vote against. Upon the second amendment of Z. H. Gurley and E. Robinson, one-third of vote for and two-thirds of vote against.

A. T. Mortimore was continued in the Pleasant Grove mission. G. T. Griffiths was requested to labor in the district in accordance with his request.

A motion was sustained to have a preacher in the district who could devote most of his time to the ministry. J. R. Badham was requested to labor as much in the district as he could.

A motion was sustained to have a district treasurer, and J. Goode was appointed, and instructed to hold all money coming into his hands to defray the expenses of local laborers in the district.

J. R. Badham was chosen to preside for the next three months.

Preaching on Saturday evening by J. H. Hansen, and on Sabbath morning by R. M. Elvin, and in the evening by J. H. Hansen.

Adjourned to meet at Shenandoah, Iowa, November 6th, 1881, at 10:30 a. m.

NEVADA DISTRICT.

The above conference was held in Carson City, Nevada, August 7th, 1881. A. B. Johns presiding; T. R. Hawkins, clerk.

Branch Reports.—Carson and Dayton reported; Mottsville, Franktown and Elko, no reports.

Elders Reports.—L. Atkinson, A. B. Johns, G. P. Slayton, D. I. Jones, T. Millard, W. Riddler and T. R. Hawkins, reported. Teacher Bro. Wilnot reported.

Bishop's Agent, T. R. Hawkins, reported he had sent to Bishop Rogers \$40. Balance due Church \$3 75.

A. B. Johns, chosen president, and T. R. Hawkins, clerk for the ensuing quarter.

After some discussion in reference to a district treasurer, the motion was laid over until the next conference.

The distance and the expense being so great, the motion to send a delegate to the Semi-Annual Conference was lost.

In the afternoon the sacrament was administered, followed by a fellowship meeting.

Adjourned to meet at Franktown, Nevada, November 5th and 6th, 1881.

Miscellaneous.

ORDER OF ENOCH.

Notice to stockholders of the First United Order of Enoch. At a meeting of the Board of Directors, held near Council Bluffs, Iowa, September 3d, 1881, they declared a dividend of twenty per cent, to be paid in thirty days. Stockholders will be paid their dividends by sending their Stock Certificates to the President or Secretary for endorsement. Please send stamp for return postage.

DAVID DANCER, Pres,
ASA S. COCHRAN, Sec'y.

LAMONI, Iowa, September 7th, 1881.

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.

MOORE—CAZIER.—At Reese Creek, Gallatin Co., Montana, by Elder Gomer Reese, August 7th, 1881, Bro. Frank Moore and Miss Emos Retta Cazier. May peace be their habitation. May their joy have no end.

DIED.

SNIVELY.—At the residence of his son-in-law, Emerson Brown, Hillsboro, Henry Co., Iowa, August 19th, 1881, Bro. Hugh Snively. He was born in Lancaster county, Pennsylvania, March 5th, 1805, being 76 years, 5 months and 14 days old. For eighteen days previous to his departure, was able only to take but little nourishment. Was conscious until the last, and died strong in the faith of the latter day work. His remains were brought to Montrose for interment, which took

place from the house of Bro. Ross, on the 20th; Elder D. D. Babcock officiating. It was the request of Bro. Snively that Bro. J. H. Lake should preach his funeral sermon at the earliest convenience; the same to be delivered at Montrose, Iowa. Will Bro. Lake give notice through *Herald* when he can comply with this request, and oblige friends.

HALLOWELL.—At San Juan, San Benito Co., California, July 25th, 1881, Sr. Eunice Corinthia Hallowell. She was born at Salsberry, Ohio, April 27th, 1817, and was at her death 64 years, 2 months and 28 days old. She lost her first husband (my father) in Illinois, in 1847 or 48, and emigrated with her parents, brethren, sisters, 3 children, and friends, to California; wintered at Ogden, north of Salt Lake, in 1848, arriving at Sacramento, California, in June, 1849; and was afterward married to Silas Beckwith, who came from Salt Lake with us. He died in 1855, at San Juan, leaving her the mother of five more children. She was baptized in 1855 by Bro. W. McBride. She married her third husband, Benjamin Harper Hallowell, who now survives her—by whom she has three more children, making her the mother of twelve children, as her first girl died in Illinois. She joined the Reorganized Church the 7th of September, 1873, being baptized by Bro. John R. Cook, and confirmed by Bro. C. W. Wandell, on that day at San Juan. She has always bore a faithful testimony of the truth of the gospel and the goodness of God. She has borne all her troubles and trials—pains and sufferings (which have been many) both in soul and body, with great courage and fortitude. She was sick about five months before she died, and although speechless the most of the time for the last week of her life, she was conscious within a few minutes of her departure. A few days before she died she called her husband, children, and brothers, sisters and friends round her bed, and talked to them over an hour, giving good advice, in which she said “never trample upon or treat lightly the word or commandments of God.” She bade all good-by. Bro. Richard Smith conducted the funeral exercises throughout, and preached a forcible and sympathetic sermon in the Presbyterian Church at San Juan, which was listened to by over 200 people.

J. H. LAWN.

BREWER.—At Kinmundy, Illinois, July 28th, 1881, Nancy S., wife of Bro. W. H. Brewer, aged 38 years, 4 months, 29 days. Song and prayer at the house and also at the grave, conducted by Elder Brown. She died firm in the faith, with a hope of a bright and glorious resurrection.

Farwell, sister, thou hast left us,
With a sad and aching heart,
But the Lord who hast bereaved us
'Twas his will that we must part.

PHELPS.—At Reese, Michigan, August 22d, 1881, after an illness of four months of consumption, sister Eliza A. Phelps, wife of Bro. Levi Phelps, aged 33 years, 8 months, 12 days. She was baptized and confirmed December 18th, 1880. She lived faithful until the last, and died in full faith of a glorious resurrection. Funeral sermon in the M. E. Church, by Elder E. Delong who baptized and confirmed her, by request of our sister before she died. Text, St. John 11:26 Congregation large and attentive.

BELVILLE.—At Herman, Washington Co., Neb., July 6th, 1881, of consumption, Bro. Isiah H. Belville, aged 34 years, 1 month, 20 days. He leaves a wife and three children. He was baptized in 1877. His suffering here was borne with patience, and he died in hope of meeting his blessed Savior, where suffering and trials are no more. Funeral services by Bro. James Caffall.

NEWTON.—At Wyandotte, Kansas, August 19th, 1881, Sr. Mary Jane, wife of Elder William Newton. She was born in Devonshire, England, May 1st, 1842; united with the Church in 1876, in London, Ontario; since which time she has ever taken delight in sacrificing and toiling for the benefit of Saints, and the spread of the gospel. Bro. Newton and five small children are left to mourn her departure; but are consoled with the assurance afforded them by her dying testimony. A large number of friends and citizens assembled at the funeral, to express their sympathy. Sermon by Bro. Joseph Luff.

BREWER.—At Kimmundy, Illinois, July 5th, 1881, Elly, daughter of W. H. and Sr. Nancy Brewer, aged 9 years, 10 days. Hymns were sung and prayers offered by E. J. Morris at the residence and at the grave. Elly was loved by all who knew her, and was a fervent attendant at the Sabbath School, in which she took great delight.

HARRIS.—Sister Ellen Harris was born September 10th, 1818, at Liverpool, England; died at Alton, Illinois, May 9th, 1881, of cancer of the stomach. She was an old-time Saint, coming to this country from England many years ago; was baptized into the Reorganized Church May 5th, 1867, at Alton, Illinois, by Bro. Perks. Her testimony to the last was firm and steadfast to the cause that she had espoused.

PERKS.—At Alton, Illinois, 1st June, 1881, Bro. Samuel Perks. Funeral from his residence, conducted by Elder James Whitehead, on the 4th. Deceased was born at sea, 11th November, 1819; embraced the gospel in an early day in England, and emigrated to Utah in 1862; being disappointed and dissatisfied, he returned to Alton, and was baptized by Elder M. H. Forscutt into the Reorganized Church.

CRICK.—At Plano, Illinois, August 21st, 1881, Freddie, infant son of Bro. William and Sr. Maggie Crick, aged five days. Funeral services by Bro. L. Conover.

GOODIN.—At Bellair, Crawford county, Illinois, of summer complaint, Mary Josephene, daughter of O. S. and H. M. Goodin, aged 1 year and 6 months.

BENJAMIN.—At Princeville, Illinois, August 15th, 1881, sister Agnes Ida Benjamin; born February 28th, 1858; aged 23 years, 5 months, 18 days. Baptized in 1872, by Elder W. W. Blair. Services conducted by Elder J. A. Robinson. Thus passed away one of the purest spirits of earth, to join the Saints gone before, who dwell in the habitations of the immortal.

ADDRESSES.

John C. Foss, Jonesport, Maine.

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The Saints' Herald.

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O'Hayes, jr 1581

"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. 28.—Whole No. 464.

Plano, Illinois, October 1, 1881.

No. 19.

SEND FORTH THE GOSPEL.

TUNE.—"Rescue the Perishing."

Send forth the gospel, Saints,
Send the glad tidings,
Borne by an angel from heaven to earth.
Sure, that which cometh thus,
From realms of glory,
Must be a message of infinite worth.

CHORUS.—Send ye the tidings forth,
Borne by an angel
Send to all nations and kindreds of earth.

Life and salvation is
Truly its import;
They who receive it shall know of its truth.
Heavenly Father, send,
Send forth the lab'ers,
Arm and equip them from age down to youth.

See the gross darkness, which
Covers the people;
Honest the hearts who are seeking life's way.
Men with their precepts stand
Ready to guide them—
Offentimes leading much farther astray.

God speed the heralds then;
Bless on each mission;
Strengthen, encourage, and guide all the day;
Bring to the erring ones,
Show them thy mercy,
Show them the light of the only true way.

CARRIE A. THOMAS.

Adam and Eve.

UNDER the above heading a writer in the *Herald* for November 15th, 1880, undertakes to settle the question as to whether Adam and Eve were created mortal or immortal; and, also, what was the nature and character of the penalty following their transgression. He concludes that they were created mortal, and that the penalty for their transgression was entirely of a spiritual nature, and that their physical death was not in any sense the result of their fall through disobedience.

We shall attempt to review the position taken by the writer, and show by an appeal to the testimony on record, that man at his creation was neither absolutely mortal, nor immortal,—a position which the writer is pleased to term "a compromise between absurdity and nonsense;" and that the nature of the penalty was to result in the dissolution of his corporeal nature; or a returning of the body unto the dust whence it was taken; which condition as viewed from the standpoint from which God views matters pertaining to man, is a spiritual death in the fullest sense of the term; and which condition is also the ultimatum of those who die the second death, as a penalty for their own sins, after having been redeemed from the penalty of Adam's sin through the atonement and redemption made by Christ.

God declared to Adam in regard to partaking of the forbidden fruit, that "In the day that thou eatest thereof thou shalt surely die."—Gen. 2:17. The marginal reading says, "dying thou shalt die." Others translate it, "Thou shalt be mortal;" "Thou shalt deserve to die;" or "Thou shalt be subject to death;" which renderings are in perfect harmony with abundance of testimony which is left upon record. The first of those which we present is Gen. 3:17-19; in which it is plainly declared that "because" he had transgressed he should suffer many things in this life for his disobedience, and finally return to the ground whence he was taken.

In 1st Corinthians 15:12-26, and from 34 to 58, we find it plainly taught that in Adam all men became subject to death; and we understand reference is had to the dissolution of the corporeal body; and that by and through Christ's sacrifice all men will be resurrected from the dead; that this mortal must put on immortality, and this corruptible must put on incorruption, and death be swallowed up in victory; through the atonement and redemption of Christ, who was the lamb of God which "taketh away the sin of the world."—John 1:29. Which sin of the world—or sin that affected the whole world—was that committed by our first parents in Eden's garden. (Also, please read 1st Thessalonians 4:13 to 18). In Hebrews 2:9, we learn that Jesus "tasted death for every man." (Also read Romans 5:12, 14-18).

In all of these passages we understand that a literal death and resurrection of the body are alluded to; and if Christ tasted death for every man, we can not for a moment believe that he tasted a spiritual death by dying in sin, or becoming "dead in trespasses and sins," in order to redeem man from such a death. But the death he died was the death of the body. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit."—1st Peter 3:18. This plainly teaches us that the just (Christ) suffered death in the flesh, as the penalty due the unjust, which was Adam, and through him entailed on his posterity, and by the power of the Spirit, Christ was quickened (resurrected) that he might bring us to God by and through the resurrection from the dead. "For as in Adam all die, so in Christ shall all be made alive."—1 Cor. 15:20-22.

We will now turn to the Book of Mormon for further testimony.

"For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see

God. Yea, I know that ye know, that in the body he shall show himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject to man in the flesh, and die for all men, that all men might become subject unto him. For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement, save it should be an infinite atonement, this corruption could not put on incorruption. Wherefore, the first judgment which came upon man must needs have remained to an endless duration. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more."

"O, the wisdom of God! His mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the Eternal God, and became the devil to rise no more. And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself; yea, to that being who beguiled our first parents; who transformeth himself nigh unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness."

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of of this awful monster; yea, that monster, death and hell which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore, death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and spirits of men will be restored one to the other; and it is by the power of the resurrection of the Holy One of Israel."—Second Book of Nephi, chap. 6, par. 2, 3, 4.

The foregoing quotation from the Book of Mormon positively teaches that the judgment, or sentence passed on man because of his transgression would have consigned man's body, or "flesh, to rot and crumble in the earth for an endless duration, to rise no more," if there had not an atonement been made whereby the body might be redeemed from the grave; which atonement also through the resurrection will redeem the spirit from its death of being shut out from the presence of God by being separated from the body. For it is only by the union of spirit and body that man can attain to a fullness of joy—or be glorified in the presence of God. (Doc. and Cov.; sec. 90:5.)

"Now we see that Adam did fall by partaking of the forbidden fruit, according to the word of

God; and thus we see, that by his fall, all mankind became a lost and fallen people. And now behold, I say unto you, that if it had been possible for Adam to have partaken of the tree of life at that time, there would have been no death, and the word of God would have been void, making God a liar: for he said, if thou eat, thou shalt surely die. And we see that death comes upon mankind; yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead."

"Now if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection from the dead; but there was a plan of redemption, which shall bring to pass the resurrection of the dead, of which has been spoken. And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. But behold, it was not so; but it was appointed unto man that they must die; and after death, they must come to judgment; even that same judgment of which we have spoken, which is the end. * * * Therefore, God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining to righteousness; for on such the plan of redemption could have no power, for the works of justice could not be destroyed, according to the supreme goodness of God. But God did call on men, in the name of his Son, saying: If ye will repent, and harden not your hearts, then I will have mercy on you, through mine only begotten Son; therefore, whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest. And whosoever will harden his heart, and will do iniquity, behold, I swear in my wrath that he shall not enter into my rest. And now my brethren, behold I say unto you, that if ye will harden your hearts, ye shall not enter into the rest of the Lord; therefore, your iniquity provoketh him, that he sendeth down his wrath upon you as in the first provocation; yea, according to his word in the last provocation, as well as the first, to the everlasting destruction of your souls; therefore, according to his word, unto the last death, as well as the first."—Alma, chap. 9:4, 5.

Read also Alma, chapter 19, paragraphs 4, 10, 11, and 12. Read also Mosiah 8th chapter, 8 and 9 paragraphs.

"Now, there is a death which is called a temporal death: and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and body shall be re-united again in its perfect form: both limb and joint shall be restored to its proper frame, even as we now are at this time: and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not as much as a hair of their head be lost."—Alma 8:10.

"And behold, again another sign I give unto you; yea, a sign of his death; for behold, he surely must die, that salvation may come; yea, it behoveth him, and cometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; yea, behold this death bringeth to pass the resurrection, and redeemeth all mankind, from the first death; that spiritual death for all mankind, by the fall of Adam, being cut off from the presence of the Lord, are considered as dead, both as to things temporal and to things spiritual. But behold, the resurrection of Christ redeemeth man-

kind; yea, even all mankind, and bringeth them back into the presence of the Lord; yea, and it bringeth to pass the condition of repentance, that whoso repenteth, the same is not hewn down and cast into the fire; but whoso repenteth not, is hewn down and cast into the fire, and there cometh upon them again a spiritual death; yea, a second death, for they are cut off again as to things pertaining to righteousness; therefore, repent ye, repent ye, lest knowing these things and not doing them, ye shall suffer yourselves to come under condemnation, and ye are brought down unto this second death."—Helaman 5:6.

"And because of the fall of man, came Jesus Christ, even the Father and the Son, and because of Jesus Christ came the redemption of man. And because of the redemption of man, which came by Jesus Christ, they are brought back into the presence of the Lord; yea, this is wherein all men are redeemed, because the death of Christ bringeth to pass the resurrection, which bringeth to pass a redemption from an endless sleep, from which sleep all men shall be awoke by the power of God, when the trump shall sound, and they shall come forth, both small and great, and all shall stand before his bar, being redeemed and loosed from this eternal band of death, which death is a temporal death."—Mormon, chap. 4, par. 6.

We deem comment unnecessary to prove that the death of the body was the result of Adam's transgression in Eden's Garden, in fulfillment of the declaration "that in the day thou eatest thereof, thou shalt surely die," as given in King James' translation.

We now turn to the Doctrine and Covenants for further testimony.

"Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection of the dead. And the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things."—D. & C., sec. 85, par. 4.

Here we are told that through the resurrection is brought to pass the redemption of the soul, or of man—a reuniting of the spirit and the body—and certainly Christ has, or will redeem that which was lost in Adam. "For as in Adam all die, so in Christ shall all be made alive."—Lost in Adam. Redeemed in Christ. Redeemed through the resurrection; then certainly lost through death, and death came because of transgression. "For the wages of sin is death."—Roman 6:16-23; James 1:12-15.

"And the righteous shall inherit it [the earth]: for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies and your glory shall be that glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory shall receive of the same, even a fullness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness; and, also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fullness; 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 which they might have received."—D. & C. sec. 85, par. 6.

Also, please read paragraph 27 and 28 of section 85, and section 28:7.

All these passages refer to the resurrection of the body of man which is the redemption of man from that condition which resulted in the execution of the penalty as attached to man's transgression in the Garden of Eden.

The writer in the *Herald* says:

"As to his real nature and being, there seems to

be a great difference in opinions; some contending that he was purely mythical; and 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 middle one; a compromise between absurdity and nonsense; while a large number own that he was mortal, and hence died."

"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!'"

If Adam was absolutely mortal, of what force was the threat: "Thou shalt die," if you partake of the forbidden fruit. And we feel confident that if language is to be relied on, we have proved that death—even a dissolution of the caporeal body of Adam—was the result of transgression; and that "because" he transgressed he had to return to the dust whence he was taken; and that from this same death, Christ will redeem all mankind by his atonement, and through the resurrection from the dead.

Again the writer says:

"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."

There is no issue between us here, for after the fall they did become mortal, by bringing themselves under the threatened penalty of death, by having eaten of the forbidden fruit. And by being denied access to the tree of life, of course had sooner or later to become a victim to the penalty, or curse, threatened against disobedience.

Again the writer says:

"They were made of the earth, and were earthy; and hence (from this cause) the declaration: 'Dust thou art, and to dust shalt thou return.' This was the first intimation that we have on record of their physical dissolution."

Truly there was no cause for the declaration until after their transgression. And had we nothing else besides Genesis 3:17-19, on record, that seems to me would be sufficient evidence to show that it was "because" of transgression man had to die, or return to the dust again. But if it was from the simple fact that *because* he was made of the earth and was earthy that he had to return to the dust again, would not that same fact, or cause have debarred him from becoming immortal, even if he had partaken of the tree of life, or even debar him from becoming immortal through the resurrection of the dead; as it is admitted that "like causes will produce like effects." But by admitting it was sin that produced mortality and death, and the cause (sin) is removed through the atonement of Christ, then there will be no hindrance to man's becoming immortal, through the resurrection from the dead.

We think that from the foregoing we can safely conclude that Adam and Eve in their original condition, were neither absolutely mortal nor immortal. For, if mortal, the writers which I have quoted and referred to, have certainly not understood the subject upon which they were treating, inasmuch as they have attributed man's death as being the consequence of his fall through transgression. And that he was not absolutely immortal is evidenced from the fact that he died. Yet

there is abundance of evidence to show that he might have become immortal by partaking of the tree of life—even as he did become mortal by partaking of the forbidden fruit.

We shall now notice section 28, paragraph 11, of Doctrine and Covenants, which was quoted as proof that the penalty of Adam's sin was spiritual only, and in no wise effected his temporal death, or the death of the body. It says:

"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, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart ye cursed."

By reading paragraphs 8 and 9 of section 28, of the same book, we will learn from what standpoint God was speaking. He was viewing things in the light that *all things are spiritual, and that to him there was nothing of a temporal nature.* A careful reading of Alma 19:10, 11; and also of Heleman 5:6, and 2 Nephi 6:4, as above quoted, will give us some light on the nature of the spiritual death referred to in Doctrine and Covenants, sec. 28, par. 11. Which certainly *includes* the to us, so called *temporal death.* Which condition, death in the fullest sense of the term. For as we asserted in the outset, is a spiritual the spirit without a body is dead to all that pertains to the glory and happiness designed by the Creator for man's enjoyment. For God has said:

"The elements are eternal, and spirit and elements inseparably connected, receiveth a fulness of joy; and when separated, man can not receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple."—D. & C. 90:5.

By this we understand that when man's spirit and body are "inseparably connected" is made immortal—then he can "receive a fulness of joy." But when separated as was Adam, through transgression, he "can not receive a fulness of joy," and will be to all intents and purposes spiritually dead; and hence the necessity of a redemption to bring man into the presence of God, through the resurrection of the body, and the reuniting spirit and body,—*"spirit and element,"*—no more to be separated. Excepting all those who will have to die the second death, for their own sins after having been redeemed from the death caused by Adam's sin. For all men will be redeemed, but not all will be saved from the penalty attached to their own sins; but some will die the second death, which is like unto the first, or the Adamic death, as we will prove further on. There is a difference between redemption and salvation. To be redeemed is to be ransomed; delivered from bondage, distress, penalty, liability; or from the possession of another by paying an equivalent. To be saved is to be preserved from evil, injury, or destruction.

Christ has or will redeem all from the penalty of Adam's sin, unconditionally; and will save all from the penalty of their own sins if they will comply with the conditions, or terms of the gospel,—which is "the power of God

unto salvation," from the penalty of our own sins—even a second death, which is like unto the first; (See D. & C., sec. 28:11; and B. of M., Alma 9:5; Heleman 5:6). From the quotations made and references given in the foregoing, there will no doubt objections be urged against the idea that the second death will be a literal, physical death of the body, after the resurrection; from the fact that some of the writers quoted say that all men will be raised immortal, and incorruptible. We shall take the position that they spoke in general terms, and that there will be exceptions to the general rule, as we find in other cases. In Ecclesiastes 3:19, 20, we read that "The sons of men all return to the dust again." Yet in the case of Enoch we find an exception, inasmuch as he was translated, so that he should not see death. (Heb. 11:5. See also 2 Kings 2:11). And even though it is "appointed unto men once to die." (Heb. 9:27.) Job expected to be brought "to death, and the house appointed for *all* the living." (Job 30:23.) Yet we have the assurance that there will be some who shall not sleep at the time when Christ comes; but will be changed in a moment, and translated to meet him at his coming. (1 Cor. 15:51, 52; 1 Thessalonians 4:17: See, also, Nephi 13:3.

Thus we will bring harmony out of what would otherwise be confusion and conflicting statements. For we have certainly showed many proofs that the *first death included the dissolution of the corporeal body;* and as like causes produce like effects, we claim that reason teaches that the second death caused by the same causes as the first,—even transgression—will end in the same condition when fully consummated. And the testimony of the scriptures carries out, or sustain that idea. As the *second death* is declared to be like unto the first. (D. and C. 28:11).

"And that they shall be after the second death, as though there had been *no redemption made.*"—Alma 9:3.

"And that the sins of individuals shall be visited with the wrath of God to the *destruction of their souls,* even as the first transgression—in Eden—by our first parents—was visited upon their heads."—Alma 9:5.

The *redemption of the soul,* which is the reverse of its *destruction,* is fully explained in Doctrine and Covenants, sec. 85, par. 4.

And again it is said of some (the wicked) who will be quickened (resurrected), and then will return—go back—again to their own place. (D. and C. 85:6). It is also said: "The elements are the tabernacle of God, yea man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall *destroy that temple.*"

The elements and temples here alluded to, are undoubtedly the bodies of men, and the temple (body) that is defiled will God destroy—not make immortal, incorruptible, and consequently indestructible; but the reverse, destroy, disorganize. See also, 1 Corinthians 3:16, 17.

Now shall we allow a few isolated passages of scripture to overthrow and destroy a doctrine that is general in its nature and character, and sustained by almost numberless passages of scripture. Or shall we not rather look for some special application of those isolated passages, which will harmonize them with the general tenor of the scriptures.

It is declared that man is spirit." (D. and

C. sec. 90:5). Shall we therefore conclude that man is *altogether* spirit, and has no *corporeal* existence whatever. As well might we thus conclude, as to conclude that because the death penalty of Adam's transgression was said to be a spiritual death, that it did not include the dissolution of his corporeal nature. But these passages are only to be understood in the light of the declaration, that "with God all things are spiritual.

Again; if the death penalty of Adam's transgression was "only a spiritual death," as the writer has asserted, did Christ ever die such a death?—Become "dead in trespasses and in sins"—in order to redeem man from his spiritually dead condition. For it is said he "tasted death for every man" (Heb. 2:9). And certainly we would conclude that he tasted the same kind of death that was entailed upon "every man" by Adam's transgression. "For as in Adam all die, so in Christ shall all be made alive." And by Christ dying the physical death of the body,—which is the only kind of death he ever did die, he paid the penalty due Adam's sin. And then by and through the resurrection he redeemed man from the death inflicted on Adam and his posterity. And thus having tasted death for every man, in the resurrection of Christ all are made alive again, and are free from condemnation, so far as Adam's sin is concerned.

We do not believe that Christ ever has or ever will *redeem* one single son or daughter of Adam's race from the penalty of their own individual sins, if once that penalty has been executed; which penalty is the second death. "For the wages of sin is death." But he has promised to *save* them from that penalty if they will obey the commandments he has given them; and comply with the terms and conditions, whereby they may have their own individual sins remitted, and stand justified before God in the day of judgment.

As to the fears entertained by the writer in the *Herald,* of establishing polygamy if man had been originally immortal, on the grounds of his first wife dying and he marrying again; or polyandry, if the man died and the woman married again; we think the idea is absurd, and the reasoning illogical; for if Adam had been immortal at his creation, or had become so by partaking of the tree of life, which the writer we are reviewing admits was possible—then he would have undoubtedly been married for immortal duration, or for eternity, and there would have been no danger of his wife *dying* and him marrying another, and so making him a polygamist, or the woman on the other hand a polyandryist.

And just here we would say that "the incumbus of 'sealing'" was not such an "*ignus fatuus,*" after all, as the writer seemed to think, inasmuch as he admits that if Adam and Eve had partaken of the tree of life, they would have become immortal, and consequently there would have been one case of marriage that was for immortality, or "sealed for eternity;" and so his own admission defeats his own argument against the possibility of immortals being married. Whether such an idea did prevail in the days of Joseph the martyr, whether true or false, we will not give an opinion. (See pages 798 and 799 of "Joseph the Prophet," by E. W. Tullidge).

Marriage, as generally entered into by men and women, is only until death; and of course,

death ends the contract; so that we presume there will be no difficulty hereafter about polygamy, or polyandry, or as to "whose wife she will be in the resurrection." But if there is such a thing as marrying for eternity, as Adam and Eve would have been had they partaken of the tree of life, we suppose when it will be made known how and who may enter into that eternal union, it will be understood well enough so as not to get any one too much married, nor yet to the wrong person.

And now, praying that God will by his Spirit direct us in the ways of truth and righteousness; and that all who humbly strive to obey the commandments of God may be saved, and obtain an inheritance in the celestial kingdom of God. I remain,

Respectfully,

JOSEPH FLORY.

MOUND CITY, MO., January 1st, 1881.

DISRAELI AS A SEER.

He Predicts the Sudden End of All Things.

"It can not in this portion of the nineteenth century, to which we have now arrived, be asked by 'any man of the world,' moving in society and looking day by day over the columns of the leading newspapers, as St. Peter says some of the 'scoffers of the last days' would ask: 'Where is the promise of the Time of the End; for since the fathers fell asleep, all things continue as they were from the beginning of the creation?' All things from the beginning of the creation have not and do not continue as they were. The current half of the present century alone—to go no further back—has transformed the face of the globe we inhabit. Nor is the march of events yet come to a halt. Developments of the most diverse and startling kind are just now succeeding one another with rapidity very nearly equal to that with which the scenes are shifted in a moving panorama. The momentum of the moving mass, so the philosophers say, is in proportion to its distance from the attracting body: hence results the constantly accelerating speed of a falling body the nearer it approaches to the surface of the earth. The same law would appear to obtain in the moral, social and religious world; and so the speed with which successive events follow close upon each other seems rapidly to augment the nearer we come to the time of the end."

The foregoing paragraph forms the introduction of an extraordinary pamphlet, at present circulating, semi-privately in certain London circles, a copy of which reached this office a few days since, accompanied by a private note which intimated that there were "people who believed that the brochure was either inspired by or the actual production of Lord Beaconsfield. His lordship has figured in so many roles that the suggestion provoked an involuntary smile and the inquiry, "Is Benjamin also among the prophets?" Beaconsfield's new political novel has been received since. Strange to say, even the cursory examination that the writer had time to give it, easily discovered the fact that a blood-relationship subsequently to be indicated, exists between "Endymion" and the pamphlet under notice. For this reason, apart from the thrilling interest of the pamphlet itself, viewed in the light of momentous

revelation of the things that awaits us in the near future—our readers will doubtless be anxious to be informed concerning the very latest developments in that somewhat obscure mine of exegetical vaticination.

"THE TIME OF THE END."

"What is the meaning of this expression at present so frequently in men's mouths?" the writer begins by inquiring. "It does not mean, as some, judging from insufficient data and arriving too hastily at a conclusion, have imagined, the 'end of the world,' but what the original Greek expresses as the 'completion'—the 'folding together,' the 'winding-up of the age,' or dispensation, in which we are living. That time of which, in the days of his flesh, the disciples asked the Savior: 'Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end?—not 'of the world,' as it is unfortunately rendered in our English version, but—'of the age?' That time for which the pouring out of the sixth vial and 'the drying up of the River Euphrates' may be taken as the signs, is the preparation; that time, when Judah restored, and dwelling in their own land, the attack upon them by a great confederacy of nations predicted by the Prophet Zachariah, the partial success of the assailants and then the intervention of Jehovah, the coming of the Son of Man, with the discomfiture of the enemy. This 'winding up' or 'folding together,' and therefore the close—the end of this age' in which we are living is unquestionably with 'the signs of the times' near at hand. We are close upon the dawn. Nobody can doubt the significations. Isaiah says: 'Go through the gates; prepare ye the way of the people; cast up the high-ways; gather out the stones; lift up the standard for the people. They shall come with speed swiftly—their wheels like a whirlwind.' Daniel adds: 'Shut up the words and seal the book; many shall run to and fro, and knowledge shall be increased.' No prophecy," eloquently remarks the writer, "could be more literally fulfilled. Railway embankments are cast up in every direction; an iron girdle of railways binds the earth; on the iron wheels of the railway car, traveling in many cases at the rate of more than a mile a minute, countless millions of passengers rush 'with speed swiftly, their wheels like a whirlwind; while millions more pass 'to and fro' by means of steam vessels across the world's ocean. The telegraphic wire traversing the land and the electric cable laid in the depths of the ocean have brought the uttermost extremities of the earth into such close communication, that what happens in London and New York in the morning is known all over the habitable globe at night. So wondrously has 'knowledge increased' within the past few years that Professor Tyndall has described the ages which are past as 'pre-scientific.' The last quarter of a century has seen an extension of trade and commerce beyond all anticipation. It has seen discoveries and inventions which it takes volumes even to enumerate. It is hard to say what subject of interest has not become more interesting, more stirring, and more important. Ancient cities have been discovered. Central Africa has been opened to commerce. The Semitic races invite European civilization. Egypt send her obelisks to the west as monuments for the new

order of things. The Bedouin Arab and the whirling dervish wander to the Orient to study the civilization of the American Athens. The Nauteh girls follow the setting sun to inaugurate a new saltatorial region in New York, and the 'Passion Play' of the coarse civilization of the Germans, whose manners have been so graphically described to us by Tacitus, might familiarize the superhuman agony of the cross to marveling and awe-struck audiences. In the words of the Savior, 'When ye see these things, know that the end is nigh—even at the door.'"

Turning from the social and scientific aspects of the hour, the writer next deals with another "sign:" "Wars and rumors of wars: nation shall rise against nation, and kingdom against kingdom." (Matt. 24: 6, 7). "For some years past," he says, "we have had scarcely anything else but 'wars and rumors of wars.'" Enumerating the conflicts of the last decade, he states that England is still involved in Afghanistan, in South Africa, in Turkey, and nearer at home, in Ireland. Glancing across at America he says that "the election of Garfield and the attitude of the solid south signify an impending conflict that will try the United States beyond their strength. In short, that turn whatever way we like "there is an uncomfortable feeling abroad—a distress of nations—men's hearts failing them for fear—insomuch that suicide abounds everywhere to an unprecedented extent, and those who sink by the wayside rather rush to the 'unknown ill' than endure the burdens they have daily to bear. "No man," he exclaims, "can fail to mark these things! No man who ever looks at a newspaper can fail to see the stormy aspect of the political—and shall I also add, physical?—sky that at present envelopes us. From existing complications in the heavens above as well as in the earth beneath. Some gigantic outburst must surely fall. Every cabinet in Europe is agitated. Every king and ruler has his hand on his sword hilt. We have naval demonstrations at Dulcigno, to intimidate hounds held in leash. We have naval demonstrations in America to allay spectres that are yet visible. The Land League in Ireland wages war against helpless women and children and maims and mutilates cattle. We are upon times of unusual ghastliness. We are approaching the end."

The pamphleteer next handles another sign of the times—"spiritual apostacy." "'Because iniquity shall abound,' said the Savior, 'the love of many shall wax cold.' The language of Christ clearly relates to a lamentable growth of spiritual degeneracy, with its invariable results, indifferentism and scepticism. The pulpits of our day are filled by a God-dishonoring, infidelistic brood of sensuous preachers. These are certainly the 'unclean spirits' wearing the livery of heaven to serve Satan in, coming out of the mouth of the dragon,' referred to in Revelations 16: 13. What obtains here is still more flagrantly exemplified in America. Beecher the most widely known preacher in America, hugs Ingersoll, the most widely known atheist, to his heart before a public audience, while the president-elect of the country receives his first lessons in executive government from the same God-defying lips." As a key toward the interpretation of prophecy, rather than as a political

problem, the pamphlet devotes several pages to the eastern question, which it is impossible to quote, within the limits assigned to this article. And according to prophecy, Turkey is doomed; and however much some of us may think to dispute it, is at the present moment dying. The attempt of the English government to prop up Turkey and keep her on her feet will not ultimately be successful. It will not be long before Russia is at Constantinople; and then, with immense resources, she will commence to play a part in which no nation has ever played before; and a part, which in the providence of God, shall end in her own destruction. Russia, as another stage in her march for the east, has her eye and her lust upon Jerusalem, nominally at present a part of the Turkish empire, but which is in fact a land in the hand of strangers—the Turks have never found in Palestine even so much of a home as they have found in Europe—a land which is still God's land, and by promise, is the land of Israel—a nation "scattered and peeled," (Isaiah 18:21), 'sifted' amongst all nations, 'like as corn is sifted, yet not the least grain thereof fallen to the earth.'"

At this point the writer launches into a eulogium of the Jews as a race. Lord Beaconsfield does something of the same kind in his new novel "Endymion." It is worth while printing the passages in parallel columns. In this way the blood-relationship already referred to will become apparent:

PAMPHLET.
"The Jew every where today is a living demonstration of the fact that race makes history, under the direction of God. After having been for eighteen centuries 'the tribe of the wandering foot and weary breast,' still retains as strongly marked as ever in his eye, in the color of his hair, in his countenance, in his step, in his voice, in his physique throughout, and in his social characteristics all the peculiarities of his enduring race. No race to-day exhibits such perseverance with such executive ability. They are alike powerful in finance as in diplomacy."

"ENDYMION."
"No man will treat with indifference the principle of race. It is the key of history * * * The Semites now exercise a vast influence over affairs by their smallest, though most peculiar family, the Jews. There is no race gifted with so much tenacity and such skill in organization. These qualifications have given them an unprecedented hold over property and illimitable credit. * * * They have long been stealing into our secret diplomacy, which they have almost appropriated. * * * Language and religion do not make a race; there is only one thing which makes a race, and that is blood."

Once more returning to the pamphlet, the writer continues: "The Holy Land is still the land of the Jews; they are the 'kings of the east,' and are thus spoken of in Revelation 16:12. The decay and near consummation of the effete Turkish Empire is simply 'God's providence preparing the way for their return home.' According to the Paris Universe, there exists, not far from Moscow, a place rejoicing in the euphonious title of Voskresenskoe, or, as the name signifies, 'the New Jerusalem.' It is a complete counterfeit of the Holy City, one of its chief attractions being a mock tomb of the Savior, to which crowds of pious Russian devotees continually resort for the purpose of praying for the deliverance, of the supposed real tomb, and are there taught to supplicate also for the extermination of those who hold the holy places, and to invoke a curse upon such as have betrayed the Christian cause by becoming their allies. This imaginary Jerusalem contains a vast temple, in which all the details of the true temple are minutely copied. The effect is most bewildering. So complete is the deception that there is excited in the minds of the ignorant peasantry almost an equal degree of emotion as would probably be

excited in the sacred grotto itself. The invention of this extraordinary object of adoration is attributed to the father of Peter the Great. 'What,' the reader asks, 'can be the motive of so strange a creation?' A book in Solavonic, found on a dead Russian soldier before Plevna, supplies the key: 'The Empire of the Koran,' said the book, or the Czars, 'must be destroyed, the profaned and desecrated lands of the East, once hallowed by the tread of angels, and blessed by the sacred footsteps of Jesus, must be re-won; the broad highway to this glorious divine prize is through the fertile province of the Turks. Soldier! Constantinople is the gate to Jerusalem. As a remembrance of this high destiny for all the Russias, the Czars have erected in the heart of this empire a structure modelled upon the oft-visited Church of the Nativity, and have styled it Voskresenskoe, or the New Jerusalem. But Jerusalem, as we have already pointed out, is not Russia's ultimate goal. The prevailing passion of the Russian nation is the love of conquest. Every Russian is inspired with the conviction that his country is to conquer the world. The late premier of England understood this well, and in his now famous communication sounded the key note for England when he said, "we act for ourselves."

Prophecy shows that very shortly it will be England, almost single-handed, if not alone, against the world. 'Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof,' against 'God, the chief prince of Meshech and Tubal, against Persia, Ethiopia and Libya, against Gomer and Togarmah,' England against the great Russian confederacy. Viewed in the light of prophecy the 'eastern question' is not simply a question either of the integrity or dismemberment of Turkey, nor is it even the question of the security of our Indian empire, but it is that of the gathering of the nations to Armageddon, spoken of, Revelations 16:16, 'the battlefield of the great day of God Almighty,' the closing act which follows the opening of the sixth seal, before the curtain of the universe, so to speak, again rises and the horrors, and wonders, and triumphs of the seventh shall fall upon the earth."

The writer closes this portion of the subject with another glance at the Jews. He states that while they are being persecuted in Germany, their star is in the ascendant in America. He notices with pleasure that at the recent meetings in New York they have shown a noble self-assertion of their rights, their privileges, their capabilities and their "skill in organization"—Lord Beaconsfield's exact phrase. "The Jews will be restored to all their rights everywhere within the next ten years."—*Sel.*

LITTLE THINGS.—Springs are little things, but they are sources of large streams; a helm is a little thing, but it governs the course of a ship; a bridle-bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt; if it is a promise, redeem it. You know not what important events may hang upon it. Keep your word sacred; keep it to the children; they will mark it sooner than any one else, and the effect will probably be as lasting as life. Mind little things.

Eternal Punishment.

It is remarkable that we find so many of our Elders trying how far they can go in doing away with future punishment. It is still more remarkable that they should follow the lead of Mr. Thomas and others of the same school. It seems to me that we should be more original in our method of teaching. Five or ten years ago we seldom heard a sermon on this subject; but now it is an every-day occurrence. There has been no change in the gospel to warrant this departure; neither can I discover any remarkable change in the world that calls for this teaching. What then has happened that they must to the front and tell what they [don't] know about it? Why, this "doubting Thomas" has told what he thinks, and so they must follow suit.

The fear of punishment certainly restrains people from crime, and the restraint is in proportion to the punishment. This is shown in the revelation to Martin Harris:

"Again, it is written, eternal punishment; wherefore it is more express than other scriptures, that it might work upon the hearts of the children of men altogether, for my name's glory."—D. & C. 18:2.

If God uses severe language on this subject, that it may have a greater effect upon man, is it proper for me to make this "eternal punishment" appear as a light thing? We are told that God is good and merciful, and it is our duty to present him so to the people. Well, if God has chosen to use such terms as "eternal punishment," "endless punishment," and "everlasting punishment," knowing the meaning that would be attached to the words, it is not my duty to apologize for him, and tell people that he is not as tyrannical as his language implies. Neither do I find that Christ, nor his Apostles, ever took pains to tell people that God would not punish them much. They rather tried to make the punishment look great. Witness Peter's language:

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear."—1 Pet. 4:18.

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."—2 Pet. 2:17.

See context. Nephi and Alma speak with equal plainness:

"And assuredly as the Lord liveth, for the Lord has 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 flame ascendeth up for ever and ever, and has no end."—2 Nephi 6:6.

Observe that it is their torment, and not place of torment, that has no end.

"Then is a time that whosoever dieth in his sins, as to a temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness: then is the time when their torments shall be as a lake of fire and brimstone, whose flame ascendeth up for ever and ever; and then is the time that they shall be chained down to an everlasting destruction."—Alma 9:3.

Here we are told of some who will die to righteousness, and be chained down to everlasting destruction. Nephi, in the passage previously quoted, says that their torment has no end. We might multiply passages, as plain as these, but it is needless. All can see

that the ancient teachers of the gospel took no pains to make it look smooth to the wicked; neither will I. On the other hand, I will not be driven to the extreme of teaching eternal damnation to all except a few Saints.

I believe that there are many who will receive a fulness of glory, in the presence of God. There are also many who will not be worthy of this, who will receive a less glory, each man according to his works. But there are some, who in the language of Alma, die to righteousness; and if a man is dead, he can not quicken himself; and as God has provided no resurrection for those who die this death, they must of necessity remain dead to righteousness. And hence in the language of the Book of Covenants.

"He is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory."—D. & C. 85:5.

If then a man is dead to righteousness, and deprived of all glory, I can see no salvation in his state. Further, his state is unchangeable; he can not repent of his evil, because he can see nothing desirable in righteousness, being dead to it. Therefore, he will always remain in this condition; and as it is one of deprivation, it is a punishment; and as his condition can not be changed, it becomes eternal punishment. This class may be small, but there is such a class, and we ought to present the word of God on the subject, instead of the doctrines of men.

May God guide us into a full understanding of his law; but until then may we be modest enough to teach only what we understand. Let us "cry nothing but repentance to this generation."

JOHN H. HANSEN.

"It is Written."

WHILE the Savior was incarnate, acting as a "teacher sent from God," he was "in all points tempted like as we are, yet without sin." So says the apostle to the Gentiles. His invitation to all mankind is couched in the following words: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat down with my Father in his throne." Glorious promise this; he offers to share his glory with any and all, who "overcome" in the same manner as he overcame. It is not our purpose in writing to dwell upon the nature and character of the immaculate Son of God. It is sufficient to note that he had something to "overcome," and that this grand object was accomplished. By virtue of what? A notable example is given in Matthew 4th, where it is narrated, that at the time of his forty days' fast, and consequent hunger, Satan, that arch deceiver of the human race, sought to tempt him by saying, "If thou be the Son of God, command that these stones be made bread. But he answered and said, *It is written*, man shall not live by bread alone, but every word that proceedeth out of the mouth of God." Failing in this attempt to deceive, the tempter resorted to another scheme, hoping to beguile the Savior of mankind by urging him to cast himself down from the pinnacle of the temple. "Jesus said unto him, *It is written again*, thou shalt not tempt the Lord thy God." "Again the devil taketh him up into an exceeding high mountain, and shewed him all the king-

doms of the world and the glory of them; and said unto him, All these things will I give thee, if thou wilt fall down and worship me. And Jesus saith unto him, Get thee hence Satan, for *it is written*, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold angels came and ministered unto him." Notwithstanding the majesty of his position as the Son of God, and the acuteness of his perception of right, his safeguard against the attacks of "the enemy of all righteousness" seemed to lie in constantly appealing to that which had been "written" for the safety and well being of God's people. "To the law and the testimony." What sorrow, what untold misery, might have been avoided if the children of men in all ages would only have followed out the example so beautifully exemplified by the meek and lowly Jesus of Nazareth. This divine teacher of the human race overcame by virtue of learning, and doing, his Father's will. In his own words, "and as the Father gave me commandment even so I do." And again, "Lo I come (in the volume of the book it is written of me) to do Thy will, O God."

Concerning his reward we read, "Thou hast loved righteousness, and hated iniquity; therefore God even thy God, hath anointed thee with the oil of gladness above thy fellows." It occurs to us, that there are many reasons urging us to observe, and follow the example set before us in the personage of Jesus Christ. The fact that "God gave his Only Begotten Son, that whosoever believeth in him, might not perish, but have everlasting life," is ample proof that whatever he has commanded, or caused to be written in any and every age of the world, has been for the benefit of his creatures. He only commands us to be just, and to do right; and hence to observe his law—to abide by that which he in his wisdom and mercy has caused to be written, will surely bring happiness to those so doing; while to disregard his divine counsel, is equally sure in bringing the opposite result. The law of God was written to Israel for their guidance, safety and protection. Their happiness and prosperity were dependent upon their understanding and observing the written word. And had this principle of adherence to that which was written, found its counterpart in them—had they continued to "live by every word that proceedeth out of the mouth of God," how different would have been their condition to-day. Read the promise of God to Israel in Deut. 28th chapter, 7th to 12th verse inclusive, wherein it is declared that if they would be diligent in keeping the commandments of the Lord, they should be blessed above all the nations of the earth. The Lord desired to be their king, their Father and their God; and notwithstanding their oft repeated transgressions, he was willing upon conditions of repentance, to receive and bless them as his people. And how often was the voice of inspiration unto them by the mouths of the prophets of Israel, saying: "Return unto me, and I will return unto you, saith the Lord of hosts." That they had had evidence of God's supreme power, and of his superlative love and willingness to bless them, is quite obvious. It is but just for us to remember, that for a season they essayed to keep the commandments of their law giver; and had they continued to abide in his love, walking in obedience to his

divine injunctions, the proverb of "The wandering Jew," never would have applied to them. All the prophets from Moses to Malachi testified of the coming Messiah, to save his people. John the Baptist was sent to make the announcement. His was the "voice of one crying in the wilderness, prepare ye the way of the Lord." When Jesus came among them, doing the works which "no other man did," his exhortation to them was "Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me." But they said, "Can any good thing come out of Nazareth?" "We know that God spake unto Moses; as for this fellow, we know not from whence he is." "Away with this man, release unto us Barrabas." They crucified the Prince of life, who, being actuated by the principle of divine love, came to save them.

Many have been clamorous in denouncing the Church of Jesus Christ of Latter Day Saints, because of their claims to revelation, additional to that contained in the Bible. Arguing that the canon of scripture is full, and consequently no more revelation is needed.

There might be a shadow of reason in such a position, provided those who are so urgent in their claims to a "full canon of scripture" were giving heed to the teachings of that sacred volume. The law of God for the guidance of Israel was given through Moses; notwithstanding it seemed necessary that many should "speak as they were moved upon by the Holy Ghost" subsequent to the giving of the law, urging and enjoining its observance upon those to whom it was given. And those who will take the trouble to examine the case, will discover that the proclamation made by the prophet Joseph Smith, and his compeers, in 1830, was but an invitation to read, believe, and obey that which was written two thousand years ago for the salvation of the children of men. They taught that faith in God is essential to salvation, because "it is written" that "without faith it is impossible to please God." They persisted in teaching the people repentance, and submission to God's will, because "it is written," "Repent ye and believe the gospel;" "except ye repent ye all shall likewise perish."

They taught that baptism is an important factor in the gospel economy, because "it is written" that John the Baptist "prepared the way" before, and baptized the Lord, who came to teach all mankind, both by precept and example, what was essential to a divine acceptance with God. Also that whereas, Jesus told Nicodemus that a man must be "born of water," and as nothing but literal immersion of the body will constitute a "birth" of that element, therefore baptism is immersion. Likewise that baptism is for the remission of sins, because the scriptures so declare it. They taught that "the laying on of hands, for the gift of the Holy Ghost is an ordinance in the Church of Christ, and ought to be observed, because "it is written" that Paul the apostle, and the twelve disciples at Ephesus, also the people of Samaria received the Holy Spirit through the exercise of this ordinance. They taught the literal resurrection of the dead, and a final judgment to be passed upon all men, because these facts are plainly written in the sacred word. Also that the manifestation of the Spirit shall be given to every faithful member in the Church of Christ;

namely: wisdom, knowledge, faith, healing, prophecy, tongues, interpretation of tongues, discerning of spirits, &c., from the simple fact that "it is so written" in 1 Corinthians, 12th chapter, and elsewhere. If Joseph Smith had sought to impose upon the world's people "another gospel" than that taught by Christ, and his acknowledged disciples, there would have been some justice in the cry of "impostor," "delusion," &c. The letter and spirit of this latter day proclamation have been, and still are the very embodiment of the sentiment expressed by Isaiah the prophet, when he said "come ye, and let us walk in the light of the Lord." It has been the voice of inspiration, pleading with the inhabitants of the earth to turn from their servitude of sin, and unrighteousness to the worship of the true and living God. And judging from the history of the past, and the prophetic intimations concerning the future, those who give heed to the divine injunctions are wise.

G. S. HYDE.

Latter Day Events.

Editor Herald:—As I have been reading the word of God, my desire has become stronger, and my anxiety more intense, to understand the things which are written for our learning.

I think that every intelligent reader of the scriptures can not fail to see the fact that all the sacred writers contemplated a state of things, in both the religious and political world, that will eventuate in wars and commotions of so dire a character as to endanger the existence of all the nations of the earth; and, in order that any of them may be left, and a portion saved, the God of heaven will have to interfere; or, else, the whole earth will perish together. Also, in order that the way may be prepared before the Lord that he may "suddenly come to his temple," and that he may usher in a new order of things, which order, according to the apostle John, will, when it is established, last one thousand years, there must be a people prepared, in true faith and works, that they may escape the judgments of the last days, and be looking for the coming of the Lord from heaven.

It will not be amiss for us to notice the character of the events which immediately precede this new order of things; for the Bible is our guide in matters pertaining to the future, the events of which will be of a fearful as well as of a glorious nature; for in this period of the world's history there shall be blood, fire, and pillars of smoke; the sun turned to darkness and the moon to blood; the stars are to fall, the earth to reel and fro as a drunkard, and the face of all flesh gather blackness; the rich men and nobles, and every wicked man, and poor man, shall call upon the mountains and upon the rocks to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. But before all this takes place, the God of heaven is to set up his kingdom by the ministering of angels.

In the fourteenth chapter of Revelation it is stated that John saw an angel flying through 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. It must be, in order that those who believe the message, and obey it, might

escape the judgments which were to be poured out upon the inhabitants of the earth; for it is in this period of time that Babylon, the great is to fall and rise no more. Her merchants are to stand afar off and cry: "Alas! alas! that great city Babylon that made us rich with delicacies, and her merchandise, is no more!" It is in this period that nations are to rise against nations, and kingdoms against kingdoms; and there are to be wars, and rumors of wars, and earthquakes and famines in divers places; and God is to appear in his majesty, and a fire is to devour before him, and behind him, while he puts things in order to judge the nations, and prepares the way for the second advent of his Son. All that the prophets have spoken concerning the last days is to be done; for the Lord is to show forth his power in preparing and saving to himself a people, lest the whole earth perish. And in order that some may be saved, the Lord will exert his own power, make bare his arm, set up his kingdom, give strength to his own servants and Saints, so that they may come off more than conquerors amidst the overthrow and downfall of the kingdoms, and the entire destruction of all the false systems and creeds of religion.

This hope inspired the Saints from Adam to the apostles; in view of which they laid down their lives for the word of God and the testimony they bore to the world; for, according to the sacred writers, their hope did not rest in the things they enjoyed in their life time, but on things that would take place in the last days, when the kingdom should break in pieces all others, as described in the second chapter of the book of Daniel. And the Savior, while on earth, inspired the apostles with high expectations, that at the time the kingdom would triumph over all others, they should lift up their heads and rejoice, for their redemption drew near.

In the 21st chapter of Luke, and 28th verse, we learn that after the Savior had described the scenes that were to precede his second coming, he said, "When these things begin to come to pass, then look up and lift up your heads for the day of your redemption draweth nigh."

Let us notice that the disciples lived over eighteen hundred years ago, and the things spoken have not all transpired yet, and the apostles are long since dead, which Jesus well knew would be the case; but, whether dead or living, when the things described began to take place they were told to lift up their heads, for their redemption drew nigh. Thus we see their redemption had not as yet taken place, nor would it till the things there described should come to pass; for when these things began to come to pass, they should then look up for their redemption drew nigh. For this reason the apostles themselves did not expect to attain to their redemption till the world was redeemed from all false systems of religion, which is Babylon; for so it is written in the fourteenth chapter of Revelation.

Paul says to the Romans:

"The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the first

fruits of the Spirit, even we, ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. 8:20, 28.

Then we must come to the conclusion that all from the apostle's days back to the days of Adam were travelling in pain and groaning, and would till the redemption of their bodies. Surely, then, they never conveyed the idea that Saints would, at their death, enter into their rest, or be redeemed; but all died in faith of a rest that would take place at the time when the kingdom of God would triumph over all others, and the bodies of the Saints would be raised from the dead.

In the fifteenth chapter of 1st Corinthians, Paul says:

"But if there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is vain also; yea, and we are found false witnesses of God, because we have testified that God raised up Christ, whom he raised not up, if so be that the dead rise not; for if the dead rise not, then is Christ not raised; and, if Christ is not raised, your faith is vain; ye are yet in your sins; then they also who have fallen asleep in Christ are perished."—1 Cor. 15:13, 18.

Now we see that their state at that time was one in which they could perish, unless something else took place, which proves that their state at that time was not the salvation which was promised, and was not the end of their faith; but that state wherein they could not perish was the state for which they looked, and for which they laid down their lives. Paul in writing to the Hebrews endeavors to stir them up in the same hope of redemption which he himself possessed. Read the 11th of Hebrews. Here the apostle speaks in high terms of their faith; then brings up specimens of faith from Abel to Sarah. Then says all these died in faith, not having received the promises, but having seen them afar off. Here the apostle leaves them, and here they will remain till after the coming of the signs of Christ's second advent; after which they are to receive their promised redemption.

In the 6th chapter of Revelation, John gives us a very plain account of their redemption. He says:

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"—Rev. 6:9, 10.

No one can doubt that they were longing for the time when their redemption and final rest would come; and they well knew that it would not take place until after Babylon had fallen to rise no more; as declared by John in the 18th of Revelation. In Revelation 19th chapter, he tells us what he heard after Babylon was destroyed.

"And after these things I heard a voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God."—Rev. 19:1.

Here they are in the attitude of praising God, instead of asking how long it would be before their blood was avenged.

"For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."—Rev. 19:2.

Now, they have the answer given that the blood of his Saints would be avenged, at the downfall of Babylon, the great. And at that

time they could cry Alleluia; for at that time their bodies would be raised from the dead. Then they will receive the fulfillment of their promises, and as John saw, be made kings and priests to God, and after that reign on the earth.

These sayings, put together, make the subject so plain that no one need to doubt. Well did the Savior say that when his disciples saw certain signs, then they might lift up their heads, for after the downfall of Babylon their redemption would come; for when that takes place, the heavens will rejoice, and the Saints will shout Alleluia.

A few words may not be amiss relative to the scope and meaning of the term Babylon. The old city of Babylon was destroyed long before John wrote his revelation, and yet he saw that the great city of Babylon would be thrown down before the day of redemption; and by destroying Babylon the Lord would avenge the blood of his servants at her hand. We understand that the founders of the old city of Babylon, in defiance of the will of God, undertook to build a tower whose top would reach into heaven; which being unauthorized of God, was only a false system of progress toward heaven. And this false system was planned by the wisdom of men. Just so, any and all false systems of religion go to make up Babylon the great.

From the foregoing it is clear that Babylon the great, is to be thrown down, before the Saints can expect their redemption, or sing "Alleluia." The question may be asked, How is all this to be brought about? The answer is by the restoration of the gospel, by the angel spoken of in the fourteenth chapter of Revelation, with the authority to preach it to all the world, for a witness to all nations; and then shall come the end. (Matt. 24:14). And then will the kingdom be built up which will break all others in pieces, and they will be carried away by the judgments of God, as the chaff of the Summer's threshing floor; as described in the 2nd chapter of Daniel; for then will be the time when God will send out his fishers and hunters to gather Israel from every part of the earth, and from the holes of the rocks. (Jer. 16:16).

Then it is that according to their deeds he will repay; fury to his adversaries, recompense to his enemies; and to the islands will he repay recompense,

"So they shall fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. 59:18, 20.

It is then that Israel will be saved, as Paul declared:

"And so all Israel shall be saved; as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob: for this is God's covenant with them when he shall take away their sins."—Rom. 11:26, 27.

"And at that day there shall be a root of Jesse, which shall stand for an ensign for the people; to it shall the Gentiles seek; and his rest shall be glorious. And it shall come to pass at that day, that the Lord shall set his hand again the second time to recover the remnant of his people. * * * And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."—Isa. 11:10, 12.

And, at that time, the Lord will visit the

hosts of the earth with thunder and with earthquakes and great noise, and with storms and tempests, and the flame of devouring fire; and the multitude of the nations that fight against Ariel, (or Zion), and distress her shall be as a dream, or night vision. It shall be as when a hungry man dreameth, and behold he eateth; but he awaketh and his soul is empty. (Isa. 29:6, 7, 8).

This, I understand, will be the condition of all those who fight against the work of the Lord, in these last days. For, when they awake to a sense of their duty, they will then see their nakedness, and find out they have not obeyed the gospel of Christ, and that they have been fighting against the work of God. They will then discover that they have not been fed with the bread of life, and they will thirst for the water of life. And it can be said of a truth, "They are drunken, but not with wine; they stagger, but not with strong drink."

Speaking of the judgments of God on the wicked, and the rest of the righteous, Paul says to the Thessalonians:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thes. 1:7, 8, 9.

We learn from this that they did not expect their rest until after the Lord would avenge himself on those who troubled the Saints, and would not obey the gospel when it is preached in the last days, for a witness and a testimony, before the end comes.

Paul tells the Saints (1 Thes. 4:13, 17) that he would not have them to be ignorant concerning those who are dead, and that they need not sorrow as those who have no hope; for those who sleep in Christ, God will bring with him; for they shall be raised to life again.

Now some may say that they believe in the resurrection, but not in new revelations in these last days. But let us search the word of God, and see what it says concerning messengers and prophets that God is to send, and raise up for his work in the last days. After reading the word of God, we are forced to the conclusion that the last days are to be the days of wonders, the period fixed in the purposes of God for bringing to a close all the works of salvation promised the world, since the days of Adam; the time of fulfilling promises of redeeming pledges between God and man, of establishing the truth of all the covenants made with the fathers, of bringing in everlasting righteousness, filling the heavens with joy and the earth with gladness. And to this end the whole universe will be put in motion, in order that God may accomplish his purpose in the redemption of fallen man.

Being enlightened by the power of God concerning these events, Malachi prophesies thus:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom you delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."—Mal. 3:1, 2.

Here the prophet says that the Lord will send his messenger before him, when "he shall suddenly come to his temple." Some have tried to make it appear that this was fulfilled by John the Baptist; but this they can not prove, for John was sent to the Jews to prepare the way for the coming of Jesus to them. And when the Jews asked him who he was, he referred them to Isaiah, declaring that he it was whose voice should cry in the wilderness, "Prepare ye the way of the Lord; make his paths straight." But Malachi's messenger was to prepare the way before the Lord, that he might suddenly come to his temple; which did not take place in John's day. For, according to Malachi, the Lord when he should follow that messenger, would sit as a refiner and purifier of silver; and would, at that time, purify the sons of Levi, and purge them as gold and silver, so that they could offer unto the Lord an offering in righteousness. None of these things have come to pass, as yet, and John the Baptist is dead, and so are the apostles. Hence, no doubt ought to remain as to the fact that the messenger spoken of by Malachi was not John, nor any of those former day messengers. What puts the subject to rest is the fourth verse of Malachi, third chapter:

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and in former years."

Every one, who knows anything of the Jews, knows that their offering did not become pleasant; but they crucified the Lord, and were scattered among all nations. But when the Lord comes, after all things are prepared, then, will the offering of the Jews be pleasant; for this messenger is to establish the work, in which the Jews will be prepared and gathered back to their land and build up Jerusalem. As I have already shown, Paul wrote of the deliverer that should come out of Zion, and declared that he should turn away ungodliness from Jacob; and Isaiah speaks of a messenger who must be the same that both Malachi and Paul speak of. And the work to be performed, by the messenger here spoken of, is of such a character that no one, who believe the scriptures to be true, can doubt the necessity of revelations in the last days, as a foundation for the work this messenger, and all others connected with him, have to do, for the gathering of Israel, and preparing the way of the Lord, that he come to his temple.

Surely all these things mean something; and, if they mean what they say, there need not be any difficulty about understanding them. For Malachi's messenger is to prepare the way before the Lord; Paul's deliverer is to turn ungodliness away from Jacob, and Isaiah's root of Jesse is to come forth for the gathering and redeeming of Israel; which, in effect is the same work, and must be performed by the same person, and he must receive his power and authority by the hand of John's angel, who was to come with the everlasting gospel. Why then should any one doubt the necessity of revelations in these last days?

Moses could not lead Israel out of Egypt and establish the Aaronic priesthood without revelations. John could not prepare the way without revelation. The Apostles could not build up the church, without the Spirit to guide them in all things. Then, can this messenger, of Malachi, prepare the way before the

Lord without revelation? He is to prepare all things before Christ. And yet according to the theologians in this our time, we are to have no more revelations. Well has Isaiah said concerning false shepherds, "Yea, they are greedy dogs, which can never have enough, and they are shepherds that can not understand: they all look to their own way, every one for his gain, from his quarter."—Isa. 56:11.

W. C. KINYON.

MIAMI, Saline Co., Mo.,

ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, October 1, 1881.

THE readers of the HERALD will read of the death of President James A. Garfield with pain and regret; with pain that one to whom the voice of the people had relegated the highest office known to our form of government, had been taken away before the expiration of his term of office, with all the brilliant promises of his inauguration, and the hopes of his admirers and friends unfulfilled; with regret that our civilization and political policy should have developed a mind so depraved as to compass by violence the end of so good a career. "The President is dead" are sad words on American lips; and American hearts are filled with grief. But Saints are not unused to contemplate such scenes of violence, and they remember that years ago, Government failed to rebuke lawlessness and violence; and hence they are not unprepared to see murder to take advantage of such mistaken policy to wreak spite, or insane desires for selfish ambition upon the highest in the land. Let us mourn, but be patient; sad, but loving; indignant and hurt, but law-abiding, and hopeful that out of a nation's sorrow a nation's sanctification may come.

ON the night of August 27th, the hay-barn, stables and cattle sheds of Bro. David Dancer, two miles west of Lamoni, took fire and burned to the ground. The weather for some weeks had been hot and dry, only a little rain had fallen since the drouth set in, and that little had wet two loads of hay which had been put in the mow near its center; and it is supposed that this hay by super-heating had taken fire. The loss to Bro. Dancer was about \$3,000.

On the night of the 16th of September, the store of Brn. A. White and Bro's. at Edenville, Iowa, was robbed, set on fire and entirely destroyed, resulting in a loss of \$10,000, covered by an insurance of \$2,500 only.

The town of Richmondville, Michigan, was among those burned during the forest fires lately raging in Sanilac and Huron counties in that State; and Brn. J. J. Cornish, and others suffered a loss of all they had. These losses by fire are among the things that are to mark the last days, and it appears that the Saints do not escape.

Of their loss at Edenville, Bro. A. White writes: "We are not of the kind to do much whining over such a loss as this. We can afford to suffer the loss of these things, but can not afford to suffer the loss of the latter day work." Of his loss, Bro. Dancer said, "You need not worry about me, Bro. Joseph, I am not going to fret over this thing."

The courage that can stand the loss of hard earned means placed in merchandise and working stock, will always survive such losses and retrieve them. But the faint hearts that sit down to grieve, and the courage that shrinks from effort and shrivels up at the touch of loss, is a bad commodity, and never survives, or retrieves.

We sympathize with these brethren, and commend their courage to success.

EDITORIAL ITEMS.

BRO. B. V. SPRINGER, wrote from Lilly Dale, Indiana, August 24th, that he was still struggling to hold the banner aloft. The Mount Eden Branch, where so much trouble has existed for the last few years, have remodelled affairs, a Sr. Louisa Scott, daughter of Elder James G. Scott, has given them the word of the Lord, and James G. has been installed head of the church at Eden. J. A. Scott, assistant. Others were in like manner chosen as church officers, and the organization referred to by us a few issues since was thus affected. At a sacrament meeting subsequently held, at which Brn. B. V. Springer, acting president of the district, Harbert Scott and M. R. Scott and their families were present; the emblems were blessed by James G. and passed by his son James M. Scott, but neither Bro. Springer nor Harbert and Moses Scott or their families were permitted to partake with them. What other than a separation from the church was intended by this organization and ignoring of officers and members in good standing by refusing them the emblems, we can not infer. We trust for good results to the cause, any way it may terminate. Bro. B. V. Springer is equal to the emergency, aided by the Spirit of Truth.

Bro. D. McPherson writes from Cokerville, Monroe county, Alabama, that he has heard and seen a heavenly messenger, and that the testimony borne was that the "Spirit of God was with the church which he had joined." He wishes Saints to remember him in prayer.

Sr. Ann Sherman writes from Detroit, Minnesota, that she feels strong in the faith. But that the branch was nearly broken up. She had been sick a long time; was relieved frequently by administration, but not permanently healed—pray for Sr. Sherman.

Bro. A. L. Whitaker wrote from Wheatville, Wisconsin, lately. He had been laboring at Clinton, Iowa, during the Summer, had baptized one at Wheatville; and was intending to do what he could in preaching the coming Winter, possibly the most of his time.

Bro. J. A. Stromberg wrote from Santa Rosa, California, that he was still too ill in health to do anything toward furthering the gospel. He complained that he had not seen any of the Saints for a long time, none except Bro. Hawkins having visited him. The command in James, to "visit the widows and the fatherless, in their afflictions," might be easily construed to mean any in distress, isolated, tormented, or in affliction. Oft times the visit of a faithful friend, though

not accompanied by any other relief, warms the heart and strengthens the will of a sufferer to bear with patient resignation the ills they are under.

Sr. Ella M. Smith, of Delevan, Kansas, desires that the Saints pray for her. Her card is dated September 8th, and asks the prayers of the Semi-Annual Conference; but of course as Conference convened on the 1st it was over before the card was received. She invites us to visit the district where she resides.

The *Coming Struggle*, is the name of a small periodical published at Bangor, Maine, ostensibly in the interest of the near and terrible coming of Christ. The Editor seems friendly to our Christian work, and asks us to club the HERALD with his paper, for which he wants thirty cents per year. Desiring us to recommend it to the Saints. We wish the *Struggle* well, but can not offer the HERALD in connection with it as desired. Those of the Saints who may wish the *Coming Struggle* can address that paper at Bangor, Maine, or Z. B. Chase, same address, sending thirty cents as subscription.

The *Prophetic Warning*, published at State Center, Iowa, by W. K. Lay, who is Elijah, as he states, is a new paper, which the publisher desires to give away as long as his money lasts. It is rather ably edited, so far as we can judge by the first number. It and the *Monitor* are companions.

EXTRACTS FROM LETTERS.

Bro. F. Criley, of Pittsburg, Pa., writes, September 5th, 1881:

Our branch here is getting along very well; we have a portion of the Spirit to encourage us at our meetings, and we feel like going on with the good work, and help build up the kingdom in this part of the vineyard, with the assistance and grace of God.

QUESTIONS AND ANSWERS.

Is it lawful for sisters to vote in branch business meeting, or in conference?

We do not doubt the right of all members of the Church to vote in Branch affairs, and in all business affecting the branch to which they belong; and this includes the right to speak, propose and act upon such business. In regard to the District Conferences, we do not care now to state what our opinion is. It is at present a question for the Conferences to decide, and ought not therefore to be left to rest on our opinion. We presume that the action of General Conference, will at no very distant day decide the question, so far as its own sessions are concerned.

Has a dairyman any more right to sell milk on Sunday than a candyman has to sell candy on that day?

No. They both stand on the same footing; the only difference being that one commodity may be in some instances a greater necessity than the other. One plea defends both. "I must do it to make a living." The same plea may be made for the butcher, the baker, the grocer, and many others. The morality of the act is determined in each case by its surroundings.

Has a branch a right to pass a resolution to withhold the sacrament from members living in the limits of the branch, but who do not unite with the same?

Yes; if said persons are in good standing in

the Church and refuse to so unite with the branch after a request is duly made by the branch for them to do so. The right to adopt such a rule is conceded; we say nothing about the propriety of the rule.

THE following card was received at the office September 10th:

PT. SANILAC, Mich., Sept. 9th, 1881.

Richmondville is in ashes. The country seems to be on fire. Many lives lost. We just saved ours. Country very dry. It rained last night. We are destitute and almost naked. In a day or two I will write full account. Any assistance will be gladly received. Direct to Forester, Sanilac county, Michigan. J. J. CORNISH.

It will be remembered that Richmondville was in the track of the terrible fire lately raging in Michigan, a striking proof that God can burn the world with "fervent heat" if he desires, or permits it to be done. The full account promised by Bro. Cornish is given in his letter elsewhere. Those who may desire to help our brothers suffering, can direct their offering to Bro. Cornish at the address named—Forester, Michigan.

THE following stinging rebuke is from the St. Joseph, Missouri, *Herald*, of a late issue, and is worth reproducing in our columns:

THE ROBBER HATCHERY.

St. Joseph has a fish hatchery, Kansas City and Jackson county a robber hatchery. That field has long been the home and birth-place of desperadoes. It was an outfitting point of Santa Fe trains and was one of the centers from which pro-slavery Border Ruffians started on their stealing and murdering raids into Kansas. Before that time, fifty years ago, Jackson county began its career of murder on the Mormons, and satiated its appetite for blood to its full extent for the time being. Not less than forty Mormons were killed, more than one hundred and fifty of their houses burned and robberies and outrages without number were committed.

The scene of the mobs on the Mormons was the Blue and Independence, just as it is now. The governor of the state was powerless against what he called "the outrageous acts of unparalleled violence that have lately happened in Jackson county." It was well to get rid of the Mormons but it is not well for any community to disregard law and to engage in the commission of the basest crimes. But that was the early education and schooling of the boys in that county. When the time came to drive the Free State men out of Kansas, Jackson county had the rascals ready for the work. They had been nurtured in violence, and killing Yankies was a delightful pastime. But John Brown and some others taught them that anti-slavery men could shoot.

Thus Jackson county kept its hand in from the Mormon difficulties in the thirties through the Border war with Kansas and through the great Rebellion. It was from Jackson county that Quantrell marched to the Lawrence massacre in August, '63, and he always could find recruits in that county for his guerrilla and bushwhacking bands. They perpetrated the Baxter Springs massacre and burned half a dozen towns in Kansas, but always found a home, protection and kindly care in Jackson county. The Younger boys and James boys belonged to these gangs of murderers, and the new boys and the old boys down there are still their friends and protectors.

News Summary.

Sept. 7th.—Very serious anti-Jewish riots occurred at Stolp, Pomerania, last Sunday. The mob threatened to storm the Jewish houses, and threw stones at the troops who charged the rioters, wounding sixteen of them, some very seriously.

The condition of the south of Ireland is represented to be one of utter lawlessness. The people seem determined to treat the authorities with contempt where they do not treat them to worse.

8th.—Last evening, shortly after 8 o'clock, the incoming Chicago and Alton passenger train was stopped and robbed three miles east of Independence, Missouri. The train was flagged and then ten or twelve men entered the cars and robbed the express car, baggage master, conductor, Pullman conductor and all the passengers, except in the rear car. The ladies, some fifteen in number, were relieved of earrings, rings, watches and money. They got about \$2,500 from the passengers, and and it is thought about the same amount from the express safe. The express messenger was terribly beaten over the head with a revolver, and at last gave up the keys to the safe, and the robbers took all the contents. When they entered the Pullman car, five in number, all were masked, and while one held an open bag or pillow-case, each person was relieved of his or her valuables, which were thrown indiscriminately into the bag. The car conductor lost his watch and chain and \$100. The place where the robbery took place is in a deep cut, near where the Missouri Pacific track crosses it, and the country is hilly and well wooded, and just suitable for such a robbery. It is only a few miles from Glendale, where the Alton train was robbed in 1879, by Jesse James and gang, when they secured \$15,000.

The Gospel ship *Glad Tidings*, was lost last Saturday off Green Bay, and Capt. Bundy, his wife, two children, and two sailors perished.

Jewett's mill, at Drury Cave, N. B., burned with many feet of lumber. One hundred and fourteen persons are thrown out of employment.

Cholera has appeared at Aden, Arabia. Thirty out of thirty-seven cases were fatal.

One hundred Jews, escaped from Russia, left Brody on their way to America. Five hundred and fifty four Jewish work-people at Kief, were ordered to quit the town within a fortnight.

9th.—The villages of Charleston, Tyre, Ubley, Bad Axe, Verona Mills, Custer, Moore, and several others in the forest regions of Michigan, have been destroyed by the forest fires.

10th.—The *Jewish World* says that the Government of Russia is at last taking very active measures towards the suppression of the anti Jewish movement.

The Rev. Dr. Thomas was found guilty of heresy yesterday by the investigating committee appointed in his case, and was deprived of his priestly functions pending the action of the Methodist Conference.

Five murderers were hanged at Fort Smith, Ark., yesterday morning.

12th.—Sergt. Mason, Battery B. Second Artillery, when relieving the guard at the jail at Washington, this afternoon, shot at Guiteau through the window of his cell, and came near killing him. The ball grazed his head and was imbedded in the cell wall. Mason was promptly arrested, and taken to the arsenal.

12th.—Forest fires have broken out at Corfu, Genesee county, New York, compelling many families to leave their homes.

In New York City over \$10,000 have been subscribed for the Michigan sufferers.

A million dollars' worth of timber is reported to have been destroyed in the neighborhood of Parry Sound, Ontario.

The steamer *Columbia*, was lost about six miles from Frankfort, Michigan, during the fierce gale of Saturday night. All the passengers and a portion of the crew, from fifteen to twenty persons in all, were lost.

13th.—A landslide occurred last evening near the Village of Elm, Switzerland. Two hundred persons were killed and thirty houses destroyed.

14th.—At the Methodist Ecumenical Council at London, the practice of some Methodists in sending their children to Roman Catholic schools was very severely condemned.

By the great fires in Michigan, between three and four hundred square miles have certainly been burned, but there are fires yet unreported, which may add greatly to the area. In timber the loss has been enormous, and thus far can scarcely fall short of one million dollars.

A fearful typhoon has visited Shanghai, driving over two hundred vessels of all nationalities on shore, uprooting trees, and leveling with the ground whole lines of houses. During the storm, which lasted barely an hour, over ten inches of rain fell. Hundreds of native sampans sank with their occupants. About £600,000 worth of tea stored for shipment was washed away and lost.

16th.—The Rev. Father Campbello, the canon of St. Peter's Cathedral at Rome, publicly renounced Roman Catholicism in the Methodist Chapel in that city, Wednesday evening.

17th.—Snow fell in considerable quantities in several parts of Nebraska, and in portions of Kansas yesterday. North of Fort Dodge, Iowa, two inches of snow fell. It has been exceedingly cold for the season at Lincoln, Nebraska, for three days.

The Woodstock Lumber Company's mills at Gravenhurst, Ontario, and about 3,000,000 feet of lumber burned. The West End of the town is burning. One church and six houses are already gone.

19th.—Deputations of Jews representing different towns have arrived at St. Petersburg. They intend to present a petition praying for an official public declaration of liberty for all creeds, and the suspension in the meantime of the laws sanctioning the expulsion of Jews from certain localities.

The Star Parlor Organ Company's and Beatty's organ factories were totally destroyed by fire this evening. The loss is estimated at \$200,000. Four hundred men are thrown out of employment.

20th.—After seventy-nine days of great distress and pain, and despite all that medical skill and science could do, President James A. Garfield succumbed to the effect of the assassin's bullet. He died at Long Branch, New Jersey, at 10:35 last evening. The body will be embalmed, and on Wednesday morning a special train will convey the remains to Washington, and the body will lie in state on Thursday and Friday in the dome of the Capitol. On Friday evening the remains will be conveyed by special train to Cleveland, Ohio, where they lie in state during Sunday. The funeral will take place on Monday, and the remains will be interred in Lake View Cemetery, Cleveland, in accordance with the often-expressed wishes of the President while alive.

Correspondence.

EASTERN MICHIGAN ON FIRE.

FORESTER, Michigan,
September 7th, 1881.

Dear Herald:—Our country is on fire all around us. Thousands of cattle, sheep, horses, and animals of all kinds, are reported burned to death. Many human lives were lost as well. On the third of September, Saturday, I left my home in Richmondville, went to Lake Port, St. Clair county, remained over night at Bro. Whitford's; I having previously written him in answer to his request for me to come and preach to the people there. On Sunday 4th, I delivered two discourses to them in the beautiful grove, with good liberty. On Monday, September 5th, Bro. Whitford and I started in the buggy for Port Huron, transacted our business, came back and talked a little more on the Latter Day Work; took rest, and in the morning baptized two, and confirmed them. Bro. Whitford then took me in his buggy to Richmondville. On our way home the smoke began to be thicker. By and by the fire had reached the shore road, where culverts and bridges were burned. At last we began to get the horrible news of many lives being lost; but right in the heat of all this, all could not be believed. We hurried along. Soon we heard that Richmondville was all burned down, and many people burned to death. And O, my feelings, I can not describe them. My loving wife and three dear little children were there, and me away from home. We hurried on, hearing first one report, then another. The smoke was thick, the air was hot, and our eyes were sore. Now and then we met a team with some one in the wagon, or buggy, suffocated, and burned almost to death. Here and there some one was crying for help; women and children running to the lake, &c.

About nine o'clock in the evening we reached the village of Richmondville; found all burnt and burning, except one house. We got out of the buggy and went to the only house, where we found five or six families; some with a hand or a foot tied up, and almost all with their eyes tied up, lying here and there around in front of the house. It began to be rumored around that the Elder had come from Lake Port. They rushed out of the house, and came to greet me; some weeping, some stumbling over others, being blind with smoke; but all assured me that my family was alive; but that my mill and house and all I had were just like theirs—all in ashes. They told me my family was not there, but there were three houses on the road west that were not destroyed, and I would find her there. We got in the buggy, and traveled about one mile and found one house standing alone. Here we found several in just about the same condition as the others; but were informed that my family was not there. We started on again, passed where the mill and my house once stood, and half a mile further on, came to another small log house. There was a scene heart-rending; men, women, and children, lying here and there upon the ground, bare-headed, some bare-footed, some with hardly a rag on them; a mother and two or three little ones here; perhaps a father and mother, with some more children, a few feet from them; all lamenting over their deplorable condition.

It was here I found my wife with the little one in her arms, weeping. We greeted each other with a feeling that I can not express; with sorrow for our losses, yet glad and overcome with joy that our lives were spared to meet again. One began, then another, and still another, to tell of their narrow escape, and of how they fought first for their property, then for their neighbor's; and at last seeing that all would be lost, fought hard for their lives. I asked if any lives were lost around here. They said, "No;" but that on the line south, and one north, they believed some were burned to death. Bro. Whitford and I were tired and fatigued; they gave us milk to drink. We drank and were refreshed. I then went with a neighbor, Mr. Conklin, to the next and last house on the line; found them still alive. We chatted a few minutes, then came back. This was midnight, perhaps after.

I asked my wife concerning the people who

were living on the shore, north, and south of Richmondville. She said she did not know; others spoke up and said that they were on the beach, lying on the cold ground, old and young.

I went in and kissed my other two little ones. It awoke my little boy; he looked up and seemed pleased to see me. My little girl still lay on the floor with other ones. I went out and lay on the ground by the side of my wife. My little boy followed me, and looked up to me and said he was hungry, and asked me if I would go home soon. All parents know this would arouse a father's feelings; but what could I do; all I possessed was gone. I was tired and fatigued. We all lay down on the ground with nothing to cover us but the canopy of heaven. Between it and the earth rolled volumes of smoke; the moon only now and then could be seen. Although tired, I could not sleep.

I arose early, looked around, but could not see far, my eyes were sore, the smoke was thick. But O, "what a picture;" as far as I could see, it was a wilderness. I went down to where the mill had stood; now all in ashes; iron burned and bent, &c. I went to the near neighbor's places; but their houses, and barns, stacks of grain, fields of late peas, and oats, all destroyed; here and there lay a cow, horse, pig, or sheep, all burned, some dead, and some dying. We were hungry now, and what could we eat. We went where beautiful corn fields had stood, and found some that was not burned too bad, which we ate, as nearly all was cooked or burned. Others dug potatoes with their hands, washed, and cooked them. Some cows up and down the line, that were not destroyed, were brought together and milked. We ate potatoes and burned corn, and drank milk.

Bro. Whitford then took my wife and three little ones in the buggy, and started with them for Lakeport, a distance of about thirty-five miles south. We experienced much trouble in getting the first five miles, as all the bridges, culverts and cross-ways were burnt. On our way back, we found other houses and barns, that stood last night were now in ashes. When we arrived near Port Sanilac, I received news that my father and step-mother were burned to death, and all their property destroyed. Before arriving in Sanilac we were met by Brother Burch, of Port Sanilac, with a team to bring us to his place, as he had heard of our destitute condition. We went to his place and had dinner. Some people came with clothing, as my family had nothing but common print that had been given them; which they had torn in strips and tied around their heads. I fared the best in this respect, as I had been away in the hottest of the fire. I had my best clothes on. After being so kindly entertained by Bro. Burch and family, Bro. Whitford took the family on to his place.

I left them here, and went west to see about my father and step-mother. Found them alive; but their farm of eighty acres, in a commons; no buildings, and but a short piece of fence on one corner of the farm. The reader may try to imagine our feelings when we met, and father said, "Johnny, my boy, I am without a house or home. I can not take you in. What will we do." Two of his neighbors were left just in the same condition as himself. That was all the fires around there.

Six miles west of Lexington, houses and barns, and other property, with a few lives were lost. I will name but one—a woman—burned to death with a child in her arms, another not far from her side. Husband and another son not to be found. I went over the river west of Port Sanilac. Many buildings were destroyed in and near the county seat, Sandusky. Further west still, was a deplorable sight—a field where about thirty-five human bodies lay dead and rotting with the best. Hundreds of animals burned to death.

Three miles west of Richmondville, a mother and son were found in a root house, fairly baked; one leg of the son burned off. The father of this boy and husband of this lady, was found a short distance from the house, burned to a crisp. The other son, and only one of the family left, saved his life by running to where there was a low place in the creek, and water enough to cover him by lying down. Thus he lay, rolling from

one side to the other, keeping himself wet; at the same time knowing that his mother and brother were dead, and wondering if his father would be saved or not. When he could get to where the house once stood, he found that all were gone, parents, brother, horses, and cattle. He just remained long enough to see them buried, then left for Detroit, never wishing to see Richmondville again. Two others lost their lives there. Two miles south of the village, one died. Still west of us many lives were lost, and millions of dollars worth of property destroyed.

September 9th.—West of Sand Beach and White Rock, a distance of fifteen and twenty miles from Richmondville, one hundred and fifteen dead bodies were found, and others are missing. O, the scene is heart rending. Further up, not much damage done. Further west, I can not account for.

On looking up our brethren, I find we escaped pretty well. Myself, Sister Goodwin, Bro. and Sr. Young, of Richmondville, were burned out. Bro. Young had a farm of eighty acres. Brethren Maxville and Norton, west of Lexington, burned out. Bro. and Sr. Hunter and Sister Willis, west of Forrester, were burned out. That is all, I believe. No lives lost of the Saints, and but little stock. This fire was far worse here than it was in 1871.

Any one wishing to send those brethren assistance, may send it to me at Forester, Sanilac Co., Michigan. It will be gladly received. We are in need of it.

Respectfully,
JOHN J. CORNISH.

SANTA MARIA, California,
August 29th, 1881.

Bro. Joseph:—July 14th I left home for a trip into the northern part of this district; also intending to play truant awhile and visit old friends in the northern district. I held meetings Sundays on my way up at Conejo and this place, and on July 27th we passed into the northern district, Bro. J. Carmichael presiding officer. We got to Bro. Pages in San Benito the 29th. Not much change in the place since we left there six years ago. There, in November, 1873, I first heard the gospel, brought to us by Brn. J. R. Cook, and J. Henderson, then confirmed and explained more fully by Bro. D. S. Mills, and the next month, December, three of us were baptized. Soon after I received my first testimony, I dreamed I was in a bed with my brother in a room with two doors, one by the head and one at the foot of the bed; while lying there the room got very dark, and the darkness increased until it caused an intense feeling of horror, so that I thought I must surely die. Just then, a man who was standing at the head of the bed said, "This always precedes a vision." Then the darkness slowly passed away, and the room got light until it was filled with a beautiful mellow light—very clear; then a woman came into the room through the door at head of the bed, carrying a lighted candle in a candlestick in her hand. She passed through the room, and then came back and went out through the door by which she entered. I spoke to my brother, being very indignant that a woman should come into our room, but looking up toward the ceiling, I saw a hand holding up a spear head with a few inches of the shaft attached. They appeared very beautiful, with a halo of brightness surrounding them greater than the light of the room, which I had thought was as bright as could be. While looking with much pleasure at this, the same woman entered the room again with the same candle and candlestick, the candle burning. Again I felt indignant, but as she passed by the bed I sat up and after she had gone through the room I was holding my hands together and on opening them found I was holding the spear head. It dropped into seven pieces lengthwise, the first piece off one side—the second piece was the full length from the tip of the spear to the end of the shaft; the other side fell into five pieces. As I sat examining these, the man who spoke before, said "These are the seven prophets of the last days—two have been, that is—one was and one is." I then thought this—Joseph was and Joseph is, it is forty years since Joseph came. If the other five each have forty

years it will be two hundred years yet until Christ comes, and that is too far off. The man answered my thoughts by saying, "Why do you murmur and wonder in your thoughts, behold the other five come quickly." I awoke. My brother and I were the orthodox churches, in darkness; the room was the world, the woman was the Church; orthodoxy was indignant when the Church came; the woman went out into darkness, apostasy; came in again with the same light, or truth. The one spear head contains all the prophets of the last days, the last dispensation; Joseph was and Joseph is, the same truths taught by each, same right, same authority; the second piece was from the beginning to the end. This the testimony and interpretation, to one who at that time could not believe in the latter day prophets, but who has never doubted since, this was all brought afresh to my mind, while visiting the brethren and friends of former days.

At Bro. Carmichael's request I assisted him in holding meetings at the Jefferson, San Benito and Watsonville branches. At the last place we had some very good meetings, Saturday and Sunday, August 13th and 14th; and on Monday Sister McQuigs' husband was baptized—together it was an enjoyable time and I will long remember my visit with pleasure to former friends; especially of the household of faith. I had a pleasant visit with my brother, E. S. Burton, who will soon move down to Santa Ana, and we hope will also see the kingdom and enter, but we could not help feeling as though we were truants and must return to earnestly contend for the faith, and labor in that part of the vineyard where I have been appointed. My visit with Bro. Carmichael was very agreeable and I enjoyed much his conversation on doctrine and faith; but the good-by must be said,—and with some reluctance we parted from those with whom we had enjoyed pleasant communion. May our Father bless the Saints of San Benito, Watsonville and Long Valley for their kindness towards the two truants. Being anxious about our Father's business in the south we wended our way back, stopping in at Long Valley over Sunday, holding meeting with Bro. Holmes, a few out; and after visiting another day with Bro. Davis, we came on, and yesterday preached in Pine Grove School-house. We have a Saints' meeting to-morrow evening, and have posters out for meetings each evening of this week except Saturday, and for Sunday morning, at the M. E. Church, Central City; after which we will work our way back to our October conference. The harvest is truly great, and few workers. We long for the time to come when "Thy will be done on earth as it is in heaven," will be accomplished; but before this, "The gospel must be preached to every tongue and people." To do this requires labor, diligence, faithfulness, sacrifice, courage, faith, means,—who will supply any or all of these? May we each perform our part so that when "Thy kingdom come" is fulfilled, we may have an inheritance there.

Yours in Christ,
JOS. F. BURTON.

BURSLEM, Staffordshire,
August 11th, 1881.

Pres. Joseph Smith, M. H. Forscutt, J. T. Kinnaman, Dear Brethren:—I desire to tender my grateful acknowledgement and appreciation of the value of the prize awarded to me; rejoicing in it all the more because it is a source of pleasure to the brethren and sisters here. Earnestly desiring the progress of the Latter Day Work, and asking an interest in your prayers, I am your sister in Christ,

JULIA EDWARDS.

WILLOW CREEK, Gallatin Co., M. T.,
September 1st, 1881.

Bro. Joseph:—Enclosed find minutes of our peaceful conference just closed. A time of rejoicing long to be remembered. Attendance very fair for the busy time. Three excellent discourses by Elder Blair, two of which I reported; but my time is so closely occupied in many ways, I can not promise to transcribe for the press at any early day. My school quarter is just closed, and I consider myself engaged for winter term.

Many wish to learn my system of short hand, which I believe will prove to be a great and successful achievement. Bro. Blair is at Reese Creek, quite well. The work here prospers among a goodly number of Saints.

Yours with love unfeigned,
WM. WORWOOD.

WEIR CITY, Kansas,
September 12th, 1881.

Beloved Saints:—I have never written a piece to the *Herald*, but I will now write a few lines if you will give me the space. I joined the Church of Jesus Christ of Latter Day Saints in June, 1880. I have spent many happy hours since then attending meetings, Sunday Schools, &c. No matter where a person is when they are once Latter Day Saints, they are happy; for they will know that they will reign here some time in the future. O! what a glorious thought it is. Notwithstanding all this, I sometimes get weary, and the reason is this, neglect of duty. What a splendid piece that was written by Bro. S. M. Chase, on neglectfulness. I think if we all will try we can be more prompt in doing our duty. I want you to pray for me that I may overcome sin and be saved in the celestial kingdom of God; for the hope of the future cheers me up. If man has no hope for the future I don't know what pleasure his life is to him. But I know the time is near, even at the door,

And I do love the gospel plan,
That Christ has left for fallen man.
Its laws are simple to obey;
Yet pride lead's many soul's away.
Yes, 'tis prejudice and pride
That's caused the road to be so wide;
That's caused the people here below
To change God's just and holy law.
Dear Saints, let's watch and pray each hour
For God to shield us with his power;
Give us his spirit to learn us how
To live, to meet him in the air.

J. A. CURRIE, JR.

PHILADELPHIA, Pa.,
September 6th, 1881.

Bro. Joseph:—On the 27th of August I left Philadelphia for our district conference, held at Hornerstown, New Jersey, where I met Bro. Joseph Squires of New York, and Bro. Cooper; also, Elder Stevens of Connecticut. We met in the forenoon, and after our district business was over, we partook of the sacrament in the afternoon; we had a good time, all present bearing testimony to the work of God. For my part I feel we had a rejoicing time. I can truly say that the Saints in New Jersey are a God-fearing people, and desire to do right, though they are in a scattered condition; yet when they come together they have rejoicing seasons, and my desire is that God will bless them, and add to their numbers such that may be saved.

I remain as ever, your brother in Christ,
JOHN STONE.

MUSE'S BOTTOM, Jackson Co., W. Va.,
September 8th, 1881.

Bro. Joseph:—I write you the result of our labor, so far, in Wayne county, W. Va. When I wrote last, none were baptized; we continued the work, holding meetings at Wayne Court House, Cove Gap, Centerville, Luther's Chapel, and the Infirmary. I baptized one on the 17th of July, three on the 21st of August, and seven on the 28th. We held thirty-two public meetings. Among the number baptized are some as good material, we think, as is found any where. The "net" caught Methodists, Baptists and Catholics. We left Wayne Court House on the 30th for Syracuse, in order to be at the conference, which was held on last Saturday and Sunday. Father Ellis, the good old soldier, made our hearts glad by being with us. He rode some fifteen or eighteen miles Saturday forenoon, and in the conference was the most active member present. He preached Sunday forenoon, and took charge of the Saints' meeting in the afternoon, and preached again at night. I trust his life may be prolonged many years, that he may strengthen his brethren.

On Sunday evening I was called upon to baptize three young sisters, in all fourteen since I left home. Several of the Saints from Jackson

county, Ohio, were present, viz: Brn. Allen, Beatty and Kirkendall, and Sisters Allen, Barton and Kirkendall; also Bro. Roush of Morgan Center, Gallia county. The conference was a pleasant one to all, we think. No grumbling or contention was heard or seen. I expect to remain at home for a few weeks, and then if the way opens, we (wife and I) shall turn our faces toward Clarksburg, W. Va., to labor in company with Bro. D. L. Shinn.

With a prayer for Zion's triumph, I am your brother in the covenant,
L. R. DEVORE.

DELAWARE BRANCH, Indian Territory,
September 15th, 1881.

Bro. Joseph:—I have baptized seven since I wrote you, and there are several more that will obey soon. The cause seems to be good in this part, and the people are very anxious for me to remain; but I must go home and work to support my family and self. I have preached ever since I came to this part and had good attention, and good crowds. All seem to want truth. I have been greatly blessed this year, and if I could stay here longer I believe I could baptize twenty more. If any of the Elders come near here be sure to come and see this people. It is ten miles east of Prairie City, and ten west of South West City, Missouri. I shall leave for Manchester, Texas. My address will be there this winter.

Yours in the bonds of peace,
J. O. STEWART.

CHEYENNE, Wyoming Territory,
August 22d.

Dear Brother Henry:—I have just got home from the mines, a new mining camp called Hartville, only a month old, one hundred and twenty miles from Cheyenne, about twenty miles from Fort Laramie. I have spent ten weeks in the camp.

It is ten years, this coming conference, since I was baptized and ordained an Elder, as I was coming five hundred miles from any of the Saints. I was to be a roving preacher to lift up my voice in any place; so when I came here to Cheyenne I commenced preaching and stood on the streets of Cheyenne and preached out of doors, and as I had a large house I preached in my own house. Once there was a snow blockade, and about ten passenger trains standing in the yard. Many came over to hear me. I was invited over to preach in the Pulman sleeping car, which I did, and preached in them till they left. In the month of May I baptized my two daughters, Genoa, ten years old; my daughter Laula, a little over eight years old; my niece, about nine years old. I was very earnest, but I am sorry to say, I did not watch and pray enough. In the month of June, I think of 1871, I thought I would go to Denver City and preach. I went to my old friend, Briggs, Jason Briggs' father; we were old friends, and had been partners together in Denver, in 1864. I told him I was down to the Bluffs and saw two of his sons and his wife; as he had told me she was dead. I told him that I had joined young Joseph, and I had come to preach in Denver. He said to me, "Do you preach Joseph Smith only had one wife." I told him, "Yes." So he said, "Come with me and I will show you a revelation that says the Elders could take more than one, and prove Joseph Smith had more than one. I had never seen that revelation before. That knocked me clear out of time, as they say. I felt so bad I did not preach there. I was then five hundred miles from any Elders, and I thought I had preached false doctrine in Cheyenne. I said then, "I will give up all religion. I was deceived at Salt Lake, I was deceived with Joseph Morris, now I am deceived again." I came home with a heart full of sorrow. I said to my wife, "I have been preaching a false doctrine. Now I will not preach again. I will live a good, honest life, treat my neighbor right." I then opened a bar in my house, and then had dances once a week. I drank my lager beer; went round with the boys; but I do not think that there was a day but what I prayed to the Lord by myself. So I spent seven years, dancing

and running my bar. I learned to dance, but in the day of my youth I thought dancing was a sin; as I was brought to serve the Lord before I was fifteen years old, and I did not think a day could come that I would forget the Lord. Was I happy those seven years? I was not; and used to think the people of Cheyenne when they looked at me, seemed to speak with their eyes that I ought to be preaching. It seemed to me that I was like a boy that would say to his father, "Please may I go out to play?" "Yes; but when I call you, come home." So the Lord called me twice, and I did not come; so the third time I was too glad to come back. I did not think I could live a week. I was walking down the street at ten o'clock, when two large stores fell, without the least warning. I was in the front of the buildings. I saw no way of escape for me, yet I was saved. Three were killed and several wounded. I got home and I knelt down to thank the Lord for his loving kindness to me, and while at prayer I was blessed with the gift of tongues, to show to me the Lord had not cast me off. Then I said to myself, I would serve the Lord. That is two years next month. This last two years I have been trying to do all the good I can. I have taken up where I left off. I have preached on the corners of the street in Cheyenne. I have preached in my house every Sunday when I have been home. I call my house together at ten o'clock every morning for prayer. I do not think I am any better than Cornelius was.

I must tell you now where I have preached in the last two years. I have preached in the North Park once, at Jack Creek, Titter City, so called now, and baptized one, by the name of John McMain. I have only seen him once since then, and I am afraid he is off the track. He promised to do better when I saw him last. I have preached in Waldon Ranch in the North Park. I preached at Mr. Pinkham's in the North Park; altogether I have preached about five times; so our gospel was preached there. I then preached in mining camps, Comings City, and the gospel was preached there. I then preached at Sheep Mountain, one that was a new mining camp ten miles from Coming City; North Park is one hundred and fifty miles from Cheyenne; Coming City is seventy-five miles from Cheyenne; Mill Creek mines are seventy-five miles from Cheyenne. I preached twenty-four times; that is, at New mining camp. I preached at the Metcalf mines, twice, twenty-five miles from Cheyenne. I have stood on the corner of Laramie City and preached. I was permitted to speak at the Baptist Sunday School. This city is sixty miles from Cheyenne on the Union Pacific Rail Road. Last April I took my team and one man and started to Salt Lake City, preaching at different places on the road. First place, Mr. Keglaye's Ranch, fifteen miles from Laramie City. Next at Medicine Bow; at the Johnson Ranch, at three o'clock. It was Sunday. At night I preached at a saloon close by. Next at Green River, at seven o'clock Sunday night; a large number came to hear me. I met some family coming east. I bore testimony to them. Got to Salt Lake, saw Brother Blair and spent six weeks with the Saints. Came back to Cheyenne. This Spring I went to this new mining camp, Heartville, one hundred and twenty miles from here. I preached eighteen miles from here at Mr. F. Sauert Ranch, eleven to hear me. I then preached at Telley Ranch, fifty miles from here. I then preached at Chugs Springs, twenty-one miles from Fort Laramie. I preached at Six Mile Ranch, six miles from Fort Laramie; a large government train was camped there. I had twenty-eight to hear me, all teamsters. I asked the commanding officer of Fort Laramie, if he would let me preach in the Fort. I told him my calling, an Elder in the Church of Jesus Christ of Latter Day Saints. Then he said I would rather you met my partner in a mine, next in rank to him by the name of Col. Heart. I then preached three miles the other side of the Fort. There were two families there. I then got to the mines. I have preached twelve times. A week ago Sunday, preached to a family at the North Platte, five miles from the mines. So now, Bro. Henry, if you think I am worthy to become a member of the fifth Elder's quorum I should be

very pleased. I shall come to the Conference and I shall be happy to meet you there and all the Saints. If you can make this writing out I should like Brother Joseph to put most of it in the *Herald*, as I want the Saints to see my good and bad deeds. I will be down and if there is any you can not read, I will explain to you. My wishes are to honor the priesthood, do all the good I can, and warn my neighbors. I have been trying so hard to find a rich mine, to help the poor of our Church, to help the tithing of our Church, to help build temples to the Lord.

I remain your brother in Christ,

JOHN EAMES.

AALBORG, Denmark, Narregade 18,
July 29th, 1881.

Bro. Joseph Smith:—I arrived to my field of labor all right, leaving New York June 25th, and come to Aalborg, Denmark, July 7th, all well, and also found the little band of Saints all well. We were happy to meet again. I wish to return my sincere thanks to the Saints and friends there, who assisted my wants both spiritual and temporal, so kindly. May Israel's God bless them, and guide us by his Holy Spirit, that shall guide us into all truth, that we may be redeemed and sanctified through Christ Jesus, our Redeemer.

Your brother in the gospel,

PETER. N. BRIX.

ELKO, Nevada, Sept., 9th, 1881.

Bro. Joseph:—I have baptized one since I last wrote. He was a school teacher. So the Elko Branch has twelve members; but only six live in Elko, when I am here, and five at the mines when I am there, one in Palisade, C. P. R. R., and one in Valejo, California. I go back to the mines soon, hope to return to Elko about 15th of October. While at the mines we hold meetings, and when here we hold meetings on Sundays. I want to get Bro. W. W. Blair here awhile this Fall.

With love,

E. PENROD.

CARLINGEORD, Ontario,

September 5th, 1881.

Bro. Joseph:—The brethren of the Usborne Branch will be at the Centralia Station, on Friday evening and Saturday morning, with wagons, to meet those coming to conference. Any one coming on the Grand Trunk Railway, will please send a post card to Bro. John Cornish, Elimville, Huron Co., Ont., before coming, and they will meet them at Granton Station. All are cordially invited to attend.

Yours very truly,

SAMUEL BROWNE.

Conference Minutes.

ALABAMA DISTRICT.

The above conference was held at the Lone Star Branch, Monroe county, Alabama, on the 9th and 10th of July, 1881. The president being absent, G. T. Chute was chosen president *pro tem*. G. T. Chute, secretary.

Branch Reports.—Flat Rock 17; 1 expelled. Butler 36. Lone Star 76; removed by letter 4, died 2. Butler Springs (colored) 15; Teachers 1, Deacons 2.

Reports.—Elders J. G. Vickery, J. Booker, F. Vickery, W. J. Booker, L. Booker and G. T. Chute; and Deacon A. Vickery, reported.

Bishop's Agent, F. Vickery, reported \$9.55 on hand, subject to Bishop's order.

On motion, G. R. Scogin was released, and W. J. Booker chosen president of the Alabama District. A letter was read from W. D. Clark, asking to be released from his official standing in the Church, upon the following reasons: "The more I read and reflect upon the contents of that book, (the Doctrine and Covenants), the stronger become my convictions that some parts of it claiming to be revelations from God are not so, but are the work of man." He desires to retain his membership in the Church.

On motion he was released from his official standing.

On motion G. T. Chute was appointed secretary of the district.

Preaching in the evening by W. J. Booker and F. Vickery; and on Sunday morning by L. Booker, assisted by J. G. Vickery; and in the evening by L. Booker, assisted by G. T. Chute. The speakers had good liberty on each occasion. The meetings were well attended.

Adjourned to meet at the Butler Branch, on the 8th and 9th of October, 1881.

DES MOINES DISTRICT.

This conference assembled in the Saints' Hall, Newton, Iowa, on the 27th and 28th August, 1881. J. H. Lake, presiding; J. Sayer, clerk; assisted by J. S. Roth.

Branch Reports.—Newton 54 members, received by letter 1, died 1. Edenville, no report. Sheridan 54; baptized 3. Des Moines 41 members; received by letter 1.

Elders J. S. Roth (baptized 3), N. Stamm, W. C. Nirk, and S. Longbottom, and Priest, G. M. Jamison, reported.

Moved that we sustain I. N. White as president and J. Sayer as clerk of the district, the next three months. A. White and Bro. were sustained as Book Agents, and J. X. Davis as Bishop's Agent.

Preaching in the evening by J. H. Lake.

On Sunday morning Elders G. Walker, and B. Myer, I. N. White; and Priests E. Batty, D. C. White and R. Etzenhouser, reported.

Report of the Treasurer of the Elder's Fund: On hand last report and received \$54.50; paid R. Etzenhouser \$10, N. Stamm \$10. Balance \$34.50.

Resolution from the Newton Branch:

To the Des Moines Conference assembled at Newton, Iowa, August 27th, 1881, Greeting: A meeting was held at the Saints' Hall, Newton, Iowa, on August 14th, to consider the question of representation. We hereby declare that we are not in favor of the business of the Church being done by delegates as declared in the article of representation, for these reasons; viz., article 1st and 2d, we find nothing to better the condition, or obtaining the common consent of the Church; Article 3d, we think will not agree with Sec. 17, par. 13 and 25, of the book of Doctrine and Covenants; also with chapter 1, sec. 15, of the Rules of Order. Therefore, we disapprove of the article on Representation, and ask your honorable body to send such delegates to the coming General Conference, to be held September 1st, 1881, to so represent us of this district.

J. L. HIDY, Chairman of Committee.

Moved that we now choose a delegate to go to the General Conference that will vote with the spirit of the resolution obtained in the Newton and Des Moines branches.

We, the Des Moines Branch, met to consider the Article of Representation, the Church has in past years prospered under the present system, and believing it to be contrary to the laws of the Doctrine and Covenants, unanimously vote against any change being made.

WM. N. RAY, in the Chair.

GEORGE M. WYMAN, Clerk.

Moved that Bro. R. Etzenhouser be sent to represent our district at the General Conference.

Moved that our representative cast 5 votes at Conference for this district.

Moved that the Treasurer of the Elder's Fund pay to R. Etzenhouser \$25, to defray his expenses to Conference.

Moved that R. Etzenhouser be requested to continue his labors in this district.

John X. Davis, Bishop's Agent, reports on hand last quarter, \$45.16; received since, \$26.06; total, 71.22. Paid to Bishop Rogers \$45.16; balance on hand \$26.06.

Sister Eva White reports: I have been sick for the last three weeks, the very time I should have looked up the *Zion's Hope* fund. I am unable to make any full report at this conference. However, I have collected nearly twenty dollars in all, and hope the good work may go on.

Six months report of the Treasurer of the *Zion's*

Hope fund. I have fifteen names on my list at the present, for ten cents per month. I have received the required amount for six months, which is \$7.50.

IDA WEEKS, *Treasurer.*

Preaching on Saturday evening by J. H. Lake. On Sunday forenoon J. H. Lake preached the funeral discourse of sister Elizabeth Houghton. Sacrament and Saints' meeting in the afternoon, conducted by J. H. Lake and I. N. White. Preaching in the evening by I. N. White.

Adjourned to meet at Edenville, Iowa, December 2d, 1881, at 3 p. m.

NORTH-EAST MISSOURI DISTRICT.

Conference convened at Salt River, Mo., August 13th and 14th, 1881. G. Hicklin, president; E. Moss, clerk *pro tem.*; D. F. Winn, assistant.

Branch Reports.—Bevier 112; expelled 2. Renick 16; \$5 sent to Bishop's Agent, balance on hand \$1.40. Salt River 30; on hand and received \$3.07, expended \$1.13, balance on hand \$1.94. Hannibal not reported.

Elders G. Hicklin, E. Rowland, R. Thrutchley, C. Perry, E. Bennett and J. T. Williams reported in person; D. D. Jones by letter. Priests Frank Mussell and D. F. Winn.

J. T. Williams offered his resignation as district clerk; laid on the table until next conference.

Resolved that Elder D. M. Jones be silenced in acting in his office, and that the Bevier authorities take action according to the law.

Whereas there are some of our brethren visiting the saloons, and drink and get drunk, and thereby bring disgrace on the Church, we do hereby move that whenever one, or any of the priesthood, shall be found so doing, he shall give up his license to the Presiding Elder of the District.

Resolved that we appoint G. Hicklin a delegate to represent this district at the Semi-Annual Conference.

Resolved that this conference endorse the action of Bevier and Salt River Branches, on the amendment of Representation, of the General Conference.

Resolved that the district clerk notify the Hannibal and Renick Branches, and solicit aid from them towards defraying the expenses of our delegate to Semi-Annual Conference.

Bishop's Agent's report balance on hand April 14th, and received since, \$27.30; Paid out \$10; on hand \$17.30.

Frank Mussell and Charles Perry were appointed to audit the Bishop's Agent's account; also, that the district president give missions to labor in the district.

Preaching in the evening by G. Hicklin. Preaching on Sabbath morning by F. Mussell and E. Rowland. Met in the afternoon for prayer and testimony. A good time was the result. Preaching in the evening by G. Hicklin, on the resurrection.

Adjourned subject to the call of the president.

MONTANA DISTRICT.

Conference held at Willow Creek, Montana, August 27th and 28th, 1881. Gomer Reese, president; W. Worwood, clerk.

The assembly was addressed by Elder W. W. Blair.

Branch Reports.—Willow Creek 20; removed by letter 1. Gallatin 39; baptized 2. Butte 18; baptized 9. Elders L. Gaulter, J. Bamber, W. Worwood, G. Reese, W. W. Blair, reported in person; J. E. Reese, by letter. Priests T. Harris, James Green. Teachers C. Williams and T. Reese, reported.

Bishop's Agent's report: Amount received from June 28th to August 27th, inclusive: For Rocky Mountain Mission, \$85.26; for Utah Chapel fund, \$155; for printing press (Herald Office) \$100; total \$340.26. Paid to W. W. Blair for Utah Mission \$85.26; to W. W. Blair for Utah Chapel \$55.; total \$140.26.

Moved by Bishop's Agent, L. Gaulter, that a committee be appointed to audit the accounts of Bishop's Agent.

W. Worwood, A. J. Moore and J. Green, appointed to audit and examine accounts and report.

Moved that the president of Montana District

notify all the scattered members to report to presidents of branches.

Resolved that we endorse T. W. Smith's views on Utah affairs, as contained in *Herald*, No. 28, for July 15th, 1881.

The Rocky Mountain Mission, and W. W. Blair as president, Wm. Worwood as clerk of the Montana District, and G. Reese as president of the Montana District, were each sustained by vote.

In the evening an able discourse by Elder W. W. Blair. On Sunday forenoon the Saints met for prayer and testimony. The sacred emblems were administered. In the afternoon and evening a soul-stirring discourse from Elder W. W. Blair.

The report of committee on finance was read: Bishop's Agent's accounts found correct and committee discharged.

The following motion was moved by W. W. Blair: That the president of the district be authorized to provide missions for all the ministry of the district as they shall signify their readiness.

Adjourned to meet at Reese Creek, the last Saturday and Sunday in November [25th and 27th], 1881.

LONDON DISTRICT.

Report of conference held at London, England, July 8th and 10th, 1881. President C. D. Norton, Elders Gerrard, W. Kendrick, T. Bradshaw, and R. D. Kendrick, Priests Tankard and Crutchlow, Teacher J. Kemp, Deacons W. Tankard and J. Kemp, reported in person. Elder Altrop and Priest Altrop, reported by letter.

Branch Reports.—Limehouse 56; baptized 1, expelled 10. Hackney 38; baptized 4, removed by letter 2, expelled 2.

Book Agency, Elder W. Kendrick reported for Hackney: total incurred and paid to District President £2, 12s, 7d. Elder Gerrard reported for Limehouse: total incurred £1, 2s, 5d, paid to District President, 18s, 5d, balance due from Limehouse 4s. President reported, received from both sources £3, 10s, which had been paid to T. Taylor, for which he held receipts. Penny fund for next English Mission Conference in London: from Hackney, 9d, from Limehouse, 8d.

Resolved that the rule prohibiting the conduct of district business on Sundays has proved unwise, and is hereby repealed.

Session held Sunday, 10th. Resolved that for the future, no classification of branch attendance be recorded.

Resolved that the Rules of Order, published by the Church, be and are hereby adopted for the government of this district, and that all previous standing orders concerning matters provided for therein, be and is hereby repealed.

Resolved that all future church literature be procured through the sub-agents.

3 p. m.—The fellowship meeting held in the afternoon was most enjoyable. A noteworthy incident was the instantaneous healing of Elder Rooke, whose testimony was endorsed by the Spirit in revelation. After receiving the sacrament of the Lord's Supper, adjourned.

6:30 p. m.—The spiritual exercises were enjoyed, and addresses from Elders Gerrard and R. D. Kendrick were delivered upon the second advent of our Redeemer.

8:35 p. m.—Priests Bradshaw and Tubb reported in person; also, Deacon Reynolds.

A letter from Sister Penfold reported the school as proceeding favorably in every respect, except sufficiency of teachers.

Resolved that the priesthood of Elder J. Owen be suspended for three months (till next conference), he having failed to report himself either personally or by letter, after having been duly notified for three successive conferences to do so.

Elder Bradshaw reported as district treasurer.

Resolved that a committee of the priesthood of the whole district be called to consider and decide upon the question of the district president's duties.

Resolved that this conference, at its rising, adjourn till 14th October next, 7:30 p. m., at Hackney.

All communications on district business must be sent either to C. D. Norton, 17 Arthur Road, Stoke Newington, London, N.; or to myself at 58 Thomas St., Burdett Road, London, E.

R. D. KENDRICK, *Secretary.*

FAR WEST DISTRICT.

Conference convened at Stewartsville, Missouri, August 27th and 28th, 1881. J. T. Kinnaman, president; J. M. Terry, clerk.

Branch Reports.—Stewartsville 111. Delana 52; received by letter 1. Pleasant Grove 32; baptized 3, received by letter 2. Breckenridge 17. Far West 63; died 1. Center Prairie 22. St. Joseph 84; removed by letter 2, died 1, baptized 2. German Stewartsville 37; received by certificate of baptism 2.

Elders F. M. Bevins, S. Butler, L. W. Babbitt, J. Burlington, H. Hinderks, A. H. Smith, J. D. Flanders, C. Drown, J. Curtis, L. L. Babbitt, T. Hinderks, J. M. Terry, reported in person; J. McIntyre by letter. Priests D. R. Baldwin, J. H. Meriam, F. Uphuff, C. Faul, R. Winning, G. Ross, reported in person. Teachers M. F. Beebe, and Deacons Simons and J. Wood reported. Bro. G. Smith reported by proxy.

Moved that Bro. A. Bishop be allowed three months' time in which to settle with Bro. L. Harvenger.

Amended by adding words—"provided Bro. Bishop give an acknowledgement of said debt."

Moved further—"that in case Bro. Bishop fails to make said acknowledgement in thirty days, that the president of district cite him to trial for membership immediately."

The clerk was ordered to inform Bro. Bishop of said actions.

Moved that the case of Bro. Thomas Worrell be referred to the branch to which he belongs, and that the branch notify Bro. Thomas Worrell of the decision of the court, and request him to comply with the requisition.

The subject of delegation to conference was presented. After many motions and debates, Bro. T. Hinderks, J. T. Kinnaman and J. H. Meriam, were chosen to represent the district, and were instructed to oppose the system as at present, but use their best judgment concerning the amendments.

Resolved that it is the sense of this body that the "Further legal proceedings," stated in the decision of Court of Elders in case of Bro. A. Bishop be understood to mean excommunication, and that all previous motions conflicting with this be and are hereby rescinded.

J. D. Flanders, as Bishop's Agent, reported. Report referred back for correction.

The resolution requiring Elders to report at each conference was rescinded.

Bro. J. T. Kinnaman, W. Lewis and J. M. Terry, were sustained as district officers; J. D. Flanders as Bishop's Agent.

Preaching on Sunday forenoon by Bro. A. H. Smith—a funeral discourse. Social meeting in the afternoon; and in the evening, preaching by J. M. Terry.

Adjourned to meet at Delana Branch, November 26th and 27th, 1881.

HUMILITY.—A certain king would build a cathedral; and that the credit of it might be all his own, he forbade any from contributing to its erection in the least degree. A tablet was placed on the side of the building, and on it his name was carved, as the builder. But that night he saw in a dream, an angel, who came down and erased his name, and the name of a poor widow appeared in its stead. This was three times repeated; when the enraged king summoned the woman before him, and demanded, "What have you been doing, and why have you broken my commandment?" The trembling woman replied, "I love the Lord, and longed to do something for his name and for his church. I was forbidden to touch it in any way, so in my poverty I brought a wisp of hay for the horses that drew the stone." The king saw that he had labored for his own glory, but the widow for the glory of God; and he commanded that her name should be inscribed upon the tablet.

Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed.

Turner, on being asked the secret of his success, replied, "I have no secret, madam, but hard work."

Miscellaneous.

SOUTH-EASTERN MISSION.

To the Saints in the South-Eastern Mission; Greeting. Dear Brethren and Sisters in Christ:—By act of the late Conference, held at Council Bluffs, Iowa, I was appointed to take charge of the "South-Eastern Mission," with brethren Hyde, Thomas, Montague, Scarcliff and Booker, as my assistants. I am a stranger to you, but I trust we shall be able to work harmoniously together for the promotion of the great cause of truth.

For many years my health has been failing me; and, without a great change, I shall not be able to do much labor myself, but I will do what I can, and will advise with my brethren, who may be able to do more preaching than myself, and supervise the affairs of the work as ability will allow, and the demands of the work may require. But, dear Saints, you will please allow me to be the judge, as to what kind of labor, and how much of it, I ought to perform.

Brethren Montague, Scarcliff and Booker, will please communicate to me the demands of the work in the several parts of the field with which they are acquainted, as understood by them, together with any other information or suggestions they may wish to present. I would also be glad to hear from presidents of districts, and branches outside of districts, as to the demands of the work in their several localities, that we may be fully informed of the true status of the work, and better prepared to supply its demands to the extent of our ability.

We can do but little, very little, without the co-operation of the officers and members of the Church in the mission. We hope, therefore, that every one who has accepted the restored gospel will do his or her part to move on the glorious work. Let all see to it that they exemplify the character of the gospel of Christ in their words and deeds. May the Lord give to you all a wise and earnest zeal in the cause of truth, that you may be constant and untiring in your efforts, and by patient endurance to the end, you may enter into that rest prepared for the people of God.

JOSEPH R. LAMBERT.

Dow City, Crawford Co., Iowa,
Sept. 13th, 1881.

ERRATA.

In conference minutes for Decatur District published in *Herald* No. 18, current volume, I see some slight errors, and as I was clerk *pro tem*, I concluded to correct. In Bro. Dancer's report of money furnished E. H. Gurley and M. M. Turpen, John Lovell was credited with 50 cts., but it does not appear in published minutes. Also Sunday p. m. session was occupied by Brn. H. C. Smith and J. Snively. The preaching was all good. The secretary elect received the minutes of me at the close of conference and I presume he could not decipher my hieroglyphics. However, on the whole the minutes sound well.

E. H. GURLEY.

[THESE omissions were our mistake, and not the fault of the clerk elect. We crave pardon.—Ed.]

MICHIGAN AND NORTHERN INDIANA DISTRICT.

The district conference for Michigan and Northern Indiana will be held at the Nauvoo School House, near Lawrence, Van Buren Co., Michigan, beginning on Saturday, at 10 a. m., October 15th, next.

This will likely be the only conference held in the district before the April session of the General Conference.

Will the branches remember to send reports in due time. Address Seth B. Bass, Lawrence, Van Buren county, Michigan.

Those attending by railway can leave train at Decatur or Lawrence. It is a distance of six miles from Decatur to the Nauvoo School House, and three miles from Lawrence. Some arrangement will doubtless be made to meet those attending by railway at Lawrence, and perhaps at Decatur, also. Enquire for Brn. Hulse and Bass. Brn. E. C. Briggs, C. Scott and others are ex-

pected to be present. There are encouraging prospects for the success of the work in the district this coming Fall and Winter; let us unite in faith and labor to the improvement of the Saints and the conversion of the world.

WM. H. KELLEY, Pres. of District.

SALT LAKE CITY CHAPEL.

In accordance with the resolution of General Conference, printed blanks for subscriptions to the Utah Chapel Fund have been sent to the different branches. Not knowing, in every instance, the name of the Branch President, they have been directed to some well known name, taken from the *Herald* list. Will each one receiving them be kind enough to place them in charge of the presidents of their branches, who are requested to bring the subject before their members at an early day. The lists when completed, and all sums collected thereon, must be sent to Bishop I. L. Rogers, Sandwich, 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.

CLAPP.—To the wife of Elder J. C. Clapp, in Nez Perces county, Idaho, August 23d, 1881, a son. The delighted father says of its weight, "specific gravity—a ton."

SCOTT.—To James M. and Altheda E. Scott, near New Providence, Indiana, January 6th, 1881, a son, James Ether, blessed June 11th, 1881, by James G. and James M. Scott.

COOK.—At Council Bluffs, Iowa, April 16th, 1881, a son, to Joseph J. and Selina Cook; blessed at Parks' Mills, Pottawattamie Co., Iowa, September 11th, 1881, by Elder R. M. Elvin, and named William James.

DIED.

SUTHERLAND.—At Oronogo, Mo., August 7th, 1881, of cholera infantum, Joseph S., son of Orson P. and Armenia Sutherland, aged 2 months and 7 days.

THOMAS.—In Upper Deer Lodge Valley, Montana, March 30th, 1881, of consumption, Miss Margaret S. Thomas, daughter of the late W. W. Thomas and Margaret his wife, aged 17 years, 3 months and 5 days. She was a young lady of amiable disposition, and before her death gave evidence of her faith and hope in Christ as the Savior of souls. Her death filled many hearts with sorrow, and made the home of her widowed mother one of tender sadness, because of her untimely departure.

MATHER.—Died near Kickapoo Center, Wisconsin, September 11th, 1881, Bro. John Mather. He was born March 1850, aged 31 years, 6 months, and 11 days at his death. He was baptized a little over one year ago; he lived and died strong in the faith of this latter day work, loved of all that knew him. He leaves a wife, four brothers, and two sisters, beside other relations and friends to mourn his loss; but we feel that their loss is his eternal gain. O, may ourselves take pattern and live to meet him, is my prayer. Funeral services conducted by A. L. Whiteaker. Text, Revelation 14: 13.

WASS.—At Indian River, Maine, August 21st, 1881, of heart disease, Bro. Lemuel D. Wass, aged 69 years, 10 months, 12 days. He was baptized in 1878, and was a faithful follower of his Master until his death. Funeral services by Aaron W. Kelley.

THOMAS.—In Upper Deer Lodge Valley, Montana, September 29th, 1879, of congestion of the brain, Bro. W. W. Thomas, aged 50 years, 3 months and 20 days. He was born in Wales; emigrated to Utah in 1853; was baptized into the Reorganized Church in Malad City, Idaho, in 1865; after which he removed to Montana. He gave many evidences of his faith in Christ before his death.

FRANCE.—At Canada Township, Labette Co., Kansas, August 17th, 1881, of teething, Lanis M. France, aged 8 months. He was a little boy that Bro. and Sr. France had taken to raise.

WASS.—At Indian River, Maine, August 21st, 1881, of heart disease, Bro. Lemuel D. Wass, aged 69 years, 10 months, 12 days. He was baptized in 1878, and was a faithful follower of his Master until his death. Funeral services by Aaron W. Kelley.

LEWELY.—Brother David Llewely died of old age, December 22d, 1880; he was born October 20th, 1810; was baptized into the Church about a year before he died; was a faithful member in Caseyville Branch. Bro. Williams spoke at the house, and Bro Buckstone at the grave, to a large congregation.

MOFFAT.—At Westerville, Decatur County, Iowa, September 7th, 1881, of inflammation of the bowels, after a brief illness, Sr. Sarah J. Moffat, wife of Bro. W. E. Moffat, and daughter of Bro. and Sr. Samuel Ackerly, aged 25 years and 23 days. She was born in the city of Bountiful, Utah. She was baptized into the Reorganized Church of Christ at Prairie DuChien, Wisconsin, May 8th, 1868, and remained faithful to her covenant, bearing testimony to the work but a few days before her last sickness. No Elders were near them, or she felt that she might be healed through the ordinance of God's house. Her father and mother did not know of her illness in time to reach her while she was yet alive. As a daughter, wife and mother, she was all that could be desired, dutiful, faithful and devoted in all these relations. She leaves to the care of the lonely father three small children. This loss is a great one, and deeply felt by husband, parents, brothers, and sisters. She was buried at Lamoni, the funeral sermon being preached by Elder H. A. Stebbins, assisted by Elder G. Adams.

HOWELL.—At her residence in Galien, Berrien county, Michigan, June 10th, 1881. Sister Emily Howell. She was born in Hector, New York, November 4th, 1838. She was 42 years, 7 months and 6 days old at the date of her decease. Sister Howell was first convinced of, and baptized and confirmed into, the faith, by Elder Charles Raymond, at Erin, Chemung county, New York, in November, 1852. She emigrated with her husband and some friends to Michigan, and settled at Royalton in 1858. Here she heard and investigated the claims of the Reorganization, and was baptized therein in 1861, by Father James Blakelee. In November of the same year removed to Galien, where she resided till the time of her death. She leaves a kind hearted and faithful husband, mother, sister and brothers to mourn her loss, with many friends, both in and out of the Church. Deceased was afflicted for some years prior to death with consumption, sometimes intensely, but bore them with patience, and great fortitude. She trusted the Savior, and believed in the final triumph of the fullness of the gospel. The high esteem entertained for her by all around was evidenced by kindly assistance participated in for some months prior to her death, and by an extraordinary attendance at her funeral. She tried to live consistently with her profession of the gospel, enjoyed its life giving power, and bore testimony to its divinity. Her mental powers were bright and active to the last, and she quietly fell asleep in the full hope of enjoying the rest that is promised the faithful. She said she was resigned to go at the call. Funeral sermon by C. Scott. Text: Heb. 4: 9.

C. SCOTT.

HABIT.—"I trust everything under God," said Lord Brougham, "to habit, upon which, in all ages, the lawgiver as well as the school master has mainly placed his reliance; habit which makes everything easy, and casts all difficulties upon the deviation from a wonted course. Make sobriety a habit and intemperance will be hateful; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child, grown or adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth, of carefully respecting the property of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into an element in which he can not breath, as of lying, cheating or swearing."

ORDER OF ENOCH.

Notice to stockholders of the First United Order of Enoch. At a meeting of the Board of Directors, held near Council Bluffs, Iowa, September 3d, 1881, they declared a dividend of twenty per cent, to be paid in thirty days. Stockholders will be paid their dividends by sending their Stock Certificates to the President or Secretary for endorsement. Please send stamp for return postage.

DAVID DANCER, Pres.,
ASA S. COCHRAN, Secy.

LAMONI, IOWA, September 7th, 1881.

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, Editor.

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, Editor.

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In Cloth, full gilt finished, very handsome.....\$2 00
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This book contains 827 pages, set in large and clear type, and printed on good paper. It is E. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete History of the Church up to 1880. Three very fine new steel engravings and fac simile of autographs of Joseph the Prophet and Emma, and of Joseph Smith, have been added to the book at great cost, and greatly enhances its value. Brethren, this is a book that will sell among your neighbors and friends of the Church, and to all who desire to keep themselves informed in matters of history, and is the cheapest book published by the Church.

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No. 4. Epitome of Faith and Doctrine.

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No. 7. Who Then Can be Saved.

4 pages, 8 cents per dozen, 60 cents per hundred.

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20 pages, 40 cents per dozen, \$3 per hundred.

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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.

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.

No. 30. Origin of the Book of Mormon.

8 pages, 20 cents per dozen, \$1.30 per 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.

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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

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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 covers40c

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Removal Certificates, per dozen.....20c

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Miscellaneous:

Mosheim's Church History, 2 vols. cloth.....\$4 00

Baldwin's Ancient America.....\$2 00

Rolin's Ancient History.....\$4 00

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The Koran.....\$1 50

The Bible Text Book.....\$1 00

Apocryphal New Testament.....\$1 65

Brown's Concordance of the Bible.....30c

Five Quires of Note Paper, 125 sheets, free of postage.....50c

Do.....do.....70c

Emerson's Ready Binder, old Herald size.....\$1 00

Do.....new " ".....85c

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 Principles of the Gospel, 6 cts.; the Epitome of Faith 2 cts.; the Sixth Trumpet, a 54 page pamphlet, 25 cts., including postage.

WRITING PADS.

Letter, size 8 1/2 x 11 inches, postage paid40c

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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.

ADDRESSES.

E. C. Brand, box 39, Tabor, Iowa.
John C. Foss, Jonesport, Maine.
J. C. Clapp, formerly Myrtle Creek, Oregon; now Moscow, Nez Perces county, Idaho.
James Baty, 30 Tubbury street, Every street, Ancoates, Manchester, England.
Jason W. and Edmund C. Briggs, Wheeler's Grove, Pottawattamie county, Iowa.
Gomer T. Griffiths, Box 64, Beaver, Macon co., Mo.
W. W. Blair, Box 417, Salt Lake City, Utah.
Mark H. Forscutt, St. Joseph, Missouri.
Alexander H. Smith, box 119 Stewartville, DeKalb co., Mo.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.

1 Oct. 81.

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.

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.

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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."

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 417, Salt Lake City, Utah; or to Joseph Smith, Plano, Illinois.

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. \$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.

Vol. 28.—Whole No. 465.

Plano, Illinois, October 15, 1881.

No. 20.

GENERAL CONFERENCE MINUTES.

SEPTEMBER 1ST TO 11TH, 1881.

A session of the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints was held at Parks' Mills, Pottawattamie county, Iowa, beginning on Thursday, September 1st, 1881, at 10:30 a.m.

Opened by singing, "My God, my Father, while I stray." Prayer was offered by President Joseph Smith. Sung, "My times are in thy hand."

On motion President Joseph Smith was sustained as President.

On motion Elder Robert M. Elvin was chosen as Secretary.

The following brethren, on separate motions, were appointed a committee on credentials. Z. H. Gurley, J. M. Harvey, J. F. McDowell, J. A. McIntosh and E. Robinson.

Credentials presented and handed to committee thereon, viz.: Far West, St. Louis, Decatur, Little Sioux, North-East Missouri, Pottawattamie, Northern Nebraska, Central Kansas, Galland's Grove, Independence, Des Moines, Western Wisconsin Districts, and three branches from Tennessee and Kentucky.

Conference was addressed by Elder John H. Lake, upon the holiness of God, and the privilege of man to see him.

Closed by singing, "Keep us, Lord, O, keep us ever." Benediction by Elder James Caffall.

Business session was opened at half-past o'clock, by singing, "Guide us, O thou great Jehovah." Prayer was offered by Elder W. H. Kelley. Sung, "Redeemer of Israel."

The following brethren were appointed as Police: A. Newberry, chief, G. S. Hyde, J. Gunsolly, K. Hanson, S. Gamet, J. Crabb, L. C. Donaldson, C. Critchfield, W. Ross, W. D. Bullard, A. Hoffman and M. Daugherty.

Elder J. R. Badham was chosen as assistant secretary.

The following resolutions and reports were read.

From the Spring River, Missouri, District.

Whereas: the General Conference in September, 1880, adopted resolutions requiring that the moneys in the Church Treasury should only be used to send out such of the ministry as are appointed or sustained from time to time by the General Conference; and,

Whereas: the Quorum of the Twelve and Bishopric in the "amendment" in April, 1881, undertook to establish a new system of finance in all the Districts of the Church, viz: authorizing said districts to appoint treasurers of their own, and

to keep separate accounts,—to support such Elders as they may choose to send out, and,

Whereas, it conflicts with the "Basis of Adjustment," see clauses 4th and 7th of the same, also the Revelation of 1873, and divides the finance system into two distinct departments—Therefore be it,

Resolved that in the opinion of this conference it is contrary to the Law of God, to establish a new system of finance; and further, that the rigorous restriction placed upon the Bishop and his agents is detrimental to the interest of the Church, and we pray the General Conference, the Twelve and Bishopric conjointly, to remove the obstacle. Respectfully submitted by the committee."

MILTON, Santa Rosa Co., Fla.,
Aug. 12th, 1881.

Bro. H. A. Stebbins:—At the session of our district conference, held 6th and 7th inst., the following resolution was passed by unanimous vote.

Resolved that the coming Semi-Annual Conference be requested to send one of the Quorum of the Twelve to take charge of this mission. I send you this copy and request you to present it for action at the proper time and place.

Yours in the covenant,

L. F. WEST.

Resolutions of Willow Creek and Gallatin branches, Montana Territory, on finance read.

[On subsequent action, referred to the Quorum of the Twelve, but not returned.—Secretary].

BOARD OF PUBLICATION.

Financial report of the Board of Publication to the Semi-Annual Conference of 1881, from March 16th to August 16th, 1881:

Cash on hand March 16th.....	\$1,336 56
Receipts from letters.....	3,740 97
" " bills payable.....	2,000 00
" " sale of Herald building....	1,000 00
" " church, books, Herald, etc.	150 00
" " job work.....	210 50
" " deposits.....	184 06
" " office sales.....	46 14
Total receipts.....	\$7,331 67
Total cash debit.....	8,668 23

EXPENDITURES.

Wages of Herald Office employees.....	\$2,043 51
Semi-monthly mail.....	73 91
Postal cards and stamps.....	157 35
Coal and wood.....	13 05
Freight, expressage and hauling.....	73 91
Incidentals, repairs, etc.....	15 83
Rent of office three months.....	30 00
Interest.....	78 40
Premium on insurance.....	16 20
Traveling expenses.....	42 47
Checks and St. Louis scrip returned.....	6 15
Church library.....	7 50
Chicago Tribune.....	5 00
Paid on deposits.....	604 26
H. A. Stebbins, on account.....	1 00
D. H. Smith, on account.....	10 00
A. White & Bro., on account.....	5 00
W. W. Blair, on account.....	50 00
Bradner Smith & Co., paper.....	396 33
J. W. Butler & Co., paper.....	88 20
A. J. Cox & Co., binding.....	278 87
Jansen, McClurg & Co., books, etc.....	34 89

H. D. Wade & Co., printing ink.....	26 00
Bingham & Sons, roller composition.....	2 50
Marder, Luse & Co., type, etc.....	47 36
Shneidewend & Lee.....	8 55

Total expenditures.....	\$4,116 24
Balance on hand August 16th.....	4,551 99
	<u>\$8,668 23</u>

NOTE.—Of the above balance the sum of \$2,946.66 is held in reserve to meet the principal and accrued interest of a note against the Board, held by Bro. M. A. Meeder, of California, now due.

LAWRENCE CONOVER, Secretary.

SECRETARY AND RECORDER.

The Church Secretary and Recorder's Report was read:

LAMONI, Decatur Co., Iowa.
August 30th, 1881.

Through press of business not being able to attend the Conference, I send herewith by Pres. Joseph Smith, all the documents that have come into my hands for your consideration, namely: reports, petitions, resolutions, credentials of delegates, etc. Also, I have to report that in accordance with the directions received by me from the General Conference of April, 1881, I have been enrolling names in view of the organization of the Fifth Quorum of Elders, with the following result in names of applicants received by me: James Allen, Lamoni L. Babbitt, Isaac B. Baggerly, James Bamber, Joseph F. Burton, Henry C. Crump, James Drown, John Eames, Levi H. Ezzell, Robert Fuller, Thomas Galley, Lewis B. Gaulter, Edwin H. Gurley, Frank Hackett, Charles J. Hawkins, Henry Jones, William W. Jones, William D. Kelley, Joseph Lampert, James A. McIntosh, Paul C. Peterson, John E. Reese, Gomer Reese, Stephen Stone, (N. Y.), Clarence St. Clair, Nicholas Stamm, John Taylor (Ogden, Utah), William B. Tignor, John Watkins, Joseph Wheeler, Roliando H. Wight, William Williams (Caseyville Ills.), and William Worwood,—thirty-three in all. Of these I should mention that the names of brethren Ezzell, Kelley, Taylor and Worwood, are not upon the General Church Records as members or Elders in any branch of the Church, and of the last three I need the full items of their birth, baptism, and ordination, dates, places, etc; if they will please to furnish me with them. In some things, the record of brethren Bamber, Eames, Stamm, and Williams, are deficient, and I would like them to send me their full items. Of these thirty-three probably not over ten will be present at the Conference, and unless enough others not members of any quorum are present to be enrolled, probably a complete organization will not be made at this session; but I suggest that the names of all who may be added to the above list be sent me by the officers of the First Quorum in charge, that I may make a complete list with items in full for my record of quorums, and send a copy thereof to the quorum itself for its record.

I look for the completion of the organization of the First Quorum of Priests during this session, with full forty-eight members, and I ask if it would not be well to provide for the organization of quorums of Priests and Teachers at an early day?

Furthermore, I wish to present to the Church the question, now that there is established a place

of business and a publishing house, if it is not necessary that an office be provided for the storage and safe keeping of the Church Records, books of account, documents, correspondence and other valuables pertaining to the Church and its history, and where the necessary work upon them can be attended to and performed in proper season and proper order, which it is not possible to do now with the limited time and poor conveniences had. Also, there is more or less danger of their injury or destruction by fire or otherwise, however carefully they be looked to. In reality, vault-room should also be provided; and I feel satisfied that at some time the Church will see the necessity of this, and that regular work upon them will be provided for and done by some one, according to the letter and Spirit of the law of God. There should be regularity, and order, and thoroughness, and completeness, about this part of the work, as much as about any other, more than is possible to be done now in the forced and irregular hours of attention paid to them, mostly by nights too. My excuse for so earnestly calling attention to these matters is that my heart and feelings are constantly with them and believing that the Spirit also so directs as to necessity.

For secretaries of conference I suggest the appointment of Brethren J. M. Terry R. M. Elvin as capable ones for the duties required.

All of which is respectfully submitted.

H. A. STEBBINS.

Church Secretary and Recorder.

ROCKY MOUNTAIN MISSION.

Bro. W. W. Blair, of Rocky Mountain Mission, reports:

BUTTE CITY, Montana, Aug. 22d, 1881.

I am happy to inform you that the interests of the Church in this Rocky Mountain Mission are in a better condition than ever before, and that the prospects for their future advancement are very promising. There have been a goodly number added to the Church during the past six months, and very many have learned of the peculiar faith of our Church, through the sermons of the ministry and a free distribution of tracts, *Advocates*, and the sale of our Publications. The influence of the work being done in the mission is certainly affecting the Utah Church for good, in respect to its doctrines and administrations. Our work and faith are better understood by non-Mormons, prominent among whom we may mention, chief federal officers and newspaper men. Much of the bitterness exhibited toward the Reorganization by the Utah Mormons is passing away, though but little favor is shown our ministry in procuring rooms for public service. The Mission needs five to ten spiritual, intelligent, judicious, faithful, and patient English-speaking Elders, who will come and stay twelve to twenty-four months in the Mission. It also needs two to four Scandinavian Elders with the same qualifications, to come and labor for same length of time. The mission needs, also, that the Chapel in Salt Lake City be built as soon as at all practicable. The foundation needs to be enlarged, as we have written before; but it was thought best to proceed and build upon present foundation, if means is not obtained to make the desired enlargement; and accordingly steps have been taken to build in September, and the brick has been ordered. By borrowing \$300 for two or three years without interest, there is now provided near \$800, and this without asking the Saints and friends in Salt Lake City for aid. We shall when we begin active work, ask the members and friends in the City for aid, and we expect they will not fail to respond generously. But it should be remembered that the Salt Lake members are chiefly from among the poor of earth, and that some of them have aided hitherto in purchasing the site and building the present foundation, and this is true of some of the non-members in the City, also.

If the Church would furnish such aid as may be needed to finish the Chapel, after we get what aid we can otherwise, it would be only just and wise, and we respectfully ask that this may be done, and at once. If Elders Luff, Hansen, Derry, Badham, Chaburn, and a few others, would be sent, and get into the mission by September 15th to October 1st, a most excellent work could be

accomplished this fall and next winter. I would be glad to have a suitable person appointed to take my place as President of the Mission, and that by December 15th, or earlier; yet if thought actually desirable, I will continue in charge till next spring, though I now intend to return east, at least for a season in December next, or before. Praying for the peace, unity and progress of the Lord's work in every place,

I remain in gospel bonds your fellow servant,
W. W. BLAIR.

BUTTE, Montana, Aug. 22d, 1881.

Bro. Joseph Smith: Yours of the 11th inst., received. I enclose to you Bro. Wm. Nelson's letter, with only this suggestion—that he remain in his present field, except you are advised of facts to justify his recall. Loss of time and expense, incident upon his return, should be avoided. As to the *Heralds* being sent to him instead of David Brown, you must judge. I am confident he is quite willing to remain in the mission longer. I think he may collect his pension by an agent. I take the liberty of sending letters just received from brethren Hansen and Derry. I would be glad if both would come to this mission to remain and labor in Utah and Idaho. I don't think it wise for Bro. Brand to come to this mission for the present. The high altitudes, cold winters, and exposures are too much for him. He might do well to go south. I baptized nine yesterday in Deer Lodge Valley, seventeen miles west of this, and left more believing. I go to-morrow to Willow Creek conference, and hope to be in Salt Lake City by September 10th, (D. V.) God bless and prosper you.

Yours ever,

W. W. BLAIR.

Bro. Josiah Ells, absent, reports:

REEDSVILLE, Meigs County, Ohio,
August 16th, 1881.

Bro. Henry Stebbins: Agreeable to rule in the case, I forward this to you. In the appointments made last Annual Conference, I was directed to continue in the district I then occupied, I respectfully report. Since then I have labored to the extent of my physical ability, principally in Jackson and Meigs counties, Ohio, among the branches, although not exclusively, having preached in a few new places, and some interest in the truth is manifest. There are those who desire baptism, but are hindered, being subject to the control of others. While some oppose, others are favorable. In several localities the Saints are no longer shunned because of their faith, but are in repute for their integrity and uprightness. To myself the word of the covenant is more precious than ever. "I will be their God and they shall be my people." As long as strength may be afforded and the way to open, I desire and expect to continue heralding mercy and salvation for man.

JOSIAH ELLS.

Bro. James Caffall, of the Twelve, present:

Endeavoring to realize the responsibility incumbent as a representative, I have sought to labor as ability and circumstances admitted; and since last reported have been actively engaged, though my labors have not extended beyond Northern and Southern Nebraska Districts. Nor is the missionary labor in those localities finished. So far from this, that there are several promising fields already opened, and with perseverance others may be penetrated. The prospect in this particular is good. And as a religious body we are gaining influence with the sober, thinking portion of mankind. The above districts have many warm-hearted and consistent Saints. But yet there is a great need for increased activity among branch officials, a lack of which has been a hindrance to the peace and joy of the Saints, as well as to hinder the progress of the work.

The most effectual way to build up and spread the cause is for each and all to be actively engaged in our respective places with a becoming zeal. There are many attractions for the masses, and that which appears the most dazzling, externally, is greedily sought for; so that few, comparatively, are charmed with the primitive gospel; but they doubtless are worthy the labor required to find them. With but one or two exceptions, I have found no difficulty in enjoying religious privileges in common with others; have missed no opportu-

nity offered that I could fill for the spread of the word; but have been unable to fill or accept all the invitations extended. Administered baptism to seventeen persons, and had the pleasure of hearing others express a belief in our doctrine. And so favorable are the prospects outside for the presentation of the word, that it sometimes appears as if the obstacles to the progress of our cause were within ourselves. I still desire to do the best I can, as I have since last reported; but have no promises to offer, or pledges to make.

In hope,

JAMES CAFFALL.

Bro. Joseph R. Lambert, of the Twelve, present:

Since the last April Conference, I have spent about two and a half months in the field assigned me, laboring and preaching as God gave me strength and ability to do, in Crawford, Ida, Woodbury, Calhoun, Sac, Pocahontas, Cherokee, Plymouth and Lyon counties, Iowa, and in Noble county, Minnesota. I have preached about forty times, baptized one, helped to organize one branch, besides performing a reasonable amount of such labor as usually devolves upon the traveling ministry. In some parts of the field the work is improving, while in others it is in rather a dead condition. There are many good opportunities of presenting the gospel to the people, and should the church refuse to supply this field, on the ground of its unfruitfulness, she will, in my opinion, make a mistake. In my labors I have been blessed with God's spirit, and my faith has been confirmed. I am still willing and anxious to serve the Master and the interests of His work.

[This much, however, I deem to be due the Church, and but justice to myself. Physical weakness greatly curtails my labors; but it requires as much to support my family as though I was ever so strong. The rule now in force requires that the Twelve and Seventy be placed in the field first, unless for just cause they are excused or rejected, by virtue of which men of mental and physical ability are kept out of the field. The Church has the undoubted right, and it is her duty, to secure the greatest amount of good to the cause with the same expenditure of means, and all individual feeling should be lost sight of (except that which will promote the greatest good of the cause) in the interests of the work. The thought has been strongly expressed, even in our own quorum, that men who are expected to be constantly engaged in the work, and who are sick, ought either to "get well," or resign the office held. Now, as I have been unable to do the former (though I have been and am willing and anxious it should be done), and can not conscientiously do the latter, I respectfully and earnestly request the Church to speak upon this matter, by resolution, when this report is read. Is it for the greatest good of the work that I should be sustained in the field, in my present condition? Or is it not? I can only ask you to do by me as I think we ought to do by all, under similar circumstances, duly consider the effect upon the work—the good of the cause—rather than individual feeling.]

Yours in the love of truth,

JOSEPH R. LAMBERT.

Bro. John H. Lake, of the Twelve, present, reports:

Since your last setting in April, I have preached in South-Eastern Iowa, and central Illinois, whenever and wherever opportunity offered; baptized twenty; blest nine children; administered to a number of sick with good results; had many calls for preaching that I could not answer. Hope to be sustained in righteousness.

From your brother in the Gospel of Christ.

JOHN H. LAKE.

Bro. John Landers, absent, reports:

BLUE RAPIDS, Marshall Co., Kan.,
August 23d, 1881.

I would be glad to be with you, but am prevented by circumstances which I can not control. I have just entered my eighty-eighth year; my bodily strength has considerably failed, but my desire to promote the cause in which we are engaged is as great as it ever has been; and I am bound

by a tie of love to God and man to do all I can for its advancement. There is no cause for discouragement in this district; the work prospers in accordance with the preaching. When and where the people can and do have preaching, honest souls are found who will believe and obey the truth. The great trouble and want is not for preachers, we have more good preachers than we can or do raise means to support, so as to keep them laboring. It would seem that among so many as we number, it would be possible to keep one man continually laboring; but such is not the case. For the most part those that labor do it on their own responsibility, and in that way but few sermons are preached in a place at a time, and then there is no telling how long the intermission will be till the people can hear again. My experience is that preaching must continue if much good results from it. My prayer to God is that you may enjoy His Holy Spirit, in all your deliberations, that they may prove to the extension of this glorious cause.

As ever your brother in the Lord,

JOHN LANDERS.

Bro. John Thomas, of the Seventy, present:

BUCHANAN, Henry Co., Tenn.,
August 15th, 1881.

I have been busily engaged in this field of labor in the South Eastern Mission, in Henry and Weakly Counties, Tennessee, and Graves county, Kentucky. Since my last report, I have baptized two in the Eagle Creek Branch, and blessed seven children, and organized a Sabbath School, and also administered to some sick, with good results. Quite a number in this vicinity believing the gospel taught, from some unknown cause do not obey. Also fifteen miles west, in this County, at the Foundry Hill, organized a branch of thirteen members, baptized six of the same, and blessed four children; there I also administered to some sick in that branch, with good success; also organized a Sabbath School. Baptized one in the Farmington branch, Graves county, Kentucky. There was great interest made manifest in that branch, when I was there; all of the influential men of that part are advocating the doctrine. By proper and judicious labor, great success can be accomplished. I have also opened up two new places for preaching, in Weakly; the first seven miles east of Dresden, preached a few times there with great liberty, quite an interest manifested there, and some good and useful men are strong believers in the gospel, and I think will obey the first chance. Next place eight miles east of Fulton Station, in Dukedom. Owing to the hot weather and my time being limited, only preached one time, though I obtained the promise of the Christian Church any time when not occupied. There is a chance for much good to be done there. I baptized in all nine. I have endeavored to the best of my ability to do all I could for the cause. I have circulated all of the tracts and pamphlets that I could get, to the best advantage I could; the worst pull back was having to labor alone; the field is too extensive for one Elder. I have had many invitations to open new places for preaching, that I could not, owing to not having help. The lookout for success in this field of labor is good, and requires two Elders. I have been selected by the three branches as their delegate to the General Conference. I will close to-night my two day's meeting that was to have been at the Foundry Hill, though wisdom directed a change to the Eagle Creek branch. I have made one addition this meeting; would not be surprised if there was one or two more.

Ever praying for the cause of God and the spread of the gospel, I am yours in bonds,

JOHN THOMAS.

Bro. Gomer T. Griffiths, of the Seventy, present:

Since last Annual Conference I have labored as circumstances would permit, partially in the mission assigned me, Missouri; the remainder of the time in Iowa, as the Spirit directed. Have labored in all about two months; in which time I have been amply blessed, for the Spirit of the Master has attended my weak efforts. Have visited and preached in the following places; Buttsville, Locust Hill, Far West, Bevier and Grand River, Missouri; Wyandotte, Kansas; Lucas, Iowa. La-

bored here one month, met with excellent success; shall long remember the kindness shown us by the Lucas Saints. Spent the last few days at Bro. Geo. W. Lush's, in Mills county, preaching in a school-house two miles east of there; had out good congregations, and had fair liberty; think much good might be accomplished, if preaching could be continued, as there is a number interested in the doctrine we preach. I am now ready and willing to go wherever the conference may deem it wise to send me. Have baptized sixteen at Lucas, confirmed seven, blessed two children. Have labored in Missouri part of the time with Bro. W. T. Bozarth. Yours in hopes of ultimate victory,

G. T. GRIFFITHS.

Bro. E. C. Brand, of the Seventy, present:

I herewith tender a report of my labors since reporting to April Conference. During the greater portion of the time I have been too sick to labor to much advantage. I have traveled two thousand three hundred and seventy-nine miles, collected for church publications \$113.20, married two couple, blessed one child, preached twenty-two times, as follows: Divide, Willow, Lower Willow, Pony, Reese Creek, Noble Settlement, South Boulder, Hooperville, Salt Lake City, Heber City, Omaha, Plum Creek.

With reference to the prospects and necessity for labor, I feel it my duty to mention the people of Deer Lodge Valley, comprising inhabitants of Deer Lodge City, Race Track, Warm Springs and Willow Springs. They are mostly composed of Morrisites, and a large and rising generation of children. They have been led to expect great things, and are yet looking for the salvation to come; but although not with us, let me say of them: first—they are a strictly moral and spiritually inclined people. They believe in the standard works of the Church, and are subscribing for and reading our periodicals, and with proper labor from time to time, they will eventually unite with this Church, I believe, almost to a man.

Montana deserves your earnest attention. The Saints say, "Send us at least two missionaries and we will sustain them;" and I know that they will do so. Montana is also the Lord's store-house, from which to draw supplies for the prosecution of the Utah Mission. The people of that place are both able and willing, and have nobly proved their faith by their works. Also South Boulder, is another place where they have gladly received the word. I desire to be released from the Rocky Mountain Mission, that I may rest and recruit.

Respectfully submitted,

E. C. BRAND.

Bro. John S. Patterson, of the seventy:

WILTON CENTER, Will Co., Ills.

For lack of the necessary means, I am prevented from meeting with you, which I should have liked very much to do, having been appointed as one of the delegates from the Northern Illinois District, and being aware that questions of moment will come up for discussion, upon which I much desire to register my vote—and enter my protest against the renewal of the discussion on the question of representation by those who voted in the minority at the Annual Conference, which is not permissible in the legislative bodies, as it would open the way for endless controversy; but I do not wish to be understood as wishing to prevent the amending of the rules if necessary; only let it be done in accordance with parliamentary ruling, by one or more, who voted in the majority. We are great advocates of order. Should not order rule in this as in all other matters intended to assist in building up the kingdom? I hope that wisdom may rule in your counsels, that what is done may result in good to the cause we represent. I have an abiding faith in the heart-righteousness of my fellow-laborers. May the head, and heart, soon be in perfect accord, that harmonious action may be the result. I shall wait with anxiety the result of your deliberations.

Regarding my own labors, I have to report that I have been constantly in the field since Spring Conference, laboring as opportunity offered; opening quite a number of new places, and leaving favorable impressions among those who were formerly opposed to the cause, and eliciting

some very favorable comments on the doctrine taught. In some localities I find that zealous misrepresentatives of the cause are doing much harm, and making it extremely unpleasant for those who follow them, yet on the whole we are being better understood by the people, and many are near the kingdom. I have been favored with the use of halls in several places free of charge, with the assurance that they are at my disposal in future. My labors have been mostly in the Northern Illinois District, over which I by request preside till October 7th. The spiritual condition of the district, in some places, is good; in others, not so good; and in yet others it is bad,—apathy, a supreme indifference for things spiritual, seems to have taken hold of quite a number, to the injury of the cause—dead Saints (if such a thing can be) are the worst of all mortals to awaken to a sense duty; but I propose to continue the forlorn hope.

Last Sunday, August 14th, by request of the Warden and Chaplain, at the State prison, I spoke to 1,000 convicts, and about forty or fifty visitors; the effort received favorable comment from the city papers. To-morrow I speak twice at this place, before continuing my peregrinations. The field in Northern Illinois is a large one, and the laborers not so numerous as represented in Bro. Brands vision. I am still with you in heart, in all that goes to build up the cause of truth. Trusting and praying that Conference may result in good, and with many regrets that I can not be with you.

I remain your brother in bonds,

JOHN S. PATTERSON.

COMMITTEE REPORT.

Report of Committee on credentials:

We, the committee on credentials, find the following named persons entitled to a voice and vote as delegates to this Conference: Western Wisconsin District: Frank Hackett, 7 votes. Michigan and Northern Indiana District: W. H. Kelley, Geo. A. Blakeslee, Wm. Lockerby and M. H. Bond; 83 votes. Fremont (Iowa) District: S. S. Wilcox, E. L. Kelley, J. R. Badham, Wm. Leeka and John Goode; 23 votes. Galland's Grove District: J. A. McIntosh, T. W. Chaiburn, E. T. Dobson, B. Salisbury and E. Clothier; 39 votes. Far West (Mo.) District: J. T. Kinnamen, J. H. Merriam and T. Hinderks; 29 votes. St. Louis District: John Beaird and J. E. Betts; 32 votes. North East Missouri District: Geo. Hicklin; 11 votes. Little Sioux District: J. C. Crabb, J. M. Harvey, Charles Derry, J. M. Putney and David Chambers; 37 votes. Decatur District: E. Robinson, A. W. Moffitt, J. Snively, James McDiffit, and E. H. Gurley; 42 votes. Pottawattamie District: C. G. McIntosh, H. N. Hansen, A. J. Anderson, Lewis Davis and Wm. Strang; 25 votes. Northern Nebraska District: N. Brown, E. Rannie, D. Jones and W. Rumel; 22 votes. Eagle Creek and Foundry (Tenn.) and Farmington (Ky.) branches: John Thomas; 3 votes. Southern Nebraska District: Levi Anthony and R. M. Elvin; 20 votes. Southern Indiana District: Harbert Scott; 16 votes. Independence (Mo.) District: J. Luff and W. Clow; 15 votes.

The following named persons were rejected as delegates, not being members of the districts appointing them: R. Etzenhouser, Des Moines District; 17 votes. J. Luff, Central Kansas District; 10 votes. W. H. Kelley, London (Canada) District; 22 votes. E. C. Brand, Montana sub-District; 5 votes.

Z. H. GURLEY, chairman.

J. F. McDOWELL, clerk.

The following resolution was offered:

Moved, that the report be re-committed to the committee, and that they be instructed to report as per credentials.

Substitute:

That the report be received and committee discharged.

Substitute carried.

Division called; vote stood 31 for, 17 against.

Moved, that all undisputed delegates be entitled to seats in this Conference.

Substitute.

That we act upon each district separately. Substitute carried.

West Wisconsin District, F. Hackett, 7 votes, accepted.

Moved that the statement of the delegates, whether they are, or are not, members of the district, be accepted. If objected to, they are to be permitted to bring their evidence.

A question was asked of Bro. Wm. H. Kelley if he was a member of the Michigan District. Bro. Kelley answered, that, if the Conference would define what constitutes a member, he might be able to tell. It was then

Moved that it requires the name of the person to be recorded in the district, which he proposes to represent, to constitute him a member.

For this the following substitute was offered:

That his name be recorded upon the record of some branch of the district, as a member.

This substitute was carried.

Division called: The vote stood 35 for, 13 against.

Prayer-meeting for evening, also for to-morrow morning, and preaching appointed.

Adjourned till 1:30 p. m. to-morrow for business. Closed by singing, "Praise God from whom all blessings flow." Benediction by Pres. Joseph Smith.

Prayer meeting at half-past seven o'clock, in charge of Elder John H. Lake; a peaceable time was enjoyed.

FRIDAY, SEPT. 2D.

Prayer meeting at nine o'clock in charge of Elder E. H. Gurley; an instructive and spiritual feast.

Preaching at half-past ten o'clock, by Pres. Joseph Smith, upon the supervising power of God in the work of redemption.

Business session was resumed at half-past one o'clock, and pened by singing, "Oh, Lord! thy people bless." Prayer offered by Elder Alexander H. Smith.

Credentials of Elder M. H. Bond presented.

Moved that the names of M. H. Bond and Sr. Belle Babcock be added to the list of delegates of the Michigan District. Lost.

Moved that the name of M. H. Bond be added to the list of delegates of the Michigan District. Carried.

Michigan and Northern Indiana District: Wm. H. Kelley, Geo. A. Blakeslee, Wm. Lockerby and M. H. Bond, 38 votes, accepted.

It was then

Moved that the names of Fremont District delegates be presented separately. Carried.

Elder E. C. Brand objected to Bro. E. L. Kelley.

Bro. E. L. Kelley requested that the objection be submitted in writing, and the following was written and handed to the Secretary of the Conference:

"I object to E. L. Kelley, as a delegate of the Fremont District, because to the best of my knowledge and belief he was not a member of a branch in the district at the time of election."—E. C. BRAND.

Bro. E. L. Kelley entered his denial to this objection.

Moved that the objection be laid on the table as being incompetent.

Bros. E. L. and Wm. H. Kelley and Alex. H. Smith, favored. Bros. E. H. Gurley, J. H. Hansen, E. C. Brand, J. C. Crabb, Geo. Hicklin and Z. H. Gurley, spoke against.

Upon this motion the vote by yeas and nays was demanded, and the roll was called, resulting as follows:

YEAS—Western Wisconsin District 7, Gal-land's Grove 39, Far West (Mo.) 29, North East (Mo.) 11, Little Sioux 37, Decatur 42, Pottawattamie 25, Three Branches in Tennessee and Kentucky 3, Montana Sub-District 5, Nodaway 6, *Ex-officio* 9—213.

YEAS—Michigan and Northern Indiana District 38, Fremont 23, St. Louis 32, Northern Nebraska 22, Southern Nebraska 20, Southern Indiana 16, Independence 15, Des Moines 17, Central Kansas 10, London (Canada) 22, *Ex-officio* 9—224.

Moved that the rule adopted yesterday, requiring that each delegation be presented separately, be suspended. Which motion to suspend carried.

It was then

Moved that all delegates who presented certificates of appointment be accepted.

Pending the action on this motion, Conference adjourned for business until 1:30 p. m. to-morrow.

Announcements for to-morrow, prayer and preaching meetings.

Closed by singing, "Praise God from whom all blessings flow." Benediction by President Joseph Smith.

Prayer meeting in the evening at seven o'clock, in charge of Bro. John Hawley. Time occupied in testimonies.

SATURDAY, SEPT. 3D.

Prayer meeting at nine o'clock, in charge of Bro. John Hawley; a good time enjoyed.

Preaching at half-past ten o'clock by Elder E. Robinson, upon his early connection and relations with the Church.

Opened at half-past one o'clock for business, by singing, "O, bow thine ear, thou God of Saints." Prayer offered by Elder E. C. Briggs. Sung, "Come, ye that love the Lord."

Before proceeding to the main business, the following resolution was adopted:

That upon the question of installing delegates, now before us, no speaker be allowed to occupy more than five minutes at one time.

Credentials of W. H. Kelley, delegate from Kent and Elgin District presented.

Business under consideration at time of adjournment taken up.

The following brethren spoke thereon: J. H. Hansen, J. M. Harvey, J. F. Mintun, G. Hicklin and J. C. Crabb against; E. L. and W. H. Kelley and J. R. Lambert, for.

To the foregoing the following substitute was offered:

That all delegates reported by the committee on credentials, and all who have presented or may present proper credentials to this body, be admit-

ted to seats; but that this act shall not be considered, nor allowed to be a precedent to govern succeeding Conferences.

Yeas and nays were asked.

NAYS—Western Wisconsin District 7, Gal-land's Grove 39, Little Sioux 37, Pottawattamie 25, Independence 7, Nodaway 6, J. F. Mintun, C. Scott.—123.

YEAS—Michigan and Northern Indiana District 38, Fremont 23, Far West (Mo.) 29, St. Louis 32, North East (Mo.) 11, Decatur 42, Northern Nebraska 22, three branches Tennessee and Kentucky 3, Southern Nebraska District 20, Southern Indiana 16, Independence 8, Des Moines 17, Central Kansas 10, London Canada 22, Montana 5, Kent and Elgin 14, E. C. Briggs, T. W. Smith, W. H. Kelley, J. R. Lambert, J. Caffall, J. W. Briggs, Z. H. Gurley, A. H. Smith, J. H. Lake, G. S. Hyde, J. H. Hansen, J. Thomas, G. T. Griffiths, W. T. Bozarth, E. C. Brand, A. Hall, D. H. Bays,—329.

Moved, that D. M. Gamet be enrolled as an *ex-officio* member, as a Bishop. Carried.

The President then announced that the temporary organization having perfected its work, permanent organization should be had. It was then

Moved, that Pres. Joseph Smith be made permanent President, and that the Secretaries be continued as permanent officers of the session.

This was followed by separate motions on which the police were made permanent, and Bro. J. T. Kinnaman chosen chorister for the session.

In pursuance of notice given in *Herald*, the following preamble and resolution offered by Brn. J. C. Crabb and J. M. Harvey were read, and on motion laid on the table subject to call.

Whereas, the right of franchise is embodied in, and forms a part of the constitutions of the several States; and also of that of the United States; and

Whereas, said constitutions must first be adopted, and afterward amended, if amended at all, by the voice of the people obtained at their several places of election by ballot; and

Whereas, this precedent in law, as well as in fact, was established by those "wise men whom God raised up to frame the constitution" of the United States, and to "free this country by the shedding of blood; and

Whereas, the right of franchise in the Church as established by the founders of the Church of Jesus Christ of Latter Day Saints has been changed by the last Annual Conference held at Plano, Illinois, in April last; without submitting said change to the people according to the above precedent; therefore be it

Resolved, that such action be and is hereby declared null and void.

Resolution of sympathy for President Jas. A. Garfield, read:

Resolved, that this Conference, during its sessions, especially remember President James A. Garfield in this hour of his and the Nation's severe trial; and that we unite our prayers continually for his recovery and restoration to health. That we tender to Mrs. Garfield and the President our heartfelt sympathy in this their great and terrible affliction.

Resolved, that the President of the Conference be instructed to forward these resolutions by telegraph to the President and family.

In pursuance of this resolution, the President of the Session authorized Bro. E. L. Kelley to transmit to Secretary Blaine, by telegram, a copy of the resolutions. This was done, and the following dispatch sent in connection therewith; the bill for which was

audited by the Bishop, and paid as his report will show:

COUNCIL BLUFFS, IOWA, Sept. 14th, 1881.

To Hon. Jas. G. Blaine, Secretary of State, Washington, D. C.:

I am instructed by the unanimous vote of the Conference of the Church of Christ of Latter Day Saints, now assembled at Council Bluffs, Iowa, to forward to you the following resolution of sympathy and respect with the President, and the expressed earnest desire for his recovery.

Respectfully asking that in your kindness you present them to the President and family at the earliest admissible time.

I am with great respect, yours,

JOSEPH SMITH,

President of Conference.

REPORTS READ.

Bro. Alexander H. Smith, of the Twelve, present:

I hereby report in brief my labors in the mission assigned me since last Conference. I have visited the following Districts and Branches: Independence, Far West, North-East Missouri, and St. Louis. In these districts I have labored in Independence, St. Joseph, Stewartsville, Delano, Bevier, Hannibal, St. Louis, Belleville, Alma, Caseyville, Cheltenham, and Alton Branches. I also visited Wyandotte, Kansas, and Moselle, Franklin county, Missouri, and vicinity. Laboring in all these places. I have baptized 11 in all; one in Stewartsville, 7 in Belleville, 3 in Alton. Assisted in confirmation, and blessing of children, administration to sick, and such other duties of the ministry devolving on me. Have been remarkably blessed in preaching the word.

Have been entirely occupied in the field, or at home, in laboring for the Church. In most places the interest is good, and I find it greatest where there has been no preaching. Have urged those assigned me as assistants to open new fields, and let local ministry attend to fields already opened. I am still willing to continue in the field, as ever laboring for Zion's welfare.

In addition to my report I wish to say, Bro. Joseph Luff has been laboring locally under my supervision, reporting to me last spring that he would do so. Has labored in Illinois, and also in the Independence District almost continually since last spring. Has baptized five, and ministered in his office and calling generally.

A. H. SMITH.

Bro. Z. H. Gurley, of the Twelve, present:

I have administered the ordinance of baptism to three, solemnized two marriages, assisted in blessing children, administered to the sick, and waited upon my ministry in general to the best of my ability. In some instances have been called to officiate outside the Church, which is evidence to me of the increasing growth of the work. Have preached in Mercer and Worth counties, Missouri, and also Decatur county, Iowa. Have maintained regular appointments at Pleasanton, Iowa, and by request of a Union Sabbath School (unsolicited) have opened up a new place some few miles east of the village named above. I have received many invitations to "come and preach." Prejudice in my region of country is being superceded by respect for our views; until it really seems that the people are beginning to believe that at least there is "method in our madness." All things considered the outlook for the cause is promising from my standpoint. Desiring and hoping to be situated so that I may spend my time more particularly in the ministry, and ever praying for the triumph of right and truth and that God's people may be more exercised by the spirit of love, I subscribe myself your co-laborer.

Z. H. GURLEY.

Bro. W. H. Kelley, of the Twelve, present:

CHICAGO, Ill., August 27th, 1881.

In giving a report of the work in Michigan, Indiana and Ohio, I can say that in the main it is in good condition. There has been a gradual moving forward of the work, and in places marked changes in the way of improvement have been

made among the Saints, with increased awakening among outsiders. Our numbers have increased, and the believer has been confirmed with spiritual power and signs following. The laborers have been too few to expect large openings in new fields; but something has been done in that direction. It has been the season of sowing and reaping, and the Saints as a rule belong to the laboring class; their time has been devoted mostly to the looking after the needful temporal things, so that local ministerial labor which can be had in Fall and Winter, has not been available to any great extent. The brethren have been aware of the scarcity of general laborers—and something of the cause—and like wise men and women should, have accepted the situation and met the inevitable in a Saint-like manner. If there was no one to preach, they held meetings anyway; trusted in God, and by mutual effort supported the cause to their commendation and the admiration of even outsiders. Some branches that have not heard more than a sermon or two this season, have thus wrought effectually, and are now standing well and alive to duty. They have learned to rely on God and truth first, and man second; which is a most hopeful sign for the future. Open doors are numerous, and the demand for preaching on the increase.

The work in Canada has been left similarly as in the States, yet on the whole I believe they have maintained their ground, and in places have made decided progress. Canada stands better to-day in my judgment than at any time since I have been acquainted with the mission; it is more free from jars, strifes, jealousies and an aspiring for positions and priesthood honors. All are learning that preferment must come of worth—spiritual, intellectual and moral—and that there should be some relative fitness existing between the office and office holder; that God will call whom He will. There are noble and devoted Saints there, an abundant of calls for preaching, and I sincerely hope that your honorable body, in disposing of the ministry, will not forget to send aid to that already neglected field. The interest of the cause demands it. The brethren there are striving, I believe, to maintain the unity of the Spirit in the bond of peace.

The work in Chicago will be considered in another report. Though there is yet chance for improvement, at no time have I reported this mission with greater satisfaction. The present spiritual and confirmed condition of the Saints and the signs of future success and prosperity of the work were never more gratifying and assuring than now.

I have been blessed in my ministerial labors and am yet all confirmed that God planted this great latter day work, and is moving at the head and directing the cause which most interests Israel's moving hosts.

W. H. KELLEY.

Bro. T. W. Smith, of the twelve, present:

Since April Conference my labors have been confined to the City of Chicago, excepting a month spent in Michigan, while Bro. C. Scott filled my place in Chicago. The condition of the work in the mission is very good at the present. There had been some quite serious divisions among some there. Contentions and heartburnings gave the brethren in Chicago much trouble and sorrow. There is now unity and peace to a goodly degree. The credit of this belongs in a considerable degree to the faithful labors of the teacher of the branch, and above all to the operation of the Holy Spirit upon the hearts of the people. The Saints have been trained to a systematic way of giving, and have helped to sustain the mission quite liberally. The hall has not been rented much, owing to the fact that from May till September, or really till October, but few use a hall for concerts, lectures, &c., as I have learned from those who have controlled halls, is the case in the summer. I view of this, we have not rented the hall to the extent of refunding the money advanced by the Church; but the rentals have nearly covered the daily or ordinary expenses, and most of the extraordinary, such as fitting up the hall, that it could be more readily rented for entertainments, and getting needed matting for the aisles, &c. An account of the receipts and expenditures has been kept, and

can be scrutinized by the body, or a committee, if desired. We have from means raised among the Saints there, obtained and paid for the hall in which the mission was opened, 213 West Madison street, where we hold meetings on Sunday mornings. We obtained this hall mainly to see how the people would turn out in another part of the city. The attendance generally of Saints and others is about the same in both. In our regular hall some very fine audiences have been had occasionally, at nights.

Attacks have been made on us in some of the Chicago papers, which we have endeavored to meet. The Chicago Tribune, which the Board of Publication subscribes for yearly, has attacked us several times, and refused any reply, no matter how mild, or brief it may have been. The Morning News deserves the same kind of notice. On the other hand the Inter-Ocean has published our defense, without garbling, and the Times has been especially friendly, or at least fair and just toward us. As a private opinion, I hold that the Chicago Tribune does not merit encouragement at our hands, but is a mean, scurrilous sheet. We should love our enemies it is true, and feed them if hungry, and clothe them if naked; but the Tribune claims to be full, and well clad, and to have need of nothing, especially Latter Day Saints' patronage.

The mission, in a few words, is in good condition and should be sustained. And it must not be left without the care of some one sent by General Conference. It is not self-sustaining as yet. I have baptized six recently; good, earnest, and intelligent souls. I also baptized two in Galien, Michigan. Others aided much in sowing the good seed, or the word of the kingdom, in their hearts. We are willing to continue awhile longer, if the brethren so request, after calling at our home by the way, probably.

Yours fraternally,

T. W. SMITH.

W. H. Kelley spoke in regard to his report, in reference to Chicago Mission, referring to T. W. Smith, if Conference desire any thing further, they can have it by calling for it.

Bro. R. J. Anthony, of the Seventy, reports:

LEHI CITY, Utah, August 29th, 1881.

Since the April session of your honorable body, I have not done much preaching. I remained at home until July 5th. Possibly I could have started to the Rocky Mountain Mission sooner, but it was hardly practicable for me to do so. I stopped on the way at Council Bluffs and Omaha. I also stopped at Carbon and Rock Springs, in Wyoming. I spoke once in each of the latter places, and viewing the prospects from a natural standpoint, I concluded it was not in my power to make an impression on the community at either place. I found kind friends, however, at each. I arrived in Salt Lake City, July 19th, and remained there until the 27th. I then came to this place. From that time until now, I have done what little preaching I have been able to do. I got here in the midst of harvest, and it has been almost impossible to get congregations out, except Sundays. There has been considerable sickness in some places, especially in Provo. Bro. Hallet wrote me not to go there, as meetings of all kinds had been suspended, on the account of sickness. My labors have been chiefly in Pleasant Grove, Lehi, and Camp Floyd, or Fairfield. Prospects are beginning to brighten up now the harvest is over; and we can begin to hold meetings during week nights. I have had two real sick spells, that prevented me from doing more; but I feel quite well now, and from this time on expect to do all I can, the Lord giving me strength. I baptized seven at Camp Floyd, on the 27th inst., and one in Nebraska. There are some in Pleasant Grove that will unite with us in a few days; at least they have so said. To-day I received a letter from Bro. Hallet, asking me to come to Provo; he thinks we can do some profitable work there now.

We are gaining ground slowly, but surely. We have now invitations from a number of places, where our labors will be acceptable to some, at least. I have not been able to get beyond the

places mentioned; but so far as I can learn by letter, and my own observation, the prospects are favorable here. All we lack is men to push the work; we must have more Elders, and we want men that will stick. I trust your honorable body will look upon this Mission with favor. I don't think I am an enthusiast; but I believe I take a practical view of the situation. This is the mission key to all the world. Not that the people are more precious here than in other places, but here is where the power of the Reorganized Church must be felt. All other church organizations are re-enforcing in Utah, and concentrating their energies here; and one of their ministers told me they were afraid to expose the errors in Utah too strong, lest the people turn to infidelity,—a fair admission that they have nothing to offer them in return. They expect to bring about a reformation by educating the youth, which is very good; but every one that knows anything of the latter day work, must know that the Reorganized Church is the only religious body that can do anything in the way of rectifying wrongs in Utah. All others are working to wipe out Mormonism, root and branch. This, my brethren, must be the battle ground. Let the Church reinforce this mission. It is time to take the aggressive. Let us be men. Now is the time for the Church to prove to the world that polygamy, blood atonement, Adam God, and kindred evils, are no part of Mormonism. The banners of the Reorganized Church ought to be seen in the front ranks; and if we establish our lines well, the victory will be complete. Then we can strengthen the mission in all the world. I firmly believe here is the place for the Church to put forth her strongest and best effort.

May the Lord bless you with wisdom, union and love. I remain at your service.

Yours in Christ,

R. J. ANTHONY.

Bro. B. V. Springer, of the Seventy, reports:

I hereby submit a report of my labors for the six months last passed. Have labored to the best of my ability in the counties of Jefferson and Switzerland, Indiana, which I am confident will result in good for the cause. A greater interest is manifested among the masses than hitherto. The field is widening; invitations to come and preach come from all points; places that heretofore were inaccessible are now open, and it would not be extravagant to say that ten Elders could find plenty to do. I came to this place yesterday, and commence operations to-night; have appointments for four meetings; shall go hence to Deer Creek, and hold a series of meetings; thence everywhere to do what I can for the cause.

Our district conference is to convene here on the 10th of September. I hope to be able to set in order the churches in the district, and place them on a better footing, with the Master's help and the co-operation of the brethren. I have baptized five, all adults; ordained one Teacher and organized the Olive Branch; also solemnized one marriage; blessed seven children.

I desire to say in this connection that although the district petitions the Conference to continue me in this mission, it is my opinion that it would be advantageous to the work to send some other man, one abler and better; and if the Conference fully understood the importance of the mission it would do so. I would suggest Bro. Columbus Scott as being the man for southern Indiana; and although there are others as able as he, I doubt whether there are any who are so well calculated to accomplish good, all things considered in this field.

As for myself, I have done the best I could, and my interest in the well-being and advancement of the cause is unabated; and though this may be considered generally a hard field comparatively, yet I confess I have become attached to the people of southern Indiana, and greatly desire their welfare.

I trust the Conference will remember this mission, and provide for it. May the good Spirit prevail in all your deliberations to the accomplishment of good for Zion.

I will say to my brethren in the quorum, though absent in body, yet present in spirit and love, and

will co-operate heartily with you in the great and glorious work of the latter days. May God bless you in your counsels, and guide you aright in all things to the honor and glory of his name. I am at the disposal of the Conference.

B. V. SPRINGER.

Bro. Heman C. Smith, of the Seventy, reports:

BANDERA, TEXAS, August 17th, 1881.

Since my report to Annual Conference I have been actively engaged in efforts to prosecute the work committed to me by the Church. Immediately after my last report, in connection with Bro. H. L. Thompson, I made a trip into Anderson, Houston, Angelina and Cherokee counties. Since my return from that trip, I have preached in Bell, Robertson, Burleson, Bastrop, Fayette and Blanco counties. I have not as yet been able to visit Louisiana, Arkansas, Indian Territory, or North Texas. I regret that I have not been able to do anything for so much of the territory comprised in my mission; but I have used the time as in my judgment was best for the cause. The progress has not been as great as could be wished; but I think more than is apparent. New fields have been opened, which promise well; and ears are open to hear which have been closed heretofore.

The increase in numbers has not been great, nor is the spiritual condition of the branches what it should be. I have labored, prayed and waited for an awakening upon the part of the Saints, and trust yet I shall see the outpouring of God's blessings upon the Saints of Texas, and enjoy with them the gifts and graces of the Spirit. I have been well received by Saints and friends, and have spent many pleasant occasions with them; but sometimes felt discouraged and dispirited, and have wept in silence and alone over the slow progress of the cause I love. I have felt sometimes to murmur when contemplating in regard to the wide field of labor assigned me, to think that no one has been sent to my aid; but perhaps I am wrong.

Bro. Thompson has rendered me some valuable assistance, and is willing to labor for the Master, to the extent of his ability; but he is quite old, and can not endure the hardships incident to missionary work. Bro. J. O. Stewart, I learn, has done some efficient work in North Texas and Arkansas. Bro. J. W. Bryan, at last report, though restrained by secular duties, had been making efforts with good effect in several localities.

This, I believe, is the extent of work done in the mission, aside from local efforts in branches and their vicinities. Now can not this Conference make some provision for us, by the way of sending us help. Many places are open, and labor will produce good results; but I can not attend to all as I would wish to see them attended to.

I again suggest the name of Bro. Bozarth for this mission, as he is well adapted for it; but will accept any willing man. The mission, nor any part of it to my knowledge, will not be represented at the Conference by delegate.

The Texas Central district conference requested me to represent them at the Semi-Annual Conference, but for want of finances I will not be able to attend; we hope to be remembered in our interests.

I can not say that every movement made in the Church has met my approval, but am confident that after all the storms and tempests have passed, that the old ship Zion will be found perfect and complete, as I have had satisfactory evidence that God is at the helm.

You may make any disposal of me you think best for the cause. If my labor here has been satisfactory, I am willing to be continued; but if better provision for the mission can be made, I am not only willing but anxious, or if I can better serve the Church elsewhere, I am ready.

Praying that God may bless and direct the Conference in all deliberations, I am your co-laborer for Christ,

HEMAN C. SMITH.

Bro. Glaud Rodger, of the Seventy, absent, reports:

Since the Spring Conference I have been laboring in the Southern District of California, according to my best abilities, and with a desire to fill my appointment; and if it is the will of the body, and the Spirit so dictate, I wish to be retained in

this field, as appointed at General Conference, April, 1880. The field is large and laborers few; much has been done by the good brethren here, and much remains to be done; prospects are fair for an addition to the Church, and branches generally in good standing, with bright hopes of the better day.

Ever praying for the work's prosperity, I remain your brother,

G. RODGER.

Bro. Peter N. Brix, of the Seventy, absent, reports:

NORREGADE, 18 Aalborg, Denmark.

Since I returned to Denmark, I have baptized two, and others are at the door. I hope the conference will not drop the mission, even if some brother or brothers are trying to use their influence. I think my mission in Scandinavia is established by the Spirit and the will of God; if not, there has been a lying spirit going forth, again and again. In the month of May, I was in the State of Iowa, Pottawattamie county. I preached thirteen times, and baptized eight. I also visited the Long Branch, in Nodaway county, Missouri, and spoke twice with good liberty, and they also felt the goodness of God, for me to return to our native land, to preach the gospel of Christ, (as it was my calling), and sustain the work with their faith and prayers, and came out freely with their temporal means, both friends and the beloved children of God. God bless them all is the prayer of your brother in Christ.

Brethren, remember the printed word for the Scandinavian Mission. I wish the Conference a good and peaceable assembling, and the leading of the Spirit, is the prayer of your brother in Christ,

PETER N. BRIX.

Bro. W. T. Bozarth, of the Seventy, present, reports:

LABOR, Fremont County, Iowa,
August 30th, 1881.

Since last report I have been laboring in Missouri, the mission assigned me at the Spring Conference. I have been busily engaged in preaching the word this Summer; being hindered some on account of the business time of the season for the people in the country. I have preached in four or five counties, and have found in most places a disposition to hear on the part of the people. I have preached forty-four times, and held one discussion, which lasted four days. We discussed two questions, and the result was that at the close the people universally, as far as we heard, said that the Saint preacher gained both questions decidedly. We are satisfied that much good was done, and very many friends made for the cause. We were urged to come again. I have ordained one Elder, blessed three children, and have tried to do all the good that I could. I am still willing to labor.

Yours in hope,

W. T. BOZARTH.

Bro. John H. Hansen, of the Seventy, present, reports:

Since my last report I have preached a few times in Illinois, the rest of the time in Western Iowa. I have preached forty-four times, and baptized thirteen persons; but as I believe in honoring those to whom honor is due, I must say that some of those baptized were the fruits of H. Hansen's and H. N. Hansen's labors, and perhaps others' labor also. I have met with much encouragement from the Saints where I have labored, for which I feel very grateful. I have seen a very kindly feeling manifested by many who are not members, but who are very near the kingdom, and who doubtless will unite with us soon. This field ought to be prosecuted vigorously.

It is with much reluctance that I write that my circumstances are such that it seems impracticable for me to continue in the field. We have many able Elders, much abler than I am, who could take the field with less aid than I would need. I therefore ask that I be released, and that others take my place. I have labored for the Church for nine years, and have tried to do a little good; if I have done any, to God be the glory. If I have erred in anything, I trust that a merciful Father will forgive the wrong. I hope to be able to do some local labor in the future, and I shall watch the

progress of the Church hereafter with as great anxiety as I have done in the past. I am satisfied that the gospel is true, that it is the power of God unto salvation to all who believe and obey its teachings. May the blessings of harmony, of peace, and of holy affection rest upon us all, and bind us to each other and to God, both now and eternally.

JOHN H. HANSEN.

Bro. Isaac N. Roberts, of the Seventy, absent, reports:

HOPKINS, MISSOURI, August 30th, 1881.

Since last report I have been doing all I could to advance the cause in this part of the Lord's vineyard. I came here last Spring almost destitute, and hence I could do nothing only on Sundays. I preach every two weeks to a full house. Prejudice has given way, and many are investigating. Will baptize some near Sweet Home on September 10th, if all is well. I would be with you if I had means to come with. I am getting things in shape so I can travel some this Winter. My heart and all is in the work. My prayers are that the spirit of peace may be with you and direct you aright.

Yours for truth,

I. N. ROBERTS.

Bro. Columbus Scott, of the Seventy, present, reports:

Since my appointment to labor under direction of Elder W. H. Kelley, April, 1881, my labors have been confined to the State of Michigan and to the Chicago Mission. Have been blessed by the light of the Spirit in the ministration of word and ordinance of the gospel. Of the status and prospects of the work in the mission, referred to in this report, I will not write in particular, as those in charge will evidently set them before you. I would repeat, however, an observation mentioned before: the laborers are too few, for the great extent of the mission.

Relating to opportunities for preaching, I will not occupy space, as this has yielded to consideration; more laborers are necessary at present than can be procured, to respond to the great demand now made for the publication of the word of life. But in regard to this subject, I believe the Church has justified herself by the action taken last Fall, in reference to releasing the hands of her ministry, so far as it relates to the Twelve and Seventy. To my mind two points have been developed by this action. (I refer to the ratification of the resolutions touching the Twelve and Seventy.) First, the Church has manifested a willingness to move out in fulfillment of the letter as well as the spirit of the law, on this point. And second, having justified herself in this matter, the non-fulfillment of the law—if it has not been carried out—can not be laid to the Church. I have administered to the sick in a number of instances with blessings resulting, have blessed a number of children, and solemnized one marriage.

My greatest desire in life is to promote the glorious cause of life, and still feel willing to labor in its interests if found worthy, wherever the spirit of wisdom may indicate. Trusting that peace, unity, and the Spirit of God control your deliberations to his glory.

I am your brother, praying for truth's triumph,
C. SCOTT.

Bro. John T. Phillips, of the Seventy, reports:

RENIOR, MISSOURI, August 25th, 1881.

I understand that you want all the Seventy to attend Conference, and I could not conveniently come. I do not try to make an excuse against traveling to preach the gospel, because I love to see the work progressing. I have a large family to look after; there are seven of us depending on me, and the oldest of the children is between eleven and twelve, and I am getting old—sixty years of age, pretty near, and got to work every day for our support. I hope the Lord will be in your assembly, and that to bless.

Your brother in the gospel,

JOHN T. PHILLIPS.

BOARD OF REMOVAL.

The report of Board of Removal was read:

As chairman of what is known to your Honorable Body as The Board of Removal, I beg leave and report:

That in pursuance of the purpose and intention of the Board, heretofore reported, a building site secured in Lamoni, Decatur county, Iowa, and a building sixty-five by thirty feet, two stories high, with an engine room sixteen feet square attached, is in process of erection, and so far progressed as to warrant the expectation that the removal of the Herald Office from Plano, Illinois, may take place during the early part of October, in the present year.

Your Board will use every means in their power to make the removal a success; and for the good of our common cause.

All of which is respectfully submitted.

JOSEPH SMITH, chairman of Board.

DISTRICT REPORT.

Galland's Grove District report:

I herewith hand to you the report of the spiritual condition of Galland's Grove District, as far as I am able to give the same. There has not been as much labor performed in the district, by local elders, as usual; but brethren Lambert and those connected with him, in the north part of the district, have done a good work. The reason for less labor having been done by the local ministry in the district was a late and wet Spring, causing all to be behind with performing work; not that they have less interest in the work; but as a general thing all, or nearly all, are desirous for the advancement of the work. We have not been without our troubles; but with patience and judicious management, those have been brought into that condition that we hope they will be finally settled to the satisfaction of all concerned. If the conference in its wisdom would assign some one to labor in this district, with and under Bro. Lambert's direction, I am sure great good would result from such labor. Bro. Lambert's health is not very good; but he does all that he can. With some other brother to be with him, his labors would be more effective. The district is very large, and ought to have two or more laborers in the field all the time.

Hoping you may have a prosperous time during your session, I remain your brother,

J. W. CHATBURN, president.

MINISTRY REPORTS.

Bro. A. J. Cato, Elder, reported from

SHANNON, Lee Co., Mississippi,
August 25th, 1881.

Since the Annual Conference I have been actively engaged in the ministry; preaching at St. Joseph, Stewartville and Waconda, Missouri. From the latter place, my father and I started for a tour into Mississippi and Alabama. At St. Louis we met with Bro. Montague on his way South. We all left St. Louis and traveled together, until we arrived at Shannon, I stopping, and they continuing their journey to Whistler, Mobile county, Alabama. Since I arrived here I have been preaching as hot weather and circumstances would permit. Have preached in six different localities, forty-eight times, held one debate with a Campbellite, for three days; baptized eight, performed one marriage ceremony. I find good openings everywhere; people appear anxious to hear. Unless otherwise ordered by the conference I expect to remain in the work as long as I can.

Your co-laborer,

A. J. CATO.

Bro. Thomas Taylor, President English Mission, reported as follows:

Since I last reported to your Honorable Body, I have been doing the best I could for the furtherance of the cause in which we are engaged; and I am thankful to say that the work in England is still on the increase. New places are being opened up, and the prospect is good for other branches to be organized. One of the places is Burton-upon-Trent, where four have already been baptized, three of whom are heads of families, and men

likely to do good. About eight others are just on the brink of the water. I learn through Bro. Dewanup, president of the Manchester District, that they anticipate soon organizing a branch at Stockport, near Manchester. A few are being added in most branches, and with the exception of a difficulty which exists in one of the branches, we consider the work to be in a favorable condition. I am still willing by the help of God, to do the best I can for the spread of the work.

Hoping that you may have a good and profitable time during your session, I remain your brother in Christ,

THOMAS TAYLOR.

Bro. Hiram Robinson, Elder, present, reports:

I have been traveling under the direction of Bro. J. R. Lambert since the April Conference.

I have preached forty-five times, attended eleven prayer meetings and two business meetings, blessed two children, baptized three persons, administered to the sick, assisted in the organization of a branch in Pocahontas county, Iowa, and investigating difficulties in the Pilot Rock Branch, by request of district conference. I have opened one new place in Palo Alto county, where the people are very much interested. They desired some one to visit them again soon. I left the Voice of Warning and some tracts. I spoke six times in Centerville, and the last night the school house was so full they could not all get seats. The interest in other places was not so good. There seems to be sufficient laborers in this district to prosecute the work, so I shall not expect to return. I am still willing to labor wherever the Lord directs.

Your brother in the gospel,

HIRAM ROBINSON.

Frank P. Scarcliff, Elder, reports:

GERNER, Walker Co., Ga.

Since last report I have labored three months in company with Bro. Booker in Escambia county, Florida; Baldwin county, Alabama; Jackson and Lauderdale counties, Mississippi. During the last two months, and since parting with Bro. Booker, I have labored alone in Walker county, Georgia, in the face of strong prejudice, and such persecution as I have never known before. The press of Georgia, of late, and some leading journals in the neighboring states, have been very loud in denouncing Mormonism. As no distinction is made in favor of the Reorganization, the effect is very injurious to the cause. The tone of the press has been of a character to inflame the passion of the people, and license unlawful proceeding. I am preparing articles for publication which I shall send to these journals for publication, and am laboring by preaching the word, and explaining our position, to set the work before the people in its true light. I trust that ere long something will be done that will set the position of the Reorganization plainly before all the world, that our Elders need not be accused of teaching one thing and practicing another. Therefore, I am in favor of prosecuting the Utah Mission with vigor. I have been sowing seed—have not baptized any, though some have told me that they believed, and intended to obey. Have preached above sixty times. My health has improved during the past season, and I feel like doing all I can to help on the glorious cause of truth, and am willing to continue in the field, if Conference shall so decide. During the past year I have sold about \$200 worth of the Church publications. Have felt the spirit of my mission, and have administered to sick with good results.

Your brother in Christ,

FRANK P. SCARCLIFF.

RESOLUTION ON ADJOURNMENT.

The following resolution was presented and read:

INDEPENDENCE, Mo., August 8th, 1881.

To the Semi-Annual Conference for 1881: At the conference for this district, held on the 5th 6th and 7th inst., it was unanimously resolved to request Semi-Annual Conference to appoint its next Spring session at Independence, Mo.,

JOSEPH LUFF, President of District.

UTAH MISSION.

Resolution on Utah, by brethren E. L. Kelly and William Lockerby.

Resolved, that in the efforts made by the Church, in the year 1863, and since said time, to plant and maintain a missionary society in Utah to oppose the abominable practices of that people, and teach them the principles of the Gospel of Christ, we recognize a great and revolutionary work, which has already been the means of calling hundreds and thousands out from among those practicing so great evils, and blessing them under a work of righteousness.

That we also now deem it the duty of the Church to redouble its efforts to maintain its missionaries in the prosecution of that mission, and

Whereas, we have seen in the proceedings of assemblies of other societies, resolutions showing that the efforts of their ministers to meet and oppose the ministers of the Utah organization in the past, in public preaching, has been unsuccessful; be it

Resolved, that inasmuch as such denominations and societies will aid and assist us with means to maintain a larger missionary force in said mission, we will furnish the men to meet and oppose that abominable order established in the west, and we believe that if said aid is proffered, there will be an early solution of the Utah problem.

Appointments made for evening and tomorrow. Closed by singing, "Sweet is the work, my God, my King." Benediction by Pres. Joseph Smith.

Preaching in the evening by Priest Milton Daugherty, upon the Love of God, assisted by Elder J. M. Putney.

SUNDAY, SEPT. 4TH.

Prayer meeting at nine o'clock, in charge Elders John H. Lake and T. W. Smith. The Spirit of God was with His people.

Preaching at half-past ten o'clock by Elder Z. H. Gurley upon the presentation of the gospel in primitive purity; assisted by Elder Alexander H. Smith.

Nine were baptized during intermission by Elder T. W. Chaburn.

Preaching at half-past two o'clock by Elder William H. Kelley, upon the gospel being the same in all ages; assisted by Elder E. H. Gurley.

Four were baptized by Elder John H. Hansen, at the close of the afternoon service.

Preaching at half-past seven o'clock by Pres. Joseph Smith, on a Review of the Reorganization and its work; assisted by Elder Z. H. Gurley.

Nine of those baptized were confirmed by Elders Z. H. Gurley, John H. Lake, Joseph R. Lambert and John H. Hansen.

MONDAY, SEPT. 5TH.

Prayer meeting at nine o'clock, in charge of Bro. R. Etzenhouser. The Saints had an excellent time.

Preaching at half-past ten o'clock, by Elder E. H. Gurley, upon the knowledge bestowed by the Holy Spirit, assisted by Elder Frank Hackett, one was baptized by E. C. Brand, and two by Robt. M. Elvin.

Business session opened at half-past one o'clock by singing, "The law by Moses came." Prayer offered by Pres. Joseph Smith. Sung, "A Pilgrim through this lonely world."

DISTRICT REPORTS.

Report of Southern California District:

The work in this district is progressing slowly but firmly; prejudice is growing less in the counties where the Elders have been working. Bro. G. Rodger has been laboring to good advantage, and Bro. D. S. Mills has occasionally visited parts of the district, defending the faith and teaching the pure gospel of Christ. Bro. H. Holt and A. W. Thompson have also worked in the ministry in the southern counties. With these fellow-collaborers we have labored, and God has blessed the word spoken, and acknowledged us by signs following; and although we have our usual share of trials, and false brethren have come among us, trying to injure us and the work, we still rejoice in the latter day work, and hope to be able to continue in the field as we have heretofore.

Hoping and praying that God may bless you in your deliberations, I remain your brother in Christ,
J. F. BURTON, President of District.

Spring River District Report:

Our spiritual condition is about fair, unity good, weather has been too hot to do much in the ministry, hope to do more from this out. The prospects for additions are not overly encouraging; we hope for better times. We do not favor "Representation" in its present form, and hope the conference will work on it and make such changes as they need and the Church demand. By the enclosed preamble and resolution you will see that this district does not endorse the changes introduced in the Church finance system; and hope the conference will take notice of the matter. That the Lord will bless your deliberations is the prayer of
J. T. DAVIS, Prest. of District.

North-East Missouri District report:

Agreeable with the law governing the Church of Jesus Christ of Latter Day Saints, I herewith send in the report of this district, consisting of four branches, viz: Bevier, Hannibal, Salt River and Renick, including one Seventy, sixteen Elders, seven Priests, eight Teachers and three Deacons; altogether 185.

GEORGE HICKLIN, *President.*
EPHRIAM ROWLAND, *Assistant.*
JOHN T. WILLIAMS, *Clerk.*

The spiritual condition of this district is partly in a fair condition, while one of the four branches constituting the district, is not what it ought to be, notwithstanding all the efforts and changes that has been made in the past by some of the traveling ministry in the Bevier Branch, besides a big amount of money expended by the Saints to restore peace and union, and set the house of God in order; but it seems that all the sacrifices for the love they had for the cause of Christ has not accomplished the purpose they had in view; hence this branch is not in good working order. As there is a lack of confidence in the officials one towards the other, it is a very hard matter to get officers to act in the branch. There is a large field around this vicinity, where the officers could all work, if there was a little exertion on the part of the Elders to respond to the many calls that surround them. My prayer is that the Saints may awake to a sense of their duty, remembering that the covenants they have made were not only to say, but to do, according to that which is written.

APPEAL—C. HERZING.

Report of the committee on the appeal case of Bro. Charles Herzing, was read:

We, your committee, appointed last April, to whom was referred the appeal case of Bro. Charles Herzing for investigation, beg leave and report as follows:

1st. We find that said appeal was taken against the action of Central Kansas District, in silencing said Charles Herzing, for having furnished Letters

of Removal to two members of Fanning Branch, in said district.

2d. That the Central Kansas District ordered said silence, because of an understanding had by them, that the Branch to which said Herzing belonged had been illegally organized, and therefore was not in proper condition to transact Church business; and further, because said Herzing had refused to acknowledge his act a wrong one, in issuing said letters, when called upon so to do.

3d. That the Union Branch, to which Central Kansas District *supposed* said Herzing belonged, had been disorganized because of illegal procedure in its organization, and at a subsequent date the Fanning Branch was organized by Elder T. W. Smith, and with it said Herzing united some time afterwards.

4th. That said Herzing was appointed Clerk of Fanning Branch, and issued the said Letters of Removal by order of the Branch,—a regular vote having been taken, authorizing him so to do.

5th. That the misunderstanding had by the Central Kansas District, concerning Fanning Branch and its organization, was caused by the disorganization of the district to which Fanning Branch formerly belonged, and a failure or neglect on the part of its officers to convey a full understanding of the situation to Central Kansas District.

In examining the matter, your committee have interviewed Bro. Charles Herzing, (the appellant) on the one side, and Bro. D. Munns (the Central Kansas District authorized representative) on the other, and upon the statements furnished by them, together with the items as entered on Fanning Branch Record, have based their report.

We are of the opinion that Bro. Charles Herzing was guilty of no offense against the law, in issuing said Letters of Removal; but merely performed the duty enjoined upon him by virtue of his office in the Fanning Branch; and as this was the only charge upon which his license was demanded, we recommend that said license be restored to him and the District action in the matter be not sustained.

Committee { JOSEPH LUFF,
JOHN BURLINGTON,
J. M. TERRY.

PETITIONS FROM WISCONSIN.

The following letter and petition from North Freedom, Wisconsin, were read:

Bro. Joseph Smith; Dear Sir:—The English German Freedom Branch of the Church has found it necessary to petition the General Semi-Annual Conference to be held next month at Council Bluffs, to send some Elder or Elders to help us out of our difficulties, if possible; and for this purpose have raised some means to defray expenses. Will you be so kind and use your influence (if conference sees fit) to send one that will stand by the law and who have a mind of their own. We, as a church here, have been unhappily blessed with men both of our number and some of those that came to us of late from abroad, who treat the law and rules of the Church lightly, and have gone so far as to say some of them do not amount to much, and by so doing have left a bad effect here, whether intentional or not, all the same. We hope Bro. Pride, one who was here of late, will not be one of the parties sent, if any is sent at all, which we sincerely hope that there will. This is only from a private, but for the sake of unity and truth.

Respectfully yours in Christ,

JOHN BERLINE.

Petition of English German Freedom branch.

NORTH FREEDOM, Sauk Co., Wis.

We, the undersigned, being members of the English German Freedom Branch, and having long felt the weight of the difficulties existing in the branch, petition your honorable body in conference assembled, to send Elders to investigate the difficulties and try to lawfully adjust the same. The branch has subscribed \$28.50 to defray the expenses of Elders sent. If that is not enough they have promised more.

I. B. LOOMIS, *Clerk pro tem.*

Signed by twenty-nine names.

PETITION—JOHN SHIPPY.

Petitions and resolution, for restoration of license to John Shippy, were read; one from Rond Eau, and the other from London, Ontario, the latter a petition signed by W. H. Hunt, and a number of others. Upon being read they were considered and it was

Moved that a committee of three be appointed by the body to take in hand said petitions and resolutions.

This motion prevailed, and on separate motions the following Elders were appointed said committee: Joseph Luff, Alfred W. Moffet, James Caffall.

SABBATH SCHOOL.

Sabbath School Report was read stating the organization of a school at Eagle Creek Church, Tennessee, April 3d, 1881; W. H. Griffin, superintendent, W. H. Blalock, clerk.

MINISTRY REPORT.

Bro. R. C. Elvin, High Priest, reports:

Brethren, my labors for the last six months have been confined to Nebraska. I have preached wherever I could get the chance. I baptized eight, administered to the sick by the laying on of hands, confirmed five, blessed a few children. I have been blessed by the Spirit of God in the time of need. I have many calls to go and preach, which I will attend to just as soon as possible. My wants have been supplied by the people, the help of my Master in my administrations of the word was received, and with the help of God, I will continue. In truth I remain.

Preamble and resolution of Spring River District on finance was taken up, and it was

Moved, that it be spread upon the minutes, and be referred to the April Conference. Carried.

Resolution of Florida District was taken up. It was then

Moved, that it be referred to the Twelve, with specific request that it be granted.

This amendment was moved:

To strike out the word Twelve, and insert the "First Presidency, with special request, that the request be granted."

But this substitute was offered and prevailed:

That the matter be referred to the First Presidency.

Resolution of Montana branches, taken up.

Moved, that they be referred to the Quorum of the Twelve.

Bro. E. C. Brand spoke against.

An amendment was moved that the resolutions be referred to the First Presidency. Spoken upon by Brn. W. H. Kelley and E. H. Gurley. Amendment lost and former motion was carried.

The financial report of Board of Publication was taken up, and upon motion referred to the following committee: M. H. Bond, J. M. Harvey and Eli T. Dobson. It was also

Moved, that the report for six months ending at the Semi-Annual Conference of 1880, be also referred to said committee. Carried.

The Recorder's report was then taken up, and it was

Moved, that the report be referred to a committee of three, of which Z. H. Gurley shall be the chairman, E. L. Kelley and R. Etzenhouser be the other two. Carried.

The Rocky Mountain Mission report was taken up.

Moved, that that part of report of Utah

Mission having reference to mission work, be referred to the Quorum of the Twelve and First Presidency. Carried.

Moved, that we now take up the Utah Chapel matter. Carried.

Moved, that it be referred to the Bishopric. Amendment, to add the presidents of the Twelve and Seventies.

E. C. Brand and E. L. Kelley spoke thereon.

It was moved to substitute,

Resolved, that we instruct the Bishopric to sell sufficient of Church lands, or Order of Enoch stock, or both, to assist in finishing the Salt Lake City Chapel and use it for that purpose.

The following brethren spoke thereon: Z. H. Gurley, W. H. Kelley, J. H. Hansen, I. L. Rogers and E. C. Brand. Question by Z. H. Gurley to Bishop Rogers, "Will there not be a percentage of stock of the United Order of Enoch soon paid." Answered by the Bishop, "There will be about \$600." Brethren W. Clow, J. C. Crabb and J. M. Harvey spoke. A letter from Bro. W. W. Blair was by request read. Brethren J. W. Briggs, J. Beard, E. C. Briggs, J. Caffall and E. L. Kelley then spoke to the question. Amendment to substitute, was offered

That the Bishop and his agents are hereby instructed to solicit aid for the erection of the Utah Chapel.

This was spoken to by brethren J. H. Hansen, W. H. Kelley, E. C. Briggs and J. T. Kinnaman.

Amendment to substitute was put to vote and carried.

On motion adjourned to meet 1:30 p.m., to-morrow for business.

Closed by singing, "Praise God from whom all blessings flow." Benediction by President Joseph Smith.

Preaching in the evening by Eli T. Dobson, upon the theme of Eternal Life, assisted by Elder H. Halliday.

The three baptized were confirmed by Elders E. C. Brand and Robt. M. Elvin.

TUESDAY, SEPT. 6TH.

Prayer meeting at nine o'clock, in charge of Bro. Milton Daugherty; a good time.

The Priesthood met in informal council at Grange Hall, by invitation of several of the brethren present as announced by the president of the session.

Preaching at half-past ten o'clock by Pres. Joseph Smith.

Business session opened at half-past one o'clock, by singing "Glorious things are sung of Zion." Prayer offered by Elder James Caffall.

EX OFFICIO—HIGH PRIESTS AND ELDERS.

Resolution from the Davis City Branch, was read as follows:

At a regular meeting of Davis City branch of the Church of Jesus Christ of Latter Day Saints, held on the evening of August 24th, 1881, the

following preamble and resolution were unanimously adopted.

Whereas, a rule was established at the last General Conference, by which High Priests and Elders were deprived of a voice and vote in the General Conferences, which rule we consider a violation of the law of the Lord, as given by revelation, as we understand it; therefore,

Resolved that we respectfully ask the General Conference to amend said rule by allowing High Priests and Elders a voice and vote in the General Conference, and members also.

T. J. BELL, *priest*,
M. V. B. SMITH, *clerk*.

Presented to and read before the District Conference of Decatur, held at Little River, Iowa, and by vote referred to Semi-Annual Conference to be held at Council Bluffs, Iowa, September 1st, 1881.

E. H. Gurley, *Clerk pro-tem*.

DONATION FOR HOME MISSIONS.

Letter of Dr. A. H. Studley read:

COUNCIL BLUFFS, IOWA,
September 5th, 1881.

Dear Brethren: I am very sorry that a press of business has kept me away from conference, that I had anticipated with so much pleasure. But my heart I trust is in the work. I will be one of five thousand that will give \$5 for home missions, the money to be expended in building up the Church in Utah and in all the large cities in which we have a footing. Here is the money.

Dr. A. H. STUDLEY.

Moved to receive and turn over to the Bishop, and instruct all in the words, "Go thou and do likewise." Carried.

COMMITTEE REPORT—BOARD OF PUBLICATION.

Report of committee on Financial report of Board of Publication:

COUNCIL BLUFFS, IOWA,
September, 5th, 1881.

We your committee appointed to examine financial report of Board of Publication report that access to the books of the Board being impossible, no comparison can be made, or examination, and no consequent report be had at this session, but would recommend appointment of a committee for such an examination at next Annual Conference.

Committee { M. H. BOND.
JAMES M. HARVEY.
ELI T. DOBSON.

Moved that the report be accepted, the recommendation be adopted, and the committee discharged. Carried.

SUNDAY SCHOOLS.

Resolved, that a committee of three be appointed to take into consideration the feasibility of some general plan of conducting Sunday Schools, and if found feasible, report said general plan to the coming Annual Conference; and

Resolved, that they also take into consideration the feasibility and practicability of using one page of the *Hope* as a lesson sheet, or of using an extra sheet for such purpose.

A motion to adopt was carried.

The chair then appointed the following brethren: E. Robinson, J. F. Mintun and W. Clow, as said committee.

Rain here fell heavily, and caused an adjournment to the Grange Hall.

The application of James Walsh for membership upon baptism in old church, was read; and it was

Moved, to refer such application to the nearest branch where he resides. Carried.

COMMITTEE REPORT—J. SHIPPY.

Report of the committee to which was referred the petitions and resolution, for restoration of license to John Shippy:

We, your committee, to whom was referred the

petition of certain members of London Branch, also of the Kent and Elgin District (Canada), asking that a license be granted to Bro. John Shippy; have duly considered the matter, and beg leave to reply:

That, we believe the interests of the work demand that the request made in said petition be denied by your honorable body, and we do so recommend. Signed by committee,

JOSEPH LUFF,
JAMES CAFFALL,
A. W. MOFFATT.

Moved that the report be received, committee discharged and recommendation adopted. Carried.

GERMAN TRACTS.

Preamble and resolutions, on the translation and publishing of tracts and books in the German language:

Whereas, it has pleased God, our heavenly Father, in his all-wise Providence, to bring to this country large numbers of Germans, which by the immense emigration from Germany constantly are increased; and,

Whereas, we, as the Church of Jesus Christ, consider and feel it to be a part of our duty to proclaim to this German nation, which is thus brought so near to us and which we meet in every part of this country, the true gospel, revealed in these latter days; therefore, be it

Resolved, that some of our tracts and smaller publications be translated into the German language for the use of our German Elders in preaching the gospel and for general distribution and circulation among the German population of this country.

Resolved, that by this conference a committee of three shall be appointed whose duty it shall be to select the best and most suitable of our tracts and smaller publications for translation into the German language, and to examine and approve them before they are printed and published; which approval shall be considered as a sanction of the contents of such tracts and publications from the Reorganized Church of Jesus Christ of Latter Day Saints; and,

Resolved, that no German tracts and publications whatever shall be considered as published by and under the authority of the Reorganized Church of Jesus Christ of Latter Day Saints, which before their publication, have not been examined and approved by said committee, appointed for that special purpose.

DR. REIDEL.
T. HINDERKS.

On motion referred to Bishopric and Twelve.

RESOLUTION—TWELVE AND SEVENTY.

The following resolution was offered by W. H. Kelley and Z. H. Gurley:

Whereas, there exists a resolution which as interpreted by some prohibits the sending out of any of the ministry from General Conference but the Twelve and Seventy; and,

Whereas, this has had a tendency to keep out of active labor a number of our most efficient men; therefore,

Resolved, that said resolution be so interpreted to mean that at each session of conference, if it shall be found by a consultation by the Twelve and Bishopric that there are more means in the treasury, and likely to be, than which will be required to send the Twelve and Seventy known to be available, that others of the ministry available, may be sent as may be thought wise by the Twelve and Bishopric.

This was spoken to by W. H. Kelley for, J. R. Lambert and Joseph Luff against. The reading of the resolution by High Priests and Seventies Quorums of Fall Conference of 1880, was called for.

Motion put and carried.

Statement of W. H. Kelley, in relation to Hall in Chicago, that those in charge had to the 15th inst., to vacate, or re-rent.

DISTRICT REPORTS.

Pottawattamie District report:

There are in our district seven branches, four of which are in good working order. The other three are not in a prosperous condition; there has been but little preaching done outside of the branches, only what Bro. John H. Hansen has done. His labor has been the means of doing some good, and with a continuation of labor, some more might be done. H. N. HANSEN.

Southern Nebraska District report was presented by delegates Levi Anthony and R. M. Elvin.

We beg leave to report that the spiritual condition of the district is not as good as we could wish, owing to the lack of labor; there is an increasing demand throughout the district for the bread of life, and with the amount of laborers at our command we can not supply the demand; we, therefore, solicit your honorable body to appoint one or more Elders to labor in the district.

MINISTRY REPORTS.

Bro. D. H. Bays, of the Seventy, present, reports:

At the last conference held at this place, I was appointed to labor as circumstances should permit. Unfortunately, I have been able to do but little, and shall be able to do but little in the near future. My desires are to labor for the advancement of the cause of gospel truth, and I regret that circumstances prevent me from so doing. When hindering causes shall be removed, I hope again to be able to take the field.

Bro. M. T. Short, of the Seventy, reports:

In April, brother G. F. Weston and I went to Cortland, De Kalb and Malta. The first and last named gave us a fair hearing. Many pressing invitations to return when going would be better. I called on and spent a week in Chicago. It appeared to me as pride, vanity and folly, to sustain that expensive mission, in the absence of interest within and without. We think the talent and means devoted to rural districts would accomplish vastly more. The major portion of our operations have been in the Kewanee district; but the sheaves lie ungathered. We immersed a venerable lady, resident of and visiting from Maine. The work is scarcely holding its own, but a good feeling obtains, and the ministry think to redouble their energies. Excessive heat and manual labor have laid heavy tribute on nerve and brain, but now propitious winds are blowing. I have read the production of Tullidge, with painful solicitude. Instead of a faithful biography, too much of the warp and woof of the work is the bombastic philosophy of the author while under the shadow and in the "genius" and spirit of Brighamism.

It seems to me that faithful Elders should be sent forth, inasmuch as the missionary quorums are, mainly, in the United States. Is that view congruous? Is it expedient, at this crisis, to give a universal challenge through the popular press? The precedents of our Savior, the custom of Paul, the counsel of Jude and modern revelations all combined would seem to favor that mode of procedure. We crave an expression from the body, so that we can accord. I request of the clergy that they see to the instruction and repentance of applicants, especially where great concourses are convened from remote parts. I am well, hopeful and determined to work away. Forgive any improprieties, and let me live in your affection. Great peace, infinite charity, celestial wisdom and adamant firmness be with your solemn assemblies.

Bro. J. C. Crabb objected to part of the report of M. T. Short. Said objection was discussed and finally it was

Moved, that the report be received and spread upon the minutes, as were other reports. Carried.

Bro. J. C. Foss, of the Seventy, reported:

Having been appointed to labor in the Eastern Mission, I am pleased to report to your honorable body in Conference assembled. I have preached in Pittsburg, Philadelphia, Providence, Boston, Lawrence, Brockton, New Bedford, Fall River, Sichway, Simmonsville, Holmes' Bay, Mason's Bay, Little Deer Isle, Addison, Jonesport, Indian River and Saco. Baptized six. Notwithstanding the trials I have had to undergo, I have been able to attend seventy-four meetings; out of all the number I have preached forty-one sermons, and while administering to the sick and blessing, the power of God has been revealed. Surely our God is the God of salvation. I desire my lot to be cast with you, and I feel a desire and a determination to press on in the latter day work, for I can not doubt it no more than I can doubt the existence of myself. This is a hard mission to labor in in the Winter season, and I should prefer the South in Winter. But as the Saints desire me to be continued in this mission, therefore I would say, there is great need of some one being here, and if in your mind seems to lodge the thought of my being continued in this mission, you may do so, and I will do all I can for the best good of the cause. I have preached in two new places, where the gospel has not been, and if continued in this mission shall try and open other new fields.

ELDER'S QUORUM.

Report of First Quorum of Elders:

September 3d, 1881.—Quorum met on the grounds in the tent of Bro. S. S. Wilcox. Pres. R. M. Elvin in the chair.

There were eighteen members present. The secretary reported having recorded the names of all the members on the new record, and that the Quorum was full, there being no losses the last year.

The following Elders reported by letter: J. Kemp, M. B. Oliver, G. Walker, J. Ruby, T. J. Andrews. The following brethren reported in person: A. W. Moffet, C. Williams, G. E. Deuel, C. Hougas, M. H. Bond, G. Hicklin, S. V. Bailey, J. Beaird, J. W. Stubbard, H. Halliday, L. Graybill, J. R. Badham, R. M. Elvin, T. Nutt.

September 5th.—S. Diggle, W. W. Gaylord and E. F. Hyde, reported.

Communications between the president and certain Elders were reported. The following committee were appointed to look after certain Elders: H. Halliday, O. B. Thomas, Henry C. Smith and S. V. Bailey.

Resolved, that the First Quorum of Elders discountenance the practice of its members visiting saloons for the purpose of patronizing the same. Received collections, \$3.05.

REPRESENTATION.

The resolutions of Z. H. Gurley and E. Robinson, to amend Articles of Representation were read and laid on the table subject to call.

Resolved that paragraph two of "Report of Committee on Representation" be amended by striking out all after the word "that" and insert all High Priests and Elders are entitled to voice and vote in General Conference when present.

Resolved that the fourth "proviso" of the third paragraph of the "Report of Committee on Representation" be amended by striking out all after the word "each," which occurs in the fourth line thereof; and inserting, to wit, succeeding six members thereafter, and shall represent the interest and voice of said branches so far as they know them, especially when expressed; but in the absence of any expression on the part of the branches, or instructions from the district to delegates, then in such case, as also in cases of division, each delegate shall vote in his own right and cast the number of votes allotted to him.

Z. H. GURLEY,
E. ROBINSON.

Resolved that paragraph four of "Report of Committee on Representation" be amended by substituting the word "six" for the word "twenty," wherever it occurs therein.

RESOLUTIONS.

The following was presented by J. Caffall and A. H. Smith, and seconded.

Resolved that the portion of Bro. Lambert's report referring to the body, be now considered. Carried.

Moved that he be sustained in his position, that he may get well.

Amendment to strike out the words, "that he may get well."

Motion, as amended, was then put and carried.

Resolutions known as the Decatur resolutions, were on motion taken up.

The Chairman asked to be excused during the discussion of this question; and on motion duly seconded and put, Bro. R. W. Briggs was chosen to act as chairman during the discussion of the question.

The following brethren spoke on the question of all High Priests and Elders having voice and vote: Z. H. Gurley for, and Joseph Smith and W. H. Kelley against.

Adjourned till to-morrow afternoon for business.

Closed by singing "Praise God from whom all blessings flow." Benediction by Elder J. H. Hansen.

Preaching at half-past seven o'clock in Grange Hall, by Elder Columbus Scott, on the setting up of the ensign, assisted by Elder E. C. Briggs.

WEDNESDAY SEPT. 7TH.

Prayer meeting held in Grange Hall at nine o'clock, in charge of Elder J. R. Badham; a profitable time.

Preaching in Grange Hall at half-past ten o'clock by Elder Harbert Scott, upon the observance of the word of God, assisted by Elder J. R. Badham.

Business session at half-past one o'clock, opened by singing "Redeemer of Israel." Prayer offered by Elder J. H. Hansen.

REPRESENTATION.

The following resolution presented by A. H. Smith and J. R. Lambert was moved:

Resolved that the resolution now pending be divided, and action be taken separately on the officials mentioned therein, *i. e.*, High Priests and Elders.

Bro. J. H. Hansen raised the question as to the legality of the resolution. The President decided that the resolution was in order.

E. Robinson and Wm. H. Kelley spoke against, and J. R. Lambert, A. H. Smith, Z. H. Gurley and J. H. Hansen for the resolution, when the following substitute was moved:

That in the vote which may be had on the final disposition of the question now pending, there shall be a division of the question, and the vote taken, first upon the High Priests, and then upon the Elders. Carried.

On the main question the following spoke in favor: J. C. Crabb, E. H. Gurley, John H. Lake. A. H. Smith favored High Priests to have a voice and vote, but opposed Elders; J. Caffall, W. Clow and E. L. Kelley, against.

Adjourned to meet for business at the regular hour to-morrow.

Appointments were made and services closed by singing doxology. Benediction by Elder Wheeler Baldwin.

Prayer meeting in the evening in Grange Hall, in charge of Elder John H. Lake, assisted by Elder R. C. Elvin.

THURSDAY, SEPT. 8TH.

Morning prayer meeting, in Grange Hall, in charge of Elders F. Hackett and N. Brown; a profitable waiting before the Lord.

Preaching on the conference grounds, at the usual hour in the forenoon, by Elder A. W. Moffet, assisted by Elder R. M. Elvin.

Business was resumed at the usual hour by singing, "Guide us, O thou great Jehovah." Elder J. R. Badham led in prayer.

Chairman, R. W. Briggs, presented the pending question.

It was moved that Pres. Joseph Smith speak upon this question. Point of order raised, against granting a second speech. Chair sustained the point of order.

Moved that the rule be suspended and Pres. Joseph Smith speak on the question. Carried.

Pres. Joseph Smith waived the privilege to speak at this juncture.

Previous question was moved. Chair ruled it out of order. An appeal from the decision was taken. J. H. Hansen, Z. H. Gurley and Geo. S. Hyde, spoke against; E. L. Kelly and R. W. Briggs, in favor. The Chair was sustained. Pres. Joseph Smith, declined to speak on the question under the present then existing circumstances, there being a strong minority opposed to his speaking.

Main question was resumed. J. W. Briggs, E. C. Brand and R. M. Elvin, spoke against; and J. M. Harvey and J. H. Hansen, in favor.

Previous question was moved and carried.

The yeas and nays were demanded. The secretary recalled the roll, with the result following. Vote on High Priests to have voice and vote.

YEAS.—Western Wisconsin District 7, Fremont 14¹²⁻²³, Galland's Grove 39, Far West (Mo.) 29, St. Louis 32, North-East Missouri 11, Little Sioux 37, Decatur 42, Pottawattamie 25, Independence 15, Des Moines 5, Central Kansas 10, Nodaway 6, T. W. Smith, Z. H. Gurley, A. H. Smith, J. H. Lake, G. S. Hyde, J. H. Hansen, J. F. Mintun, J. Lytle, J. Luff, H. Robinson.—Total yeas 282¹²⁻²³.

NAYS.—Michigan and Northern Indiana District 38, Fremont 8¹¹⁻²³, Northern Nebraska 22, Southern Nebraska 20, Southern Indiana 16, Des Moines 12, London (Canada) 22, Montana 5, Kent and Elgin 14, three branches in Tennessee and Kentucky 3, E. C. Briggs, W. H. Kelley, J. R. Lambert, J. Caffall, J. W. Briggs, J. Thomas, G. T. Griffiths, W. T. Bozarth, E. C. Brand, C. Scott, R. W. Briggs, Joseph Smith, J. F. McDowell.—Total nays 173¹¹⁻²³.

Vote on Elders having voice and vote:

YEAS.—Western Wisconsin District 7, Fremont 14¹²⁻²³, Galland's Grove 39, Far West

(Mo.) 29, St. Louis 32, North-East Missouri 11, Little Sioux 37, Decatur 42, Pottawattamie 25, Des Moines 5, Nodaway 6, Z. H. Gurley, J. H. Lake, G. S. Hyde, J. H. Hansen, J. F. Mintun, J. Lytle.—Total yeas 253¹²⁻²³.

NAYS.—Michigan and Northern Indiana District 38, Fremont 8¹¹⁻²³, Northern Nebraska 22, Southern Nebraska 20, Southern Indiana 16, Independence 15, Des Moines 12, Central Kansas 10, London (Canada) 22, Montana 5, Kent and Elgin 14, three branches in Tennessee and Kentucky 3, E. C. Briggs, T. W. Smith, W. H. Kelley, J. R. Lambert, J. Caffall, A. H. Smith, J. W. Briggs, J. Thomas, G. T. Griffiths, W. T. Bozarth, E. C. Brand, C. Scott, R. W. Briggs, J. Smith, J. F. McDowell, J. Luff, H. Robinson.—Total nays 202¹¹⁻²³.

The amendment, as presented by Z. H. Gurley and E. Robinson was then voted upon and carried.

On motion, adjourned till 1:30 p.m., to-morrow, for business. Closed by singing Doxology. Benediction by Elder J. Caffall.

Preaching in the evening by Elder G. W. Shute, assisted by Elder John Goode.

FRIDAY, SEPT. 9TH.

Prayer meeting at the usual hour in Grange Hall, in charge of T. W. Chatburn and M. H. Bond; an extra good time, was had by the Saints present.

Preaching at half-past ten o'clock by Elder John Thomas, assisted by Elder T. Hendirks.

Business resumed at half-past one, by singing, "Let us shake off the coals from our garments." Prayed offered by Elder Z. H. Gurley.

REPRESENTATION.

Resolved that the vote taken yesterday, granting voice and vote to all Elders be herewith reconsidered.

The chair ruled the resolution out of order.

Moved that the rule be suspended, which authorizes the decision that the resolution is out of order.

Previous question was moved, and motion to suspend the rule, was lost.

Division was called, vote stood 8 for, 41 against.

Second resolution by Z. H. Gurley and E. Robinson for amendment of articles of representation, was presented by the chairman.

A point of order was raised by Pres Joseph Smith, that the resolution did not agree with the original notice. Chair ruled the resolution out of order.

Moved that that part of the resolution that was in harmony with the printed notice be taken up.

Chair ruled it out of order.

Bro. Z. H. Gurley appealed from the decision of the chair, and the decision of chair was sustained.

Division was called: 29 for, 19 against.

Moved that the second resolution of Z. H. Gurley and E. Robinson, as proposed in *Herald* of July 1st, 1881, page 213, be affirmed by this body.

The chair ruled this motion out of order, as not complying with published notice in manner and form.

The chair presented the third resolution of Z. H. Gurley and E. Robinson for the amenda-

tion of the articles of representation, and it was

Moved that the resolution be deferred till April Conference of 1882, which motion was carried.

Division called: 28 for, 19 against.

President Joseph Smith resumed the chair. Moved to suspend the rule, to introduce new business. Lost.

J. H. Hansen explained that he did not understand the nature of the business, when he seconded the motion to suspend the rule.

Bro. Z. H. Gurley, chairman of committee to whom was referred the report of Church Recorder, asked leave and made a verbal report, and stated that in their opinion the Church is not prepared to take any action on the matter. Report received and committee discharged.

Moved that the resolution known as the Crabb resolution be taken up. Carried.

Division called: 22 for, 20 against.

Resolution was then presented and read; and it was

Moved that further consideration of this question be deferred till Conference of April, 1882.

MISSIONS.

The subject of missions was taken up and the following acted upon:

W. W. Blair, sustained in the Rocky Mountain Mission, with R. J. Anthony, already in the field.

J. W. Briggs, be left without definite appointment till April, to labor as he is permitted by the circumstances in which he is placed.

Alex. H. Smith, present field till April.

Thomas W. Smith, Chicago.

Bro. W. H. Kelley answered several questions as to the feasibility of the Chicago Mission.

Joseph R. Lambert, the South-Eastern Mission, if health permit.

W. H. Kelley, present field, and that at as early a day as practicable, he make an opening in Upper and Eastern Ohio, and Western New York, about Palmyra and Manchester.

James Caffall, present field till April.

J. H. Lake, the active oversight of the work in Canada.

Zenas H. Gurley, Washington, D. C., a portion of Virginia and Pennsylvania, in connection with Josiah Ells, with liberty for an associate laborer whom he may select from the Elders or Priests.

Josiah Ells, present field, to labor as his strength permits.

E. C. Briggs, to preach as the way may open, till April.

Columbus Scott, present field.

George S. Hyde, labor in the South-Eastern Mission under the direction of J. R. Lambert.

Gomer T. Griffiths, labor in Canada, under the direction of John H. Lake.

J. F. Mintun, labor in Nebraska, under the direction of James Caffall.

Edmund C. Brand, labor in Nebraska, under the direction of James Caffall, with the privilege of laboring in Western Iowa.

Joseph F. McDowell, labor under the direction of W. H. Kelley.

John Thomas and George Montague, South-Eastern Mission.

Morris T. Short, Utah.

James W. Gillen, be instructed to return home, and the Australian Mission be formally abandoned, until such time as we can send and maintain two Elders in association there.

On motion the release of Bro. J. W. Gillen was deferred for further consideration.

Heman C. Smith, Frank P. Scarcliff and William L. Booker, be sustained in present field in the South, till April.

Eli W. Wildermuth, under direction of A. H. Smith.

John C. Foss, be sustained in present field till April.

Bro. James Caffall, asked that the Conference express, that should the opportunity oc-

cur, the First Presidency and Twelve be permitted to supply laborers.

Resolved that pending the session of Conference between now and April, that should further opportunity occur the First Presidency and Twelve be authorized to provide laborers in the present missious. Carried.

William T. Bozarth, present field, under A. H. Smith,

Substitute offered:

That W. T. Bozarth and Joseph Luff be appointed to labor in Utah.

Joseph Luff stated he could not go before the latter part of December or first of January.

An amendment offered: to substitute for Utah, Missouri and Western Iowa.

Amendment to the amendment, by striking out the words Western Iowa, and substituting North-Eastern Kansas. Carried.

Amendment as amended, carried. Division called: 22 for, 13 against.

Bro. Z. H. Gurley, made choice of Edmund L. Kelley as his associate, which choice was approved by vote.

Moved that Bro. George W. Shute labor in Northern Kansas and Southern Nebraska, under direction of James Caffall.

Moved that Bro. Charles Derry labor in Utah.

Bro. Derry declined, and stated he could not accept the mission.

Amended so as to read, in North Western Iowa.

Amendment, by adding the words Eastern Nebraska. Motion as amended, carried.

Moved that Robert M. Elvin labor in Utah Mission, under W. W. Blair.

Substitute:

That Robert M. Elvin, labor in South-Western Iowa, and South-Eastern Nebraska.

On motion, adjourned till 1:30 p. m. tomorrow for business. Closed by singing doxology. Benediction by Pres. Joseph Smith.

Preaching in the evening by Elder Gomer T. Griffiths, assisted by Elder Joseph Luff.

SATURDAY, SEPT. 10TH.

Prayer meeting at nine o'clock in Grange Hall, in charge of M. H. Bond and T. W. Chatburn.

Preaching at the usual hour in the forenoon, in Grange Hall, by Elder Hiram Robinson, assisted by Elder Levi Anthony.

Business session opened at half-past one o'clock by singing, "Redeemer of Israel." Prayer offered by Elder J. T. Kinnaman.

Petition of North Freedom Branch of Western Wisconsin District, presented.

Moved that the chair be authorized to appoint two Elders to adjust the difficulty.

MISSIONS.

Substitute, pending at close of business yesterday, carried.

John S. Patterson, present field.

Bradford V. Springer, present field.

Glaud Rodger, present field.

John T. Davis, present field.

Joseph C. Clapp, present field.

Thomas Taylor, English Mission.

Robert Evans, Welsh Mission.

Peter N. Brix, Scandinavian Mission.

John L. Bear, Switzerland and German Mission.

John L. Bear, of the Seventy, writes:

My report since the last conference is not in accordance with my wishes, as I could not labor as much as I desired; one great cause is the people in the Summer time are very busy in the fields, so in most places the houses are deserted during the day, so there was very little chance of visiting any. Fall time is now approaching, when the nights are longer, and when people will be more at home. Two additions to the Church here, is all I can report this time. One was baptized by myself, a noble man, full in the faith of the latter day work; the other one was baptized by Bro. Tholman, also a man who did seek after truth. I have also traveled in Bavaria, scattered a number of pamphlets, preached in private houses to orderly, well-listened congregations; attendance thirty to fifty; bore my testimony in many places; also in the Dukedom of Baden, and Ct Thurgau, Switzerland, and held occasional meetings in Affoltern, Zurich. There are several that say they believe that what I preach to be truth, still it seems they do not see the necessity to obey; and I am the same as Bro. Gillen writes, I can not force them. The gospel is free, and God has given every man his own free agency; man can choose or reject, according to their inclinations. At present I am in the Ct Berne, as I have heard that there was quite a number of the Utah faction here. I decided to try them and see what I could do with them, with the help and assistance of our God. I intend after I leave Berne, to make a short visit to Ct Zurich and Thurgau, and then labor in Bavaria and Wurtemberg, and where the lot will cast me, or the Spirit of God direct. Early in Spring I will have to return home to again take care of my children and my home, hoping that some of the German brethren will step forward and forsake the pleasures of home for a while, for the work of God in these lands. May the Spirit of God direct you in all your deliberations at your assembly, and may you have a peaceful and joyful time in the Lord Jesus Christ, is the humble wish from your brother in the everlasting covenant.

RECOMMENDATIONS BY THE TWELVE.

1. That under existing circumstances, and past action in the case of William Nelson, of the Tahiti Islands, we can not endorse the recommendation of Bro. W. W. Blair to continue him in that mission.

2. That the request of Montana sub-district be referred to the First Presidency and the Twelve for consideration and action as soon as possible.

Moved that the recommendation be adopted. Carried.

The following we ask to be spread upon the Conference minutes.

Whereas, the Quorum of the Twelve have not had sufficient time to consider the various missions, and the abilities and means needed to support the various missionaries who are presented for our consideration from time to time during our sittings, during Conference. Therefore, be it

Resolved, That we request the Seventy, High Priests, Elders and Priests, who shall be able and willing to take the field by April next, to report the same to us, together with a statement of the probable amount of means needed to support their families, and that these reports be sent to the secretary of the Twelve, T. W. Smith, on or before April 1st, 1882.

Briggs Alden made request through Bro. J. H. Hansen for some one to labor in his part of the country.

A. H. Smith called attention to the request of J. H. Hansen to be released from the ministry. Report of Bro. J. H. Hansen was then read, and it was

Moved that the request of Bro. J. H. Hansen be granted.

Bro. J. H. Hansen was requested to make a statement; which he did, desiring that his request be granted.

It was moved to substitute, to labor as far as practicable, until he reports himself for more active labor, which carried.

REPORT OF QUORUM OF SEVENTY.

Sept. 3d. Bro. McDowell's case was called up and deferred.

The following brethren reported in person or by letter: E. C. Brand, J. H. Hansen, G. S. Hyde, W. T. Bozarth, G. T. Griffiths, A. McCord, J. Thomas, M. H. Bays, C. Scott, J. F. Mintun, G. Montague, M. T. Short, J. C. Foss, E. M. Wildermuth, N. Lindsey, A. Hall, J. Lytle, R. W. Briggs, R. J. Anthony.

Sept. 5th. Bro. McDowell's case was taken up. The following resolution was carried unanimously: Resolved that having read and examined the papers presented to the quorum, concerning Bro. McDowell, that we find no cause of action, and that we do think him fitted for and worthy of a mission in this Church.

Sept. 8th. Moved, that the names of J. T. Phillips and J. W. Roberts be dropped, by their request, on account of age and infirmity.

The following names were dropped from quorum: I. and W. Newkirk, I. Guilford, E. Griffiths, W. Griffiths, W. Smith, B. R. Tatum, I. and Wm. Harlow, H. H. Ovit, I. A. Butterfield, S. M. Hough.

Resolved, that Magnus Fyrando be, and is hereby declared silenced pending disposal of charges for immoral conduct.

E. C. BRAND, *pres.*
J. F. McDOWELL, *sec.*

SECOND QUORUM ELDERS.

Report of Second Quorum of Elders, meetings held Sept. 3d and 5th, 1881:

Report of Elders in person or by letter: B. F. Durfee, A. Falconer, L. B. Scott, W. Vickery, J. X. Davis, J. Billings, F. M. Cooper, J. Armstrong, H. Garner, H. Church, W. Britton, J. W. Wight, C. E. Brown, F. C. Warnky, G. W. Shute, John Smith, C. W. Lange, E. D. Bullard, L. Gamet, T. R. Allen, C. E. Butterworth, L. Merchants, J. Morrill, E. C. Brown, L. Davis, H. Palmer, A. W. Locking, E. Benedict, T. Thomas, S. Mahoney, D. Chambers, W. Cook, D. Maule, W. Chambers, J. Hatcher and C. Downs.

On motion, the President appoint a committee of three to investigate charges preferred against brethren of the Second Quorum of Elders. Carried.

G. W. Shute, H. Garner and C. E. Butternorth said committee.

On motion we receive W. Hart as a member of the Second Quorum of Elders. Carried.

Met at 5:30 p.m. J. W. Wight was chosen secretary *pro tem.* Report of committee on charges preferred against certain brethren was called for. Their report was received and committee discharged.

By motion, case referred back to the local authorities.

Report of committee on case of B. S. Jones: In examining the case of B. S. Johns, we find by the evidence produced that the brother is teaching contrary to the accepted doctrine of the Church, and not in accord with the Bible, hence rendering himself unworthy of our support as a member of the Quorum, and as a representative of the Church.

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

On motion, B. S. Jones be silenced until proper restitution be made. Carried.

W. CHAMBERS, *Pres.*
D. MAULE, *Sec'y.*

THIRD QUORUM OF ELDERS.

Minutes of the meetings of Third Quorum of Elders held at Conference Grounds, Sept. 4th. The following brethren reported: J. W. Waldsmith, W. Whiting, J. Hawley, J. Goode, E. Farmer, — Chapman, J. Rudd, C. Kemmish, N. Yocum, P. C. Kemmish, J. Curtis, L. Anthony, Z. S. Mar-

tin, B. Salisbury, G. Kemp, J. Rounds, T. W. Chatburn, J. T. Kinnaman; the last named also reported for J. M. Terry and W. Lewis.

Sept. 7th.—J. T. Kinnaman reported concerning the case of J. W. Johnson. Questions were asked and answered in relation thereto.

Inquiry being instituted in relation to certain actions of G. Kemp; Brethren Leeka and Goode were called upon for information respecting them, upon which the following resolution was offered and adopted

Whereas, a difficulty arising between Bro. and Sr. Kemp to that extent that they mutually agreed to separate, and from the evidence and statements at our commands, we as a quorum in our wisdom honor Bro. Kemp's discretion, and exonerate him from all blame or censure.

On motion J. T. Kinnaman was sustained as President and T. W. Chatburn and J. M. Terry as his counsellors, and E. T. Dobson as secretary.

J. T. KINNAMAN, *Pres.*
E. T. DOBSON, *Sec'y.*

FOURTH QUORUM ELDERS.

Report of the Fourth Quorum of Elders. The following brethren reported in person: J. Gallop, E. R. Lanpher, O. Butts, M. Lynch, E. Boulson, J. Hansen, L. Wilson, D. Lewis, E. E. Sherman, N. Brown, T. Hinderks, and A. J. Cato. Henry Green by letter.

Whereas, Bro. Hiram Robinson is prepared to labor without expense to the Bishop or his Agents; therefore, we recommend him to the Conference for appointment.

On motion, the secretary be instructed to notify the Elders of the Fourth Quorum, through the *Herald*, two months previous to the Semi-Annual Conference, to report by letter to the same.

The officers of quorum were sustained.

In absence of evidence to sustain the charges preferred against A. W. Bullard, we dismiss the case.

Hiram Robinson and Levi Wilson were appointed as a court of inquiry, and report as soon as practicable.

N. BROWN, *Sec. pro. tem.*

After reading the above report, it was

Moved that Bro. Hiram Robinson be appointed to labor in Pennsylvania.

PRIEST'S QUORUM.

Sept. 7th. Pursuant to call, the Priest's Quorum met at Grange Hall; Bishop I. L. Rogers, presiding. The secretary made his financial report as follows: On hand last report \$3.85; paid in since: J. Gouldsmith 10c, A. W. Glover \$2. No expenses incurred since last report. Balance on hand \$5.95.

J. H. Merriam and W. Clow reported.

The names of Priests Eli Wilcox and Charles P. Faul were added to the quorum.

Sept. 8th. The names of W. H. Bradford and Ira Agan were placed upon the quorum record.

The name E. H. Gurley was dropped from the quorum record, he having been called into the Elders Quorum.

E. Wilcox, Milton Daugherty, Edward Rannie, W. H. Bradford and J. C. Johnson, made verbal reports of their labors. R. Etzenhouser and D. C. White gave written reports. A. W. Glover reported by letter. W. M. Rumel reported.

The question of Priest's duties, and under what circumstances they should travel, was taken up and discussed by the president and members of the quorum.

I. L. ROGERS, *Pres.*
E. L. KELLEY, *Sec'y.*

The President presented the request of Bro. W. W. Blair for Elders to labor in the Rocky Mountain Mission.

Moved that the Presidency and Twelve make an especial effort to send one or more laborers to Utah. Carried.

The recommend for the release of Bro. J. W. Gillen was taken up, and it was

Moved that we specially request that the Presidency and Twelve reverse their recommendation. Lost.

It was moved to substitute: That J. W.

Gillen be sustained in the Australian Mission; and this was amended to read, until Spring, at which time he be at liberty to return home if he so desire, having filled his mission as he agreed; in which form it prevailed.

On motion, the Board of Publication, was sustained.

On motion, the general authorities of the Church were sustained.

On motion, a vote of thanks was extended to the committee on the conference ground.

On separate motions the following places at which to hold the April session of Conference were presented: Independence, Jackson county, Missouri; Lamoni, Decatur county, Iowa; Coldwater, Branch county, Michigan; Salt Lake City, Utah; Chicago, Illinois. Independence received 16 votes, Lamoni 5, Coldwater 4, Chicago 9. On second vote, Independence received 22 and Chicago 10 votes.

On separate motions, a vote of thanks was extended to the Hay Committee and the Police.

Moved by Brn. T. W. Smith and E. C. Brand.

Resolved, that this Conference extend a vote of thanks to the *Courier Journal*, of Louisville, Ky. *Chicago Times and Inter Ocean*, of Chicago, Ill. *Kansas City Journal*, of Kansas City, Mo., for courtesy and kindness in publishing articles in defense of our position as a church.

Moved that the secretary of this Conference present this resolution to the several papers therein named.

Davis City Branch resolution was presented and on motion was indefinitely postponed.

Utah resolution, as presented by E. L. Kelley and J. C. Crabb, adopted.

On separate motions vote of thanks was extended to the chorister, to the officers of Conference, for the use of Grange Hall, to the Saints and friends of the vicinity for their kindness in entertaining the visiting brethren, and to Mr. Parks, for use of conference ground.

Moved that the Presidency and Twelve be requested to take the Montana Mission into serious consideration and their request, especially as they have pledged themselves to sustain the mission. Carried.

Closed by singing "We thank thee, O God, for a Prophet." Benediction by President Joseph Smith.

SUNDAY, SEPT. 11th.

Prayer meeting at the usual hour in Grange Hall, in charge of Elder Geo. W. Shute; a peaceful time was enjoyed.

Preaching at half-past ten o'clock by Elder Columbus Scott, upon the question, "How shall a man be born again." Three were baptized by Elder Robert M. Elvin.

At the afternoon meeting, those baptized were confirmed by Elders J. M. Harvey, T. W. Chatburn and R. M. Elvin. Preaching by Elder Alex. H. Smith, subject, The Resurrection.

Elder A. J. Cato, was sustained in South-Eastern Mission.

Sung "Redeemer of Israel."

JOSEPH SMITH, *President.*
ROBT. M. ELVIN, } *Secretaries.*
J. R. BADHAM, }

ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

No credit for moneys received on subscription will appear on the colored label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P. O. address.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Plano, Illinois, October 15, 1881.

REMOVAL.

THE readers of the HERALD are hereby notified that this issue will be the last paper printed and published at Plano; the next number, November 1st, will be issued from LAMONI, Decatur county, Iowa. We enclose an envelope properly directed in each HERALD, as a reminder to our patrons, that when they address us they should do so at Lamoni; and we hope that no one will forget where we are, and send their letters and communications to Plano.

All Post Office Money Orders sent up should be drawn on Leon, Decatur county, Iowa, at present, and until Lamoni becomes a Money Order Office. Money may also be sent in Registered Letters to Lamoni, or by a Bank Draft on Chicago.

Pres. Joseph Smith left Plano, on October 7th, with his family and household effects, for Lamoni. All letters, communications, correspondence and articles for the HERALD and Herald Office should be directed to Joseph Smith, Lamoni, Decatur county, Iowa.

This issue closes the stay of the HERALD in Plano, Kendall county, Illinois. It came here in 1863, and was kindly received by the leading citizens of the place. It began its career here with a list of three hundred subscribers, many of them free; and some of them taking several copies. It had a press and fixtures costing about \$275; and occupied one room about eighteen by twenty feet square. It had Bro. Isaac Sheen for its Editorial force, and Bro. Wm. D. Morton, sen., as its foreman, compositor and pressman; with a Washington Medallion No. 4, hand press, as its machinery. It will reach Lamoni, Decatur county, Iowa, and begin a new departure (on the old way) with an eight horse power engine, two cylinder power pressess, and a jobber press, with type and other fixtures to match, and office two stories high, thirty by sixty-five feet in size, (engine room attached), an Editor, Book Keeper, Superintendent and five compositors.

EDITORIAL ITEMS.

WANTED—A thousand new subscribers, for the HERALD, at Lamoni, Iowa.

Bro. John H. Lake passed through Plano, September 27th, en route for the field of his labors, the Canada Mission. He stopped over long enough to say "How do you do," and to receive our Good speed to the gospel plow." He left his home last week, preached the sermon at the funeral obsequies of Bro. Hugh Snively, in the Saints' Chapel at Montrose, Lee county Iowa, on Sunday the 25th, and is away on the Master's business. Bro. I. L. Rogers came up on the train with him, and we had a pleasant gospel hour together; he goes to his labors with a good Spirit with him. Bro. Gordon E. Deuel is at the request of Bro. Lake to be associated with him for a time in the field.

Bro. James R. Badham, of Shenandoah, Iowa, and Bro. V. D. Baggerly, of Canaan, Indiana, have each succeeded in getting a statement of belief into the local papers in their respective neighborhoods; Bro. Baggerly having nearly two columns in the Madison, Indiana, *Evening Star* for September 9th. In addition to this Bro. A. J. Cato came across a copy of the *Courier Journal*, of Louisville, Kentucky, of last May, which gave an excellent showing to our people. So do the defenders of the faith rally to its support, as opportunity offers and necessity demands.

Bro. Delos F. Nicholson will please receive our thanks for Number Two, of the *Utah Review*, a pamphlet magazine published in Utah, and edited by Theophilus B. Hilton, A. M. The principle article is a reprint of the Expose of the Endowment House ceremonies, by some one supposed to have been a participant in them. It contained nothing new.

Some one sends us a copy of the Saint Louis Fair List.

The committee that tried Dr. W. H. Thomas, Elder Willing presiding, found him guilty on all three charges. He is, therefore, by preliminary examination a heretic. The shades of Drs. Watson and Wesley, exponents of the faith and discipline of the Methodist Episcopal Church in America, will now be appeased until next October, when Dr. Thomas will again be put on his trial before a larger jury.

Bro. Lewis Davis, box 35, Council Bluffs, Iowa, informs us that he has in his possession a Book of Mormon, which had been left in the Grange Hall during the late General Conference. The owner can have it by calling at 217 Broadway, or by sending for it. The book was handed to him by Bro. J. F. McDowell.

THE late Fall Conference was quite impressed with the necessity for the speedy construction of the Utah Chapel, as an important aid to the Mission. To aid in this affair, the decision was to authorize the Bishop to solicit subscriptions, by himself and his agents, for such purpose. Lists were prepared at the Herald Office by order of the Bishop and have been sent far and near, with request that Bishop's Agents, where these have been chosen, and where there are none, presidents of branches will circulate them, thus giving all the Saints an opportunity to aid, and securing the means. Bro. W. W. Blair is doing all he can; and in a late letter he states that he has \$1,100, on hand, but will need as much more. He has contracted for the work, and expects to

get the building enclosed by October 25th, and ready for occupancy by November 15th. It is well known that the Reorganization has brains; but people draw up their shoulders when money is talked of. The chapel has been talked of a long time and ought either to be built, or abandoned. We can not afford the last, we must do the first. Now is the time for a "long pull, a strong pull, and a pull all together."

THE statement made by Bro. B. V. Springer, now in charge of the Southern Indiana District, respecting the reorganization of the branch at Mt. Eden, deserves attention. At the time that the report of such reorganization was made to us by James M. Scott, by letter, we were very busy; and having known of some of the trouble existing in that branch, supposed that a peaceable and effective settlement had been reached between Brn. J. G. and J. M. Scott and the branch and district authorities.

Instead of this it appears that such reorganization was the result of counsel and other arrangements, to which the authorities recognized of the Church were not parties and from which they were excluded. This is in violation of the law given to the Church, as we comprehend it, and partakes of the nature of rebellion. That all persons have the right to dissent from and if they so choose, to set up in antagonism to the Church, is conceded; but that the Church is under the necessity to acknowledge whatever comes through any and every one in the different branches, that professes to speak by the Spirit, as being from God and authoritative; and to accept such directions as may be thus given to govern the polity of the Church is not conceded; and this was decided in a very early day of the Church. We acknowledge the laws given of the Lord to govern the Church; and also acknowledge and believe in the right of the Master to direct the Church, when it shall please him to do so; but we can not conceive it to be in accordance with the law and policy of the Church given by him, for him to speak to the Church through any and every indiscriminate channel. It seems to be far more in harmony with principles of correct government that when the Lord hath set officers in the Church and bidden us to respect them, He will himself respect them, and will not pass them by in giving directions for the government of the affairs of the Church. Nor do we believe that members of branches are justified in setting themselves at variance with the officers chosen by the Saints to act as branch and district officers, and organizing independently of them and their authority. We believe still further, that instances have been and are exceedingly rare, where presiding officers have been so far astray from duty, that the members, or any considerable number of them, of branches or districts, have been justified in ignoring them, or setting at defiance. The individual right to "do as one pleases," is surrendered by the individual upon his accepting the Church as the Body of Christ, and his acts thereafter, should be in harmony with the body while he remains a member of it. True the question of right and wrong remains, and the right of the body to command a member to do wrong, is never admitted; but questions of polity and government, and many personal acts are not questions in which right and wrong are so involved that salvation or condemnation is

affected thereby; in these, all of them, the individual may safely act with the body, yielding to it the right to speak with authority, by reason of its better wisdom.

This is how we have viewed it, and tried to act in reference to questions arising between us and the body; and we see no harm to come to us from it; but can see harm to arise from permitting every man to have his way, without regard to law, or the voice of the body.

Men ought to work in harmony with others of like faith of themselves; though possibly some things are not just as they deem wise or prudent. The wisdom of many men of God is better than the wisdom of one; else there is no wisdom in the proverb "In the multitude of counsel, there is safety."

In organizing branches and districts it is quite safe to follow the law and precedents of the Church; and unless directions are given through recognized presiding officers, let the law alone govern. We can not afford to make void the law by heeding directions through unrecognized channels.

EXTRACTS FROM LETTERS.

Bro. James W. Bryan writes from Elkhart, Texas, September 21st:

I had quite an attack of Christian doctrine in Palestine, the last time I preached, but it will tend to procure me more hearers. I expect to reply more fully than I then had time to do, in my next, and I expect the spunky little fellow to come again, and try to prove that God created all things by miraculous energy, and then left them under laws that executed themselves. I intend to preach upon the subject of "The kingdom of God," and will try to show that God has ever held the reins of the government—nature, as it is called—in his hands, and executes all of nature's laws, even to giving rain in due season."

Correspondence.

Zeona, Tahiti, Society Islands,
August 12th, 1881.

Bro. J. Smith:—As the mail is leaving to-day I wish to let you know something about the Saints in this part of the country, and how we are getting on. We are having good times and a good many are being added by baptism. There are also some deaths. We are making preparations now for some of the Elders to go to some of the other islands, where there are not any of our people as yet; but we have had several invitations already, and now are going to work to fill them. All the Saints on Tahiti desire to be remembered by you, and send their kind regards. Ever praying for the welfare of Zion and the cause of Christ.

We get the *Herald* regularly, and it is a great comforter.

I remain your brother in the gospel,

DAVID BROWN.

THORNTON, Texas,

September 18th, 1881.

Dear *Herald*:—Your semi-monthly visits remind us of the faithful old clock standing upon the mantle telling us that day is near, that noon is approaching and that night is nearing on a cloudy day. You tell us of the scourges, tempests and perilous times that are and are coming upon the earth. You present to our minds the near approach of our Savior's glorious advent upon the earth the second time. You tell us of the faithful missionaries in almost every land, proclaiming the time of day in this last and gathering dispensation. You gladden and re-gladden the hearts of the Saints in almost every clime, carrying, as you do, news from all parts of the world. Your visits are regular every fifteen days, but it seems long, and we often became

nervous and almost impatient, waiting only the short period of one fortnight for your welcome visits. O, that you would come each week, it would be so delightful. Can you not come once a week?

Ere you see the contents of this, you will have traveled over miles of rail and other conveyances seeking perhaps a more congenial place and residence from which to start on your long but welcome visits. We hope your move from Plano to Lamoni will prove a judicious one, congenial and pleasant in every respect. Perhaps you are weary from your journey to Lamoni and would like to rest. "But there is rest by-and-by."

Our district conference meets soon, and I hope to attend; if I do, I will write some more when it adjourns. Dear *Herald*, I will now bid you God speed, and a farewell for the present.

ELIAS LAND.

SALT LAKE CITY, Utah,
September 19th, 1881.

I am pleased to say to the Saints that we have put the Mission Chapel, in this city, under contract, and that its walls are being rapidly builded. We hope to have it enclosed by October 15th, and to have it finished by November 25th. We build of brick with fire-proof roof, and intend to finish in a plain, but neat and substantial style. It will be near sixty feet in length, including the vestibule, and storage and coal room in the rear, and nearly thirty feet wide. The walls will be sixteen feet from floor to ceiling. It has a first class red sandstone foundation, and when finished it will be a very durable, convenient, and neat looking church for its size. We yet need near \$1,200 to finish it, and we hope to be able and prepared to pay the last dollar due on it as soon as it is finished. Though small, it will be a credit to this mission, and the Church at large. This city and mission needs it much. We shall labor with care and with anxious hope till it is finished and dedicated properly to the true service of God. The Saints must remember it is *their* chapel, and that they must help to build it.

Very truly,

W. W. BLAIR.

GERBER, Walker Co., Georgia,
September 19th, 1881.

Bro. Joseph:—Since writing last to the *Herald*, I have been laboring in Dade and Walker counties, Georgia.

Upon one occasion we had obtained the use of a nice little Methodist Chapel, three miles below LaFayette, county seat of Walker county. After preaching three times, objections were made by some of the members, and we were informed that we could not preach there any longer. Next week the Walker county *Messenger*, published at LaFayette, came out in an article stating the poor opinion that it had of those who, having the custody of churches had allowed the Mormons to use them, saying further, that "the good people of Walker, even should they (the Mormons) be allowed to come among them, ought not to encourage them by going out to hear them."

The burden of the article was polygamy. The Editor was mistaken in the man, which he acknowledged by allowing the insertion in a subsequent issue of quite a lengthy article, setting forth the position of the Reorganization.

Everywhere I go here in Georgia I meet with opposition. In some instances preachers have warned their congregations, and unreasonable prejudice prevents many from listening to, or examining the work, besides the people are indifferent and careless, and can be interested more readily on any other subject than religion. A few have been investigating and some are believing, and I trust that my labor has not all been in vain in this part of the country. If seed has been sown, it was done mid tears and sighing. May the dews of heavenly grace water it that it may redound wholly to God's glory.

There are but six or eight Saints in this part of the country; they are striving, watching and praying, hoping for the better day. God speed it and bless his people.

Your brother in Christ,

FRANK P. SCARCLIFF.

JONESPORT, Maine,
September 24th, 1881.

Brother Joseph: On my way to this place from Saco, where I baptized three, I attended the Western Maine Conference, at Deer Isle, and baptized two. On Sunday last at Brooksville, I baptized three more, one of them an Advent preacher. The old man is a good singer, and no doubt can do a great deal of good, if he will work on. While at Brooksville, Bro. E. B. Gray's wife started for Bangor, and going on board the boat, she, with thirty-three others, men, women, and children, broke through the plank that led from the pier to the boat, and found themselves in the river. All were saved; Sister Gray was quite unwell from the effect of it when I left, although she was better.

The brethren in Maine are all busy, fishing and at work on their farms. One brother told me that his potatoes would cost him about five dollars per bushel; as he hired the most of the work done in a rocky place. I say, Go west, poor man.

Sister Mansfield, at this place, was thrown from her carriage a few weeks ago, and broke her collar bone and injuring herself otherwise; but is doing nicely. Bro. and Sr. Walker are happy as bees striving for the life that now is, and that which is to come. They wish to be remembered to you.

Yours ever,

J. C. FOSS.

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.

JENSEN.—At Nebraska City, Nebraska, September 1st, 1881, to Bro. Niels H. and sister Hanne Jensen. Blessed September 24th, 1881, by Elder Robert M. Elvin, and named Otto.

MARRIED.

HOLDSWORTH—JOHNSON.—At the residence of Elder W. H. Hazzledine, Gravois, Missouri, September 10th, 1881, Bro. Hazzledine performing the marriage ceremony, Bro. Albert Holdsworth and Sr. Eliza E. Johnson. There was a large assembly of relatives and friends, and all had a sociable and happy time; the young people receiving many valuable presents.

DIED.

OLSEN.—At his residence, eight miles south of Chariton, Iowa, September 23d, 1881, Bro. Peter Olsen. He was born in Denmark, Europe, August 20th, 1836; was baptized at Burlington, Iowa, May, 1876. He leaves a wife and four children to mourn his loss. Funeral in Baptist Church, twelve miles south of Chariton, in Wayne county, Iowa, by E. H. Gurley, assisted by Ekin Lovell. Text 2 Cor. 5: 10. A good audience and good attention. Peace to his ashes "till the resurrection day."

MONTGOMERY.—At Deloit, Crawford county, Iowa, November 1st, 1880, of dropsy, Eliza M., wife of Bro. R. R. Montgomery. She was born April 23d, 1850, in Pottawattamie county, Iowa; united with the Church on June 4th, 1871. Conscious to the last, she talked freely to her husband and friends, giving directions concerning her burial. She had no fears of death. Exhorted her husband to faithfulness as an Elder, and desired him, if possible, to keep the children together. Funeral services by Elders I. A. Goff and W. Whiting.

MONTGOMERY.—Near Deloit, Iowa, August 4th, 1881, Lorenzo Montgomery, aged 9 years, 3 months and 9 days. Also, at same time and place, Clark Montgomery, aged 7 years, 10 months, 27 days. These two sons of Bro. and Sr. Montgomery were drowned while bathing in the Boyer River. Truly Bro. Montgomery's affliction has been great. Funeral discourse of the little boys by Elder E. T. Dobson.

GOFF.—At Deloit, Crawford county, Iowa, July 23d, 1881, Blanche, infant daughter of Bro. and Sr. I. A. Goff, aged 8 months and 22 days. Funeral discourse by Elder W. Whiting, from Psalms 139: 17.

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ADDRESSES.

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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. 28.—Whole No. 466.

Lamoni, Iowa, November 1, 1881.

No. 21.

JESUS WILL COME AGAIN.

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3: 4.

TUNE.—"Rescue the Perishing."

Jesus will come again, list to the story,

Hear and prepare, for the time now is near,

Heed now the warning cry; gladly obey it,

Jesus will come, then our life shall appear.

CHORUS.—Jesus will come again, come in his glory,
When Jesus comes again, Jesus will save.

From sorrow, death and sin, we shall be rescued,

Saved and redeemed, through the Lamb that was slain.

Back through the ages dim, God through the prophets,

Spake of the glory, when Jesus shall reign.

O, all ye weary ones, burdened with sorrow,

Flee to the refuge; your hearts he will cheer,

Trust in his holy word, resist temptation,

Lift up your heads, for redemption is near.

All hail the glorious day, joyful awaking,

No more to grieve, or to shed the sad tear;

Bright joys await us then, blessed uniting,

Angels, in glory with Christ shall appear.

The Canon of Scripture Full.

If we were to examine the articles of faith and creeds of the Protestant and Catholic world, we would conclude, that they, at least, agreed as touching the fulness of the "canon of scripture." They, for once, speak the same thing, and then begin to diverge in all directions.

Catholicity declares that the Bible, alone, is an insufficient guide; but that the Bible and the traditions which have come down through the misty ages, interpreted by the church, are all sufficient. It has a canon containing more books than any Protestant church is willing to accept; for the Catholic accepts the Apocrypha as part of the sacred writing. The "canon" of the Catholic, is, therefore, not the "canon" of the Protestant world. The Catholic when referring to the "canon," will mean the Catholic "canon," as a matter of course. The Protestant when referring to the "canon," will mean the books comprised in the king James' version of the Bible.

If the Protestant were judged by a Catholic tribunal; if the Catholic were judged by a Protestant tribunal; each party would find itself "weighed in the ballances, and found wanting;" one, for rejecting the writings of the prophets, and the other for corrupting the sacred writings by interpolations of Romish priests.

Catholicity by a council of its bishops and priests, made selection out of the many manuscripts, of the books now included in the Catholic Bible, and decreed them sacred. The authority for the canon of the Catholic is simply the decree of a council. Nor was it claimed that any man in the council was either a prophet or the son of a prophet. The early reformers, or those who *protested* against the binding authority of Catholic councils, also met together, and went through a form in passing judgment upon the books. The "canon" thus introduced did not include any of the books now found in the Catholic canon and not found in King James' version. Luther, it is claimed, did not accept the book of James; albeit, afterwards, his followers accepted it as one of the sacred books.

The Protestant world, with their "canon," declare for that, *alone*,—that there is no need of more, and that more will never be given to man. The Catholic with his larger canon, declares it insufficient; and, not professing to have any other revelation of truth, is obliged, in order to be steadfast, to interpret it by the "fathers," or older Catholics. Luther put a nail in the right spot when he said that while others interpreted the scriptures by the fathers, they proposed to *interpret the fathers by the scriptures*. The Pope and his priests have ever opposed a reading of the scriptures by the masses; and it is a great sin for one of them to attend church or hear a sermon by a heretic. To perpetuate ignorance, seems to be the policy. There is no intelligent clergymen, either Catholic or Protestant, that will claim for a moment, that all the sacred writings were included in either the Catholic or Protestant Bible. They admit that some could not be found when the compiling was done. The inconsistency consists in declaring *perfect and complete*, that which they confess to be *only a part*. A position is thus assumed, even to reject any other book, whatever may be the evidences attendant upon its coming forth. It may be ever so true, yet it must be rejected. The Catholic says "The canon of scripture is full;" and the Protestants take it *verbatim*, and echo and re-echo it.

The Jews, like the Catholics of to-day,

had an oral law, or law of traditions of the elders,—and they had the sacred writings of the past; and yet, as the favored of God, they erred and were darkened in understanding, and so rejected the long promised Messiah,—he who said: "By your traditions ye make null and void the law and the prophets." They thought with the sacred writings and traditions, that they had no need of another prophet. Our Protestant friends, adopting the errors, and justifying some of the consequences of the great apostacy, will find in time, that they have hewn to themselves cisterns that will not hold water. Self-sufficiency seems to have been, and yet to be, the great evil, preventing Catholic and Protestant from shaking off their old moth-eaten garments of "natural" man, and standing in the light and liberty of the gospel of Christ, receive of things both "new and old."

Modern "orthodoxy" is fundamentally wrong; for it proclaims that all the revelation that God ever intended to give was given before and during the lives of the apostles of Christ, and therefore, it were simply out of the question to have another manifestation of the will of God. It stands as an obstacle to the knowledge of God among men. The prophet Micah foretold the evil and its consequences: "Therefore shall *night* 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 from God*."—Micah 3: 6, 7.

The wise man wrote thus: "Where there is no vision the people perish."—Prov. 29: 18.

The Savior said: "Man shall not live by bread alone, but by every word that *proceedeth from the mouth of God*."—Matt: 4: 4.

The prophet Amos said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3: 7.

The Savior declared: "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to

whomsoever the Son will reveal him."—Matt. 11:27.

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

The foregoing proof texts show beyond reasonable doubt the necessity for the means of revelation and light divine, in the Church and with the people; for to man, it is "life eternal;" its loss being conditions of "night," "darkness," and of perishing. Who for a moment would say that a condition of spiritual night, and darkness and perishing, would be a desirable one, the one appointed of God for the "children of the light?"

It was only with the aid of the gifts and graces of the Holy Ghost; and the aid given otherwise to His people, that they were able, to behold by faith, the prize of their high calling in Christ Jesus; for, says the apostle Paul: "For now we see *through* a glass darkly; but then [when we enjoy the salvation now promised] face to face."—1 Cor. 13:12. Would you think the apostle would have been willing to part with the means by which he was enabled to "see" as through a glass darkly?" I think not, unless it were that he preferred to grope about in the dark.

The presence and enjoyment of the Holy Ghost, which was the spirit of the prophets, was the means of light and confirmation; it gave clinching testimony to divine truth, so that the christian needed not to grope about upon the uncertainty of another man's testimony. It was clearly, plainly promised to God's people, that they might know the "testimony of God" in regard to the validity of their foundation and hope; and so be unwavering, being built upon the Rock of Ages. It was given that they might know the works and purposes of God respecting man; that they might have a witness of the Messiah's mission and work, so that their faith could rest in the power of God, and not in the wisdom of man. The promise of the Spirit, like that of salvation, was conditional; and hence the warning threat, "My Spirit shall not always strive with man." The cessation of the gifts and powers of the Spirit among men, only proclaimed the displeasure of Almighty God, because they had departed from the way of truth.

History of ancient lore tells us that king Saul in Israel had sinned grievously before God, God refused to answer him, either by angels, dreams or other means. The mark of God's displeasure was manifest. There was "no answer from God." But Saul had not been drilled in the school of apostate christianity; for otherwise, he too, would have announced from his high position, that such things were *only intended for a former age!*

The withdrawal of the Spirit in its power

and gifts came, as had been prophesied of long before Christ, and by the apostles and prophets after Christ. After spiritual darkness had reigned, then and not till then, creeds began to be formulated, setting forth that the canon of scripture was full, &c. If God reveals, whether by angels, dreams, tongues, prophecy, or by his own audible voice; and a record of the same is kept, there is more "scripture." Why should we not read it to our profit and edification, precisely the same as other records of more ancient date? "But those other records have been canonized." Do you think the church unqualified to *approve* and *canonize*, as it did a few centuries ago? Or must a record, or a written revelation be a thousand years old, before it can be canonized, or of use to man? When Annanias, the servant and minister of God, received a revelation concerning Saul of Tarsus at Damascus, did he stop to ask: Is it canonized? He knew his privileges and how to act in the premises, and so obeyed at once. Unless "there is no answer from God" it is simply rash to say that the Almighty only designed we should have the records of some of the revelations he made to a portion of Israel in Asia. Our own experience, (if we have any), is to be ignored, and that of others also, no matter what our faith and righteousness may be. The Lord is to withhold his blessing and favor from us, notwithstanding it is written, "If any of you can *lack wisdom, let him ask of God* that giveth to all men liberally, and upbraideth not, and it shall be given him."—St. James 1:5. We are asked to be satisfied, without the divine, soul-satisfying testimony that we are engaged in his work, and to rest absolutely upon the testimony of men who lived generations ago! We are told that God is a loving, kind and omnipotent Father? Why, then, may we not approach him acceptably, so that our spiritual wants shall, out of his abundant fullness, be amply supplied? Would it not be in harmony with the goodness of God to confirm his word unto the believer in every age; so that their testimony should all agree in the things of God? If their experiences agree, will not their testimonies agree? If the early christians, as well as those who lived before Christ, had certain blessings poured out upon them, such as angelic ministrations, dreams, prophecy, and the whisperings of the Spirit, would we have reason to doubt the probability of such occurrences, if our experiences partook of such manifestations of God's power and goodness? Could we not say the record and promises are true? Would we not be thereby stronger in the faith of the Lord Jesus Christ? What reason is there why christians, to-day, should be without the evidence of their acceptance, and of His love and power? But poor, weak, natural men, who

presumed to act for Christ on earth, so far astray were they, that they formulated decrees, doctrines and creeds, to the effect that more revelation would never be made, notwithstanding the promises and prophecies of Holy Writ to the contrary. Their "canons" must necessarily be defective, until they contain all that God has been pleased to give. If he gives more, it is our duty to receive with humble hearts.

The following are the names of some of the books omitted from the canons of the Protestant and Catholic world, as found mentioned in books common to each: Book of Jasher, Wars of the Lord, The Acts of Solomon, Samuel the Prophet, Nathan the Prophet, Gad the Seer, Jehu the son of Hanani, Prophecy of Ahijah the Shilonite, Visions of Iddo the Seer, Shemaih the Prophet, one quoted in Rom. 11:26, 27, and the Prophecy of Enoch, the *first* (what we have are really the second and third) book of Corinthians, and Jude's letter on Common Salvation. Now as many of our present books of the accepted canons are unmentioned by cotemporaneous, or later writers, it is clearly evident that there may be many sacred writings, whose names are now unknown. To-day, if a man should bring to light any one of the ancient books—even by God's direction; or should he claim that God to him had spoken, as He has promised to, that man—by the majority of christians, would be accounted an impostor, or laboring under mental derangement. Without doubt, unless there shall come more revelation from God than that found in the books of the Old and New Testament, it must be evident that the Holy Ghost must cease in its appointed office work of revealing God unto man; of testifying of Christ's divine mission and power; and of *leading* the children of God into all truth; and that the *covenants* and *promises* must fail of fulfillment; and truth be without its witness and power in the earth; and men be as "*natural*" men, "knowing not the things of God." "Now concerning spiritual gifts, brethren, I would not have you ignorant;" for if the Spirit is promised to man, its divine office-work and mission in the work of redemption, are a matter of promise and fact. This, all will admit. The mission and office-work, constituted the necessity for the Spirit's work.

In order to be reasonable in denying the possibility of continuous revelation and divine favor, the *means* whereby revelation and light come, should be denied; and hence, our opponents should be consistent, and deny the promise of the Spirit to man. For if once admitting the fact, that God has promised the Holy Ghost to His people, the logical conclusion is beyond answer or evasion; for the office-work and mission of the Spirit have been

fixed from the dawn of the world. It was one of the immutable appointments of Almighty God, that the Spirit in its *general character* and office-work, should be a medium of intelligence, —a revealer of truth, a teacher; a reprover of sin, and the agent of God in his wondrous works upon the earth. And as God is unchangeable, so also is the plan of redemption unchangeable, with Christ the Captain of our salvation, and the Spirit in its office-work and character; therefore, "Holy men of God spake as they were moved by the Holy Ghost," received light, dreamed dreams and saw visions; and had testimony that Jesus was to come; and after he had come, that he was the Christ; and obtained witness that it was the truth which they had received, and by which they were made free. "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. "And we are his witnesses of these things, and so also is the Holy Ghost, whom God hath given to all them that obey him."—Acts 5:32. The chief of the apostles set the matter beyond controversy when the Holy Ghost had made such wondrous display in the effusion of unknown tongues upon the day of Pentecost: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call."—Acts 2:38, 39. The promise being conditional, it must rest with man whether he will comply with the divine will, and so receive the promised blessing. An olden prophet was emphatic in prophetic declaration of the promises of God to his people. Hear what he says concerning the perpetuity of the prophetic gift: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me this is my *covenant* with them, saith the Lord: my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."—Isaiah 59:21.

The promise was *forever* in its duration, but based, as a matter of course, upon conditions. The period of time covered is, no doubt, that period between the commencement to the completion of the work of redemption. Men could reject the "counsel of God," and so deprive themselves of "the earnest of our inheritance until the redemption of the purchased possession;" and so, too, could they return to their proper allegiance, and be renewed in the Spirit for the work before them by walking in the "old way" of salvation.

The cessation of the covenanted blessings of inspiration and prophecy with the church, after the death of the apostles, was clearly due to the unbelief, pride and iniquity which came in as a flood, and by which every vestige of primitive christianity was swept away in the great apostasy; fulfilling the prophecy of Paul: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:2-4. It is but reasonable, in doing as it was predicted they would do, they would be shorn of the Spirit and power of God. But a *form* of religion was still to be maintained—not *the form*,—and, one without the power of God. They were prophetically described as "having a form of godliness;" and as "ever learning, but never able to come to a *knowledge of the truth*."—2 Tim. 3:5, 7. And we are admonished, "from such turn away." 5th verse. If they had but held to the doctrine of Christ in its purity, they would have possessed abidingly of that spirit of truth which enabled Job to say: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." The barren and bare profession without the seal of Deity—a condition with no spiritual gifts,—no "answer from God," was the very thing itself prophesied of by Amos: "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; but of hearing the words of God."—8:11. Isaiah, too, speaks of that deplorable state of things: "Stay yourselves, and wonder; cry ye out, and cry: *they are drunken, but not with wine*; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered."—29:9, 10. In the 13th verse it is stated that the fear of God was "taught by the precept of men." "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, *broken the everlasting covenant*."—24:5. The "restoration of the gospel" is but a return to the letter and spirit of the law of Christ, and a renewal of the "everlasting covenant" between God and man. It is a return to that form of doctrine delivered by Christ, the promulgation of the same, old fashioned law of the "spirit of life," whereby men anciently were, and to-day are made free from the "law of sin and death." It heralds a return to the promises of God, and a leaning upon his strong arm for the fulfillment of the

blessed promises made in ancient days, and renewed in the nineteenth century. "Even from the days of your fathers ye are gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."—Mal. 3:7. It proclaims the fatherhood of God, and the brotherhood of man, and therefore, the blessings of the "everlasting covenant," alike to all nations who receive the truth in Christ. It proclaims the acceptable year of the Lord, and that the "set time to favor Zion" has come.

Reader, are you aware that Joseph, the Palmyra Seer, was the instrument under God, to set in motion the return to the "old paths?" Let the thousands of Latter Day Saints lend their experiences, rich in the precious promises of Christ, that

"The Spirit of God like a fire is burning,
The latter day glory begins to come forth;
The visions and blessings of old are returning,
The angels are coming to visit the earth."

Jesus said: "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself *unto us* and not unto the world? Jesus answered and said unto him: If a man love me he will keep my words; and my Father will love him, and we *will come unto him and make our abode with him*."—St. John 14:21-23. Jesus, in making this general promise to his people, settled the question as to their heirship to the covenanted blessings; and therefore, we say, inasmuch as his covenants and promises stand unrevoked, that God will continue to manifest His will to man, until His purposes are fully accomplished; that the "canon of scripture" is not full, or that the revelations of God are not at an end.

THOS. E. LLOYD.

Writing Materials.

THE materials used for writing on, says the *Edinburg Review*, have varied in different ages and nations. Among the Egyptians, slices of limestone, leather, linen and papyrus, especially the last, were universally employed. The Greeks used bronze and stone for public monuments, wax for memorandums, and papyrus for the ordinary transactions of life. The kings of Peragamus adopted parchment, and the other nations of the ancient world chiefly depended on a supply of the paper of Egypt. But the Assyrians and Babylonians employed for their public archives, their astronomical computations, their historical annals, and even for title-deeds and bills of exchange, tablets, cylinders and hexagonal prisms of terra-cotta. Two of these cylinders, still extant, contain the history of the campaign of Sennacherib against the Kingdom of Judah; and two others, exhumed from the Birs Nimroud, gave a detailed account of the dedication of the great temple by Nebuchadnezzar to the seven

planets. To this indestructible material, and to the happy idea of employing it in this manner, the present age is indebted for a detailed history of the Assyrian monarchy; whilst the decades of Livy, the plays of Menander and the lays of Anacreon, confided to a more perishable material, have either wholly or partly disappeared amidst the wreck of empires.

Contend Against No Church Save It Be The Church Of The Devil.

I HAVE many times read this commandment in the Book of Covenant, sec. 16, par. 4, and believe it to be absolutely right; but it has always been a puzzle to me to rightly determine which church (of all that now, or ever did exist) is the church of the devil. The reason why I have given myself so much exercise concerning this subject, is because I do not willingly desire to speak against any church, and it seems to be equally imperative that we should speak against the church of the devil, if we can determine which or where it is.

While meditating on the subject, and reading Revelations 12:1-6, in connection with Revelations 17:1-6, I have been led to think that the church of the devil is the old "Mother of Harlots." My reasons for thinking so are, that in Revelations 12, John beheld a wonder, a woman clothed with the sun, the moon under her feet, a crown of twelve stars on her head. That the woman here represents Christ's church I am led to believe from John 15:16, 2 Cor. 11:2, Matt. 9:15, Isa 54:4-10. We might cite other passages, but these, I think, will suffice to show that the Church of Christ is represented as a woman. Then in Revelations 12, she (the church) is clothed with the light of the sun. This I think represents the glorious light of the gospel when compared with the Mosaic laws and ceremonies, they having been fulfilled; hence the church is represented as having that order of things under her feet, typified by the moon; that as the gospel of Christ outshines the law of Moses, as the sun outshines the moon. 2 Cor. 3:7-11, &c.

There appeared another wonder, a *great red dragon* with seven heads and ten horns. Now in Revelation 17:9-12, the heads of the dragon are represented as mountains: these I understand are kingdoms. Isa. 18:3; 41:15. The ten horns are ten kings, &c. This dragon stood ready to devour the issue of the woman (church) espoused to the bridegroom (Christ) that her issue, or the manchild are her ministry, I think conclusive, from the fact that Christ is represented as the espoused (not married) husband; therefore he could not be both husband and child at the same time; moreover he says in John 15:16, "Ye have not chosen me, but I have chosen you.

This virgin, (or pure undefiled church), was his espoused bride, washed and cleansed from sin. Christ gave her (the church) the most costly jewels and engagement gifts. See Mark 16:13, 1 Cor. 12:8-10. Now these are figuratively represented by myself as jewels, to illustrate my idea. Then these heavenly jewels were given to the bride at the time of her engagement. She wore them and enjoyed them; but Jesus said in John 14:1-3,

that he was going away to prepare a beautiful place for his bride (church) and when he had it prepared he would come for her; then the marriage would take place.—Rev. 19:7. But she did not prove true to her plighted troth, for not long after her lover (Christ) went to prepare a place for her, she began to prove unfaithful, by forming attachments with others, thereby playing the part of a harlot; (a corrupt woman); whereas she was once a chaste virgin, (a pure woman.) Then when she formed her attachments with others, as the kings of the earth, &c., Christ in indignation and justice demanded of her the jewelry (gifts) that he had given her, not bearing to witness her enjoying and wearing them in the company of her false lovers. Hence her manchild (ministry or authority) were taken to heaven. She in her desolate, outcast and forsaken condition is now left to wander in the wilderness, (as in a former occasion; Ezek. 16).

Then commences the dragonic persecution. Now in Rev. 20:2, we are told that dragon, serpent, devil and satan, are interchangeable terms for the same person. Therefore, if we can determine who the dragon is, we will have an idea of who the devil is. Now I desire this taken guardedly, not the literal being, but the instrument used by the devil. Now comes the question, Who was the dragon that persecuted the Church of Christ? That became drunken with the blood of the Saints? Who else but the great Roman apostasy, or the mother of harlots. I have some statistics which say that there were from 50,000,000 to 100,000,000 christians put to death by this bloody persecuting power, the Iron Kingdom of Daniel, used as an instrument in the hands of the devil, hence his kingdom, the doctrines of which were his, hence his doctrines constitute his church. This seems to correspond the nearest to Nephi's great and abominable church of any of the churches of ancient or modern times.

I have tried to think that probably I am wrong, and that the apostate Brighamite Mormon Church is the church of the devil; but it seems to be too small, local and insignificant to answer the description. It is true the devil is a counterfeiter, and will try to have his church as near like Christ's true church as possible; he will try to imitate all the gifts, false healing, prophecy, tongues, &c., and he has always tried his wonderful imitative powers, as witness his display in Egypt, using the magicians; again in the Witch of Endor; but there is an organization of vast importance so far as numbers of adherents are concerned, who pretend to receive revelations, tongues, healing—&c., &c. "Spiritualism."

The devil is a murderer, polygamist, idolator, fornicator, &c. If murder, &c., designate the Utah apostates as the church of the devil, why not also designate the Strangites, and others they believe in; first one, polygamy; another, forbidding to marry. But the Roman church has filled all this at times.

Now I may be wrong in any, or all these views, and desire some good brother to give me a better, if it is to be had.

Although Jesus acknowledges but the one wife, (church), and all others are impostors trying to hang on to his skirts, each claiming him for her husband. He acknowledges them not; otherwise they would be found with the

restored jewels, now that the restoration has taken place. All orthodox, heterodox, and other churches, together with Brighamism, each and all claim to be the the bride, Lamb's wife, and each and all in turn denounce the others as not having a true claim; if we grant that they were all right, then we would have (according to Hitchcock) 1000 brides, Lamb's wives. Are they not all daughters of the mother harlot, and devil's churches? To lay claim to such a piece of diabolical blasphemy as to make Christ the husband of all their iniquitous, corrupt churches, (brides), indeed. Again, is it reasonable to suppose that Christ is so wrapped up in the welfare of the devil's church, (if Brighamites are it), as to declare that if they will repent and harden not their hearts "he will feel after them."

I am in a puzzle as I stated in the beginning, to tell which is the devil's church; and yet we are to preach against it, but not against other churches.

With a desire to learn, and love for all, I subscribe myself a member of the new and everlasting covenant. In bonds,

J. A. McINTOSH.

ALLISTON, Ontario, Sept. 9th, 1881.

Death-Warrant of Christ.

THE following is a copy of the most imposing and interesting judicial document to all Christians that has ever been recorded in human annals—that is, the identical death-warrant of our Lord Jesus Christ:—

"Sentence rendered by Pontius Pilate, Acting Governor of Lower Galilee, that Jesus of Nazareth shall suffer death on the Cross. In the year 17 of the Empire of Tiberius Cæsar, and the 4th of March, in the city of the holy Jerusalem:—Annas and Caiphas being priests, sacrificers of the people of God. I, Pontius Pilate, Governor of the Prætorium, condemn Jesus of Nazareth to die on the Cross between two thieves—the great and notorious evidence of the people saying: 1. He is a seducer. 2. He is seditious. 3. He is the enemy of the law. 4. He calls himself falsely the Son of God. 5. He calls himself the King of Israel. 6. He entered into the temple followed by a multitude bearing palm branches in their hands. Order the centurion, Quintus Cornelius, to lead him to the place of execution. Forbid any person whomsoever, poor or rich, to oppose the death of Jesus. The witnesses that signed the death-warrant of Jesus are: 1. Daniel Robani, a Pharisee. 2. Jaunus Horobabel. 3. Capet, a citizen. Jesus shall go out of the city by the gate Streneous."

The above sentences are engraved on a copper plate. On one side is these words: "A similar plate is sent to each one of these tribes."

It was found in an antique vase of white marble, while excavating in the city of Aquila, in the Kingdom of Naples, in the year 1825, and was discovered by the Commission of Arts attached to the French armies. After the evacuation of Naples it was found enclosed in a box of ebony in the sacristy of Courtem.

Mr. Dennon, of the Commission of Arts, caused a model to be made of the plate, on which he had engraved the above sentence. At the sale of his collection of curiosities it was bought by Lord Howard for 5,844 francs.

Skepticism.

WHILE I admire a disposition in man to assert his right to think for himself, I have looked with considerable anxiety upon the tendency to skepticism manifested upon the part of many, both in and out of the Church. While some have taught and practiced the doctrine of "follow your file leaders," and have thereby been led into darkness and transgression, others have gone to the other extreme, and thought it looked manly and independent to differ from the authorities of the Church, and have sought an opportunity to criticize their work; when the policy of all should have been to adhere to the right, whether in harmony with others or not. While we have the stamina to resist wrong, we should have the courage to agree with the authorities, when we endorse them, at the risk of being called dupes. While we condemn those who have suffered themselves to be led into transgression, what shall we say of those who have not had moral courage to stand up in defense of the authorities, and the books endorsed by the Church, for fear they will be accused of yielding their manhood.

Thus while they are striving to establish a reputation for courage, they betray a feeling of cowardice, and by cultivating that disposition, have been led into doubt in regard to many things which are done for their benefit. I think one extreme is as dangerous as the other; while one may lead us into acts of sin, in opposition to God's law; the other may lead us to reject the revealed word of God, which will be as fatal to our happiness. It will appear to all that when God speaks he wishes us to obey, and if by any course of reasoning we are led to reject his word, we will render ourselves displeasing to him. In this connection let me call attention to the visions of Lehi, recorded in 1st Nephi 2:21-25.

"And I beheld a rod of iron; and it extended along the bank of the river, and led to the tree by which I stood. And I also beheld a straight and narrow path, which came along by the rod of iron, even to the tree by which I stood; and it also led by the head of the fountain, unto a large and spacious field, as if it had been a world; and I saw numberless concourses of people; many of whom were pressing forward, that they might obtain the path which led unto the tree by which I stood. And it came to pass that they did come forth, and commence in the path which led to the tree. And it came to pass that there arose a mist of darkness; yea, even an exceeding great mist of darkness, insomuch that they who had commenced in the path did lose their way, that they wandered off and were lost.

"And it came to pass that I beheld others pressing forward, and they came forth and caught hold of the end of the rod of iron, and they did press forward through the mist of darkness, clinging to the rod of iron, even until they did come forth and partake of the fruit of the tree.

"And after they had partaken of the fruit of the tree, they did cast their eyes about as

if they were ashamed. And I also cast my eyes round about, and beheld on the other side of the river of water, a great and spacious building, and it stood as it were in the air, high above the earth; and it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers toward those who had come at, and were partaking of the fruit.

"And after they had tasted of the fruit, they were ashamed, because of those that were scoffing at them, and they fell away into forbidden paths and were lost. But to be short in writing, behold, he saw other multitudes pressing forward; and they came and caught hold of the rod of iron, and they did press their way forward, continually holding fast to the rod of iron, until they came forth and fell down and partook of the fruit of the tree. And he also saw other multitudes feeling their way toward that great and spacious building.

"And it came to pass that many were drowned in depths of the fountain, and many were lost from his view, wandering in strange roads. And great was the multitude that did enter into that strange building. And after they did enter into that building, they did point the finger of scorn at me, and those who were partaking of the fruit also; but we heeded them not. * * * For as many as heeded them had fallen away."

In the 3rd chap. of 1st Nephi we learn that the tree is a representation of the "Love of God;" the "rod of iron" represents the "word of God;" and the spacious building the pride of the world. The straight and narrow path which leads to the love of God runs parallel with the word of God, and one can not turn from the word without being subject to losing the path. Any deviation whatever will lead them from a direct course. Those who undertake to follow the path without clinging to the word will be lost in the mist of darkness. Those who press their way towards the pride of this world are lost in the depths of the fountain, wander in strange roads, or learn to scorn those who partake of the love of God. Those who cling to the word until they partake of the love of God, then become ashamed because of the scorn of the world, depart into forbidden paths. The only safe way then is to *cling to the word of God* until we partake of his love, and then heed not the scorn and scoffs of the world.

Cling not only to the word contained in the Bible and Book of Mormon, but as we have accepted the Doctrine of "continued revelation," cling to the things which God has revealed to us. If we feel a disposition to reject the revelations given to the Church; while we accept the word given in ancient times, remember the same principle caused the Jews to revere Moses and the prophets, while they rejected present revelation, the same spirit leads the sectarian world to throw a halo of glory around the acts of Christ and the Apostles, while they reject the dispensation of the gospel offered to them.

In all the "storms and tempest of thought," let us be careful, lest in asserting our manhood we array that manhood against the word of God, and let go the rod of iron and be lost in the mist of darkness which surrounds us.

After some careful thought, and passing through some doubt, I am thankful that I have been led to the conclusion that God has not only revealed his will in the nineteenth century; but he has guarded it against innovations and manism, and man can safely rely upon what is contained in the three standard works of the Church. That clinging to them will lead him to partake of the love of God.

I am not in favor of making a strict belief in the books a test of fellowship; for by kind forbearance many may be led to endorse who do not endorse now; but I do believe that the only course of safety is and will be in a strict adherence to the books. If I teach the things contained in the books to be true, the only excuse I shall wish for so doing when final accounts are rendered is: "I found it recorded so."

Christ says: "The word that I have spoken, the same shall judge him in the last day."—John 12:48.

Again; "These words are given unto you, and they are pure before me; wherefore, beware how you hold them, for they are to be answered upon your souls in the day of judgment."—D. C. 41:3

And again; "Out of the books, which shall be written, I will judge the world; every man according to their works, according to that which is written."—2 Nephi 12:8

I am heartily ashamed of ever entertaining the idea that God would declare that out of the books he would judge the world, and then suffer man's work to creep into them. No, no; if God had anything to do with them, as they are important enough to judge the world by, he protected them. They are absolutely true, or an imposition from beginning to end. When the Church received them without doubting, and the ministry defended them manfully and without shame or fear, then the power of God was felt and Zion flourished; converts were made more rapidly than under the policy system. In regard to the Doctrine and Covenants, a reliable test was given at a time when there was some doubt entertained in regard to its genuineness.

"And now, I, the Lord give unto you a testimony of the truth of these commandments, which are lying before you; your eyes have been upon my servant Joseph Smith, Jr., and his language you have known; and his imperfections you have known; and you have sought in your heart knowledge, that you might express beyond his language: this you also know; now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you, or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye can not make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights."—D. C. 67:2.

Now before we reject the validity of these revelations, let us try the test, and if we are successful we will be justified in saying we "do not know they are true," but if unsuccessful, we are under condemnation if we "do not bear record that they are true."

Some one may say the test is not inspired.

Whether it is or not it is fair. If no one else can equal them, there is something more than man about them, for Joseph of himself was only a man. No impostor would dare to give this test. It was tried once by a highly educated man, and his mind was filled with darkness. Joseph's mind would have been darkened too if he had tried to palm off his own productions as the word of God.

When one comes to the writer, having proven by the above test that the revelations can be equalled by man's wisdom, he will probably make a convert; but until better reasons are produced for rejection than I have yet seen, I will continue to endorse and defend the books, and risk the consequences.

Trusting that all Zion's children will pass safely through the mist of darkness, I am very truly
CREDULOUS.

The Holy Ghost.

"But ye shall receive power after that the Holy Ghost is come upon you."—Acts 1:8.

The churches of to-day are impotent to check the rapid spread of infidelity concerning the mission of Christ. The theories and doctrines and commandments of men form a system of worship that is as "vain" and profitless as in the day when Christ rebuked the ancient Pharisee. The child of to-day grows into youth and from youth to manhood—reason, reflection, the wants of his religious nature, disappointment in the weakness and imperfection of earthly friendship and pleasures—leads him to cry out, or search after "the unknown God" for the source of purity and perfection. Where may I find Him and it, is his cry. "Come, we will show you the way," says orthodoxy. "Come to Jesus, just now," "come forward to this altar, kneel, and we will pray for you." The young man, earnest in his search, urged by much persuasion, and by strong physiological, or mesmeric influences, goes forward and tries to pray with the others for faith and the forgiveness of sins. How is he to know that faith that abides the hour of trial comes by the hearing of the "word of God," and how can he hear without a preacher to tell him that if a man would "know of the doctrine" he must do God's will, as revealed in "His word." But he has not learned this, and the blind leaders will not tell him any different. But they pray over him, and shout and urge the Lord and him alternately, and after more or less trials, perhaps he is "converted;" the more susceptible or emotional his nature the better the chances. This young man, "joins the church" and everything goes nicely, until he happens to get hold of some infidel work; is persuaded, or through curiosity, goes to hear "Bob Ingersoll," who criticizes so severely, and to his own consternation and fright, he has to confess to himself that to a great extent truly, the orthodox God, whose character he has failed to examine critically hitherto, and this orthodox dealings with the creatures of his own creation, and how many ways there are to be saved, and that salvation means escape from

that awful hell that good old Dr. Edwards and others manufactured "in their mind," for the glory of God, in scaring sinners into a belief, that their reason repudiated, and other things that his faith is unable to set aside, with his eyes open.

But we will suppose that the preacher has warned him sufficiently against the dangers of investigating anything outside of the creed, and he is proselyted to the extent that he is in no danger from infidels, Spiritualists or "Mormons;" yet by-and-by this intelligent young man begins, an exception to the general rule, to read carefully the Bible for himself. If an observer he can not fail to note, as I did, the differences between the written "word" and the doctrines and commandments of men, as he has been taught. He opens the Bible and reads in the Acts of the Apostles, "But ye shall receive power after that the Holy Ghost is come upon you." What is this power? He turns to John's testimony and finds that it was denominated by the Master, the Comforter, the Spirit of Truth, the Holy Ghost; and its office and "power" were to take the things of God and show them unto His disciples; that it would "show them things to come," that the angel on Patmos testified to John that the "testimony of Jesus" to men was "the spirit of prophecy." He reads that after Christ had ascended to the Father, his disciples waited at Jerusalem according to his instructions, for the conferment of power which the Holy Ghost, the promised comforter only could bestow; a power hitherto unknown to them, although they had been associated with him seeing and wondering at the miracles which he did. He reads that according to Luke's testimony, the promise was fulfilled to the letter, on Pentecost day. Jesus was no impostor, but the Lord did work with them, confirming his mission and theirs on the word spoken, with signs following the believer. (Mark 16:15-18).

And as he goes on reading through the New Testament he finds that the manifestation of the Spirit of God in that day was given to profit men and women in the Church of Christ, for the Holy Ghost caused them to speak in other tongues than their own. Under its influence the sick were healed; superior wisdom was bestowed as a gift of the Spirit upon some; to others the discerning of various spiritual manifestations, that abounded in their day as in ours; others could prophecy, and under its influence reveal correctly the things in the future. God's gifts amounted to some thing in his church in that day—this was something of the glory that was to follow Christ's death and sufferings; a system of salvation and of grace, that, Peter says, "the angels desired to look into." These things he finds were privileges enjoyed by the church eighteen, seventeen, sixteen hundred years ago, "for the establishing of the church?" O no, it don't say so; but "for the work of the ministry" and edification and instruction of the Saints. How long? Until we all come into the unity of the faith and of the knowledge of the Son of God; unto the measure of the stature of the fullness of Christ." That would certainly reach farther than the lives of the first apostles. For what object? "That we henceforth be no longer children, tossed to and fro, carried about by every wind of doctrine;" subject to the craftiness and ignorance

of false teachers who tell you these things are done away by the pleasure of God, and no longer needed.

The young man looks up from his Testament and out into the world filled with churches with their different faiths and creeds, pointing as many ways as the arms of a heathen God. Perplexed he goes to the minister who gives him the usual answer. The young man urges that although it may be true with regard to their church, yet he has found that the fair Bible argument is that God never designed it to be so; if so, how many miracles, tongues, revelations, prophecies, healings, &c., were necessary to establish the church and christian faith? Why were these gifts continued two hundred years after the apostles fell asleep? And if for three centuries, why not until we all come to a unity of the same faith? Until all the heathen world, Infidels, Spiritualists, Universalists, and all come upon one basis so far as christian faith and privileges are concerned? "I find also," says he, "that our good John Wesley does not agree with you. Was he in heresy? That also many of our best and most spiritually minded members, those who read their Bibles most, really believe that faith would bring us the return of these "extraordinary gifts of the gospel." By this time, probably, the young man is made to feel that according to the orthodox standard he is indulging in heresy; and that doctrinal discussion breeds discord and trouble, &c., &c. Unless that young man becomes a hypocrite he is unfitted for a pillar of the church; and the chances are that sooner or later, he will be found among the ranks of infidels, or an investigator of and believer in modern Spiritualism. Truly did Jesus say, "In vain do ye worship me, making void, and of none effect the perfect law of the living God, through tradition.

Holy Ghost religion however, is claimed by a zealous class who are represented in this country, one of whose meetings I attended the other night. The officiating or principal minister was the man who last Winter declined to announce Bro. W. H. Kelley's appointment for preaching in the same town, saying he would as "soon invite the devil into the pulpit as these Latter Day Saints." I rather think he has had reason to be ashamed of that transaction, however, and perhaps regrets it somewhat, as it proved a sort of boomerang for his cause. After preaching, in which he mourned the unfaithfulness of the flock, he said they wanted to all get the Holy Ghost, and to this end he wanted all christians to come around the altar and pray for it. It was not long before nearly all the congregation except the "pilgrims," were engaged in laughter, open or suppressed. I feared their God, like Baal had "gone on a long journey," and they were trying to overcome the distance by the strength of their lungs. I remembered to have read that in all churches of saints, God was not the author of confusion, but of peace; but this was another kind, hence the difference. No one had a psalm, a doctrine, a revelation, or an interpretation; but there was noise until your ears cracked. I did not wonder that the very term Holy Ghost is but seldom referred to by the staid, sober and "respectable" orthodoxy. The visible manifestations of the Holy Ghost in the beginning were given to profit withal; but I failed to see any "profit" in the extravagant physical man-

ifestations indulged in by this class of religionists; or any justice in the claim that it is that power, against which to sin has no forgiveness, neither in this world, nor the world to come." And I have concluded that Babylon's priests, who having a form of godliness, persist in denying the power thereof as revealed by the promised "Comforter" and instructor, have been left to the uncertainty and deception of those agencies, whose control is under that influence denominated "the Prince of the power of the air." That the Holy Ghost of the modern vestry, and foremost angel of the Lord at camp meeting revivals, is for the most part nothing more nor less than the same power that is displayed upon the stage, the common rostrum, or the political stump. That a portion of that spirit that John refers to, (7:37-39), is enjoyed in a greater or lesser degree by those who are walking in all the light they possess, until the greater revelation shall come to them in God's good time, I most certainly believe, but that the revelation of that principle by which the ancients unfolded futurity, (2 Peter 1:21), by which the vacillating Peter could answer the Master's question with all the assurance that knowledge brings, thou art the Christ;" that enabled Paul to say, "neither was I taught it of man, but by the revelation of Jesus Christ;" that principle of knowledge revealed from God the Eternal Father of us all, that forms the very basis, the "rock" upon which the true Church of Christ stands in all ages, and against which the very gates of hell can not prevail, they know little or nothing about.

As one who has received this gift I am often humbled by a sense of my unworthiness to enjoy this precious and wonderful influence and sure testimony concerning the ground work of my religious faith; and when I remember that this "secret of the Lord" is only with those who walk in His fear, and how often I do grieve this "Holy Spirit of promise," I am saddened to think of the loss I may inherit through neglect and disobedience.

Truly, beloved Saints, our gospel has come to us not only in word, "but in power," in the Holy Ghost and in much assurance." "If I go away I will send the Comforter." Has this pledge been fulfilled to us? Or are we in the church because of tradition or other like influences. Can we indeed say that "Jesus is the Lord" by the revelations of the Holy Ghost? If so, our foundation is sure and we have a guide that will ultimately "lead us into all truth. Grand promise from the great source; grand, because true in its fulfillment.

"Now we have received, not the spirit which is of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

M. H. BOND.

PIPE LAKE, Mich., March 22d, 1881.

An old minister in Scotland had the habit in teaching his people of expounding the Scriptures book by book and chapter by chapter, and, of course, the good man sometimes came to passages hard to be understood. His way of getting over a difficulty was very convenient, to say the least of it. He would say: "No doubt my Christian brethren, there is a great difficulty here, as the commentators are agreed upon that; so let us look the difficulty boldly in the face and—pass on!"

What is matter of our prayer to God should be matter of watchfulness and effort on our part, that we may gain the ends for which we pray.

Every-day Religion.

"TAKING up the cross and following Christ" is a phrase which, to thousands, has lost its vitality by unmeaning use. At some period of Christian experience a certain duty has confronted the soul as a real cross—a burden to be taken up and borne. Taking up the cross was then a phrase that had a real significance. But years have passed since this act has seemed anything like a cross. More than likely its daily performance has become a matter of spiritual pride as an evidence of religious zeal and earnestness. As a rule, those who have most to say about what they have done in taking up the cross are lacking in Christian humility. Are we not told that "charity vaunteth not itself, is not easily puffed up." And the poor souls so filled with spiritual pride may be full of malice, hatred, covetousness and all the works of the flesh, shown sometimes in worldly-mindedness and covetousness which is idolatry, and sometimes in an ungovernable temper that makes a man more like a demon than the follower of the meek and lowly Jesus.

The strained and conventional use of the words should not destroy their significance. They embody a real Christian duty; but taking up the cross does not mean the same act to every man. To one it may require a more entire consecration of all he is and has to Christ's service. That was the test which Christ gave to one young man, and we are told that he went away exceeding sorrowful, for he had great possessions. This would be a hard test for many professing Christians to day. Paul exhorted Christians that whether they eat, or drink, or whatever they do, to do all for the glory of God. It seems as if some made a reservation in this matter, keeping back part of the price. They may do everything else for the glory of God, but they keep their wealth for their own glory. To another the besetting sin is violent, uncontrollable temper, and controlling that, cultivating the virtue of patience and a loving and forgiving spirit, may be the cross that is to be taken up and borne. If Christians recognize the sins which easily beset them as the crosses which they are to take up, they will find little room for boasting.

An earnest Christian will incite those with whom he associates to better living, not by words alone, but by the influence of a Christian example. He is a dubious Christian whose wife and family have no confidence in his religious professions. His own feelings are less to the purpose than what he causes others to feel. If he makes it hard for those with whom he daily associates to live a Christian life, he may well doubt his own Christian character and hopes of happiness. He who does not make happiness around him here is little fitted for happiness in the world to come.

God is the Supreme Judge whose decisions never err. We dare not set up our views, our methods and our experiences as the standard for others. "There are diversities of operations, but it is the same God which worketh all in all. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy;

to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and self same Spirit, dividing to every man severally as he will." The test of Christian character is the effect of religion on the life. What are its fruits? If the soul grows more and more like the Divine man, what are we that we should blaspheme the Holy Ghost by ascribing to other causes the evident work of the Divine Spirit? Christians should daily grow more loving and lovable. "When Christ was reviled, He reviled not again; when He suffered, He threatened not." This is the pattern toward which the Christian soul should grow. "Love is of God, and everyone that loveth is born of God and knoweth God. He that loveth not knoweth not God, for God is love." "If a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how shall he love God whom he hath not seen? And this commandment we have from Him, that he who loveth God loves his brother also."

Individual Salvation.

ONE of the glorious beauties of the gospel of Christ is that it makes salvation an individual affair. "He that believeth and is baptized shall be saved," was the divine utterance in giving the grand commission, and this is ample assurance that our salvation is not to be hindered by the lack of faith on the part of some other man or woman, nor by the unwise acts, or unrighteous life of others, no matter what relation they bear to us physically or spiritually. When God created man he gave him a perfect physical nature, also a perfect mental nature. These two combined constituted him a perfect man. Only man, nothing more, nothing less, when these two natures were joined, his state was not that of childhood but of manhood, and from the moment the law of God was given unto him he was responsible for his acts to the power that made him. The path of life was mapped out before him. If he walked therein, the blessings and joys of a perpetual life were his; but if he deviated from the path of life then the opposite must be his condition; viz: death and alienation from the family of God. He did deviate and the latter consequences necessarily followed. Having become subject to those evils, death and alienation, it was impossible for him to commit to his posterity a condition that he no longer possessed. And as he was now become an alien from the kingdom of God, spiritually, his children, born under that condition, must of necessity be aliens. And as his physical system now contained the seeds of death, he could only transmit such a physical nature to them; hence we read "the wages of sin is death." "By one man sin entered into the world and death by sin." But the ever loving Father had foreseen the course of his creatures, and provision had been made; Jesus, the Son of God, offered himself as a ransom for humanity, was accepted and anointed to the most holy sacrifice, the Christ of God. Hence we read of him as being "a Lamb slain from the

foundation of the world." And it was decreed that as these great evils had come upon Adam's posterity without any act of theirs, they should be redeemed from that condition without any act of theirs, and they should be placed in a state of innocence, and be made agents to themselves, to accept, of their own free will and choice, the way of life or of death in a spiritual sense; and after their time of probation has passed, and they had passed through the portals of death they should be redeemed from the power of death to eternal life. Hence we hear the apostle saying, "as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:8-21. While Jesus declares, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—Mark 10:12. Catching this divine inspiration, the aged Mormon takes up the theme and declares, "Little children are alive in Christ, even from the foundation of the world."—Book of Moroni, chapter 8, in Book of Mormon. And the voice of God in the last days declares through his prophet, "Behold, I say unto you that little children are redeemed from the foundation of the world, through mine Only Begotten."—D. and C., p. 119. Thus we find that the love and justice of God have placed the seed of Adam upon an equal footing with himself before the fall, as far as his innocence and free agency were concerned at least. And have made provision in the gospel for salvation, from their own sins. And now through the sacrifice that Christ has made, our eternal salvation has become an individual matter, not affected in any wise by the sins of parents, brethren or sisters, or spiritual rulers or advisers. It is a matter purely between us and our God. The righteousness of any man, however great and good he may be, can not weigh the ten thousandth part of the tiniest feather, in the matter of our salvation; and thank God, his crimes can no more avail to prevent it. Hence we are commanded not to put our trust in man, nor make flesh the arm on which we lean; but to trust in God, and in his Son Jesus Christ.

The world has been blind to these things and they have trusted to men. The blind have led the blind, and both have fallen into the ditch. To bring us out of the ditch, God has revealed his gospel in these last days and set up his kingdom, and now he holds us individually responsible, and "Will reward every man according as his works shall be."—Rev. 22:12. But we have not been wise, "we forgot the counsel of the Most High," and again put our trust in man, and have been chastened as a people, and again in his mercy recalled to the pathway of life. Still we manifest signs of weakness, and lean to humanity, and when they fail us, our hearts sink, and we are half inclined to turn sadly and forever away from the truth, as though the poor fragile staffs upon whom we have leaned were all there was of God's kingdom, forgetting that these brethren are human, like ourselves, dependent upon the same God for wisdom, light and strength, and that they were not given us for examples, but that to them as well as unto us has been committed a dispensation, that they with us in common are called to be the ser-

vants of God, and like us are responsible to him, and their failure to discharge their duty will not render our duties less obligatory to us, nor will the work of God fail through their neglect or ours. Their failure to discharge their duties will result in their individual loss, and our neglect will result in ours. God has enjoined upon us the necessity of every man learning his duty and doing it, and inasmuch as we do this we find we are individually blessed in our bodies and in our spirits, and vice versa. But while we realize our obligations to God, and that we are dependent upon him alone, we must not forget the proper respect and honor to our brethren in every position in the mystical body of Christ, "Give honor to whom honor is due." One grand evidence of our love to God is love of the brotherhood, and as we love them, we shall try to sustain them by our faith and prayers, and by an intelligent observance of all our duties. There is no necessity for this respect falling into a blind worship of humanity or weak servility. It is the spirit and genius of true religion to love God and man, and to give the honor to each that is their due. It is only when we rob God by giving the honor that we owe him, to another, or when in the other extreme, we withhold from man the honor due to him as a servant of God, that we overstep the bounds, or come short of true religion. Let us then awake to our duties, remember that however weak humanity may be, even when clothed with the mantle of authority from on high, their weakness, can not be an obstacle in the way of our salvation, nor can their personal virtues and excellencies, make up for our deficiencies. Every man and woman must stand for her or himself alone. The excellencies of Christ alone can avail for us; and these can only avail as we keep trying to cling to his truth, and endure to the end in obedience to his divine commands; and for our individual comfort it is written, "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10. This promise is to the weakest child of God, then surely none need despair, "For he is faithful who hath promised."

C. DERRY.

It is a remarkable fact that nothing surpasses, in modern engineering, the pyramids of Ghizeh, built some five thousand years ago. It is universally acknowledged by the highest professional authorities in this line, that the masonry could not be surpassed in these days; and, moreover, the design is perfect for the purpose for which they were intended, above all to endure. The building of pyramids continued for some ten centuries, and from sixty to seventy still remain; many contain enormous blocks of granite from thirty to forty feet long, weighing more than three hundred tons, and display the most consummate ingenuity in their construction. A more difficult operation than the mere transport of weight—that of raising obelisks weighing more than four hundred tons—was performed with precision by the Egyptians, but their method of lifting them remains unknown. The use of large stones in fortifications was known to the Peruvians; and in India, too, from their repugnance to the use of the arch, builders have commonly used large blocks both in bridges and buildings. But the Romans surpassed in mechanics the Egyptians who set up obelisks, since they transported them from Egypt, and afterward erected them at Rome, where more are now to be found than remains in Egypt. Immense stone were used in the temple of Baalbec; one lies ready quarried which is seventy feet long and fourteen feet square and weighs upward of 1,135 tons.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, November 1, 1881.

GREETING.

WE sit down amid the *debris* of building, and the unorganized chaos of an office removed, to greet our readers from our new home in Iowa. We bid our contributors and correspondents a hearty welcome to our new quarters.

We have not yet succeeded in getting things into order, but shall do the best we can to keep the HERALD in motion. The weather at our arrival in Lamoni was horrible; the elements having organized for a ten days rain, which was fairly fulfilled. We succeeded however in transferring machinery and office furniture with but little delay and loss by breakage, and shall soon be turning the press wheels again, merrily as ever. Send in the subscribers.

REPRESENTATION.

THE question of representation by delegates, to be elected by the branches not organized into districts, and districts, as adopted last Spring, at the April session of Conference, was, doubtless, well canvassed by the Elders and Saints both before and after the notice for amendments given by the brethren of the Decatur district; and the notice of a resolution to be introduced at the September session to declare the whole null and void. But whether both sides of the question were well aired or not, the final result was that the common consent of the Church is to be obtained, so far as the so-called General Conferences are concerned, in the following manner:

1. By the action of those officers of the Church, who are by virtue of their office, entitled to voice and vote in such conferences.

These officers are declared to be, the Presidency, the Twelve, the High Council, the Bishopric, the High Priests, the Seventy and the Elders, when present at such conferences.

3. Delegates, who are to be chosen at the District Conferences next preceding the sitting of General Conferences, or at special conferences called for the purpose; and delegates chosen by branches, not in organized districts, at such regular, or called meeting of which due notice has been given to the members.

No change was made in the number of members constituting the base of representation, the number remaining at six for the first and each excess of twenty, as at the first.

It is the duty of all the branches not in districts to remember to appoint their respective delegates in due time; and such delegates may, or may not be members of the branches that choose them to represent them. But the rule in districts is construed to mean that those chosen to represent the district should be members of the district which they represent.

It will be seen that the only change from the old way there is, is practically this, that branches and districts may appoint delegates. If they do so they are positively represented; if they neglect,

or refuse to so appoint, they are still represented by whoever of the officers of the Church may be present by inclination, or opportunity.

Those branches and districts who are opposed to the representative system entirely, as an innovation, and as contrary to the law of the Church and the will of God; or for any and all other reasons, have only to refrain from appointing delegates, and they are clear; but, those of their brethren who may be at Conference, having a voice and a vote will pass resolutions and adopt rules which will bind these absent branches and districts, thus giving the consent of them that were not present.

When the Conference met at Parks' Mills this Fall, there was an air of constraint and dissatisfaction plainly discoverable. There was a lack of cordiality, such as has marked the many gatherings in the west; a few faces were gloomy and defiant, some were cloudy and sad. The "*Ex-officios*," and some of the delegates were made to feel the irksomeness of studied coolness of demeanor; both from fellow delegates and from others, who considered that their rights had been tampered with and frittered away. The words "*Ex-officio*" were used and applied as if the bearer of the title was an hybrid, a cross between a mogul and an office hunter; as one who desired to deprive the people of some dearly prized right. Whether the discipline to which these unfortunates were subjected, was the result of premeditation and purpose, or was the natural result of the rules on representation adopted last Spring, it is not competent to state—but such was the feeling engendered in the minds of several. Nor was this feeling perceptibly abated until the adoption of the amendment which included the High Priests and Elders, as *ex-officio*, (by virtue of their office), members of General Conferences.

We trust that the cooler, better reason of the Saints will at length prevail; and, whatever may be the final fate of the present rules on representation, that the Church, the Saints, will see that these very "*Ex-officios*," so much complained of, both directly and tacitly, by their defense of and voting for the delegate system as provided for, voluntarily placed in the power of the people represented to outnumber and outvote them upon any point at issue between them and upon which they could not finally agree. Any one who may wish to verify this statement, may notice the number of *ex-officio* votes cast at the late session, (which counted nineteen), and compare them with the thirty-two votes cast by the delegate from St. Louis district, or the delegation from Michigan and Indiana, or the one from Decatur district.

We think it about time that those who are acknowledged to be proper men to trust as leading officers in the Church should be relieved of the humiliating surveillance to which they are and have been subjected, lest they override and overawe the people into some abominable theory or practice. If they are proper men to sustain in the respective positions they occupy, they should be relieved of the baleful influence of espionage exercised by men no better by nature than themselves, and who are no better able by position or experience to decide as to what is right and what is wrong, than the men whom they are watching. The command "Watch, therefore;" does not warrant such a jealous supervision for iniquity, as that which humiliates and degrades both the watchers and the watched. We

protest, on behalf of ourself and our immediate co-workers, that while we stand in connection with the work as the responsible representatives of the faith and the Church to the world, that it is unbecoming in those whom we so represent to treat us as if there were evidences already existing that we were unworthy of trust; and also very embarrassing and discouraging to us. If we can not be trusted to do the specific work assigned to us from time to time, others should be appointed who can do such work.

We acknowledge fully our responsibility to the body for official acts and personal conduct affecting the body; but believe that we are not subject to answer to the various individuals composing the body for the discharge of public duties—for personal offences against individuals we are prepared to answer to those offended—and think it well that this phase of our Church polity be properly considered. The position that the Reorganization now occupies requires that when those who are engaged in its ministrations and labors are appointed unto special work and duties, that they shall do them, not permitting self, or its interests to prevent, or interfere. The men so appointed and who essay to do the work assigned them, must be left to the exercise of their best judgment, and untrammelled from the personal supervision of self appointed guardians of the public polity; and in case their judgment proves to be at fault, the proper remedy by which they answer to the body direct should be applied. When men of supposed intelligence and moral worth are appointed to do specific duties and they perform their work, if they are to be made subject to the unofficial criticism and animadversion of self-appointed critics, who have had no connection with the work done, the inevitable result of such policy will be that men of worth and probity will refuse to do specific work for the Church, and it will need to be done by inefficient men, if done at all. Besides this, when men are appointed to special work because of supposed fitness for such work, and after the work is done if every other man is at liberty to overhaul, undo, or render such work abortive, it is foolish to take pains to secure fit men from among the number to do it, let it alone, and every man will attend to it as a matter of course—wise men will not trust their work to be done in such manner. If public servants, general or special, err in their service, or ignorantly or wickedly betray their trust, let the machinery of the government of the body be put in motion against them, and let them who are inefficient be deposed and efficient ones be put in their places; and let them who are transgressors and unfaithful be punished by law, and not by unofficial torture.

Bro. Wm. Harris is out in the *National Record*, of Danville, Pennsylvania, in a defense of the Church, under the caption "Mormonism vs. Polygamy." He closes his article thus:

"When the press cease their unjust war on Mormonism, and attack Polygamy as a social evil, as a crime, they may hope for success, and not before. If the belief and practice of Jesus Christ and the apostles and prophets is a crime, then the Mormons or Latter Day Saints are sinners indeed. Then indeed is Mormonism deserving the condemnation of all righteous men and women. The fact is but few people seem to know or care to learn what genuine Mormonism is, if they did know they would not be found unjustly calling Polygamy Mormonism."

EDITORIAL ITEMS.

THOSE who have sent to the Herald Office for books will please excuse the unavoidable delay in filling their orders. We have not been able as yet to unpack any books, but expect to be able in a few days to meet all demands.

Don't forget that the Herald Office is removed from Plano to Lamoni. All communications, designed for the HERALD, or for Joseph Smith, must be directed to Lamoni, Decatur county, Iowa. One thousand more subscribers wanted at this office; for which the current volume of HERALD will be cheerfully and promptly sent at the rate of two a month—till further ordered, or it be enlarged.

Our Press and Engine Fund still grows; but it lacks a little yet, and we still pray for its completion.

Twenty-one letters of removal were taken from the Plano Branch by the Saints there to accompany the HERALD in its removal to Lamoni.

Bro. W. W. Blair wrote September 24th, that they were progressing favorably with their Chapel work; that it looked neat and attractive, and they were receiving commendations for it already from the lookers on in Zion. A later letter, dated October 24th, states that the roof is on.

Bro. Joseph Dewsnup, of Chatham, England, writes September 19th, stating that the work is progressing favorably in their district; several having been baptized in the various branches lately.

Sr. Den Russell writes from DeWitt, Saline county, Nebraska, quite happily testifying to the power of faith by which she was healed through laying on of hands; for which she gives praise to God.

Bro. E. C. Brown of Fonda, Iowa, sends us a Dubuque *Telegraph*, containing an account of a terrible scourge, like the small pox, called the "black scourge," which is raging in Platte county, Kansas. A brother in Nebraska, also sends us a local paper with a similar account.

Sr. Jane Terry wishes to learn of the whereabouts of her son William and daughter Hannah F. Lentell. They went to Kansas City, July 15th, since which time she has heard nothing from them. Any of our readers knowing anything of them will confer a favor by writing to Sr. Terry, Briar Bluff, Henry county, Illinois.

Bro. H. J. Hudson, of Columbus, Nebraska, has received the nomination of his party for County Commissioner of Platte County; and we hope that he will be elected. The local papers present him as a faithful, competent worker; an energetic, upright and polite officer; and these should commend him as a servant of the people. Good men for office are the ones we are commanded to seek for.

Bro. R. J. Anthony wrote from Provo City, Utah, October 10th, and at the time things were moving well. Bro. Blair and he are sanguine of the success of the mission. It is very certain that the constant persistence of our attack upon the errors of the church in the valleys (on the tops of the mountains, indeed!) has had a great tendency to bring the truth of the latter day work before the people, and this has made our work more permanent and positive everywhere, in Utah as well as abroad from there. The fact is beginning to appear that we are surely, if it be

slowly, fastening the shoes of apostasy upon other feet than those of the Reorganization, notwithstanding the charge that "Young Joseph is an apostate son of an apostate mother." Let the good work go on.

THE Methodist Episcopal Church, in its late session held at Sycamore, Illinois, adjudged Rev. Hiram W. Thomas an heretic, and have deposed him from the pulpit. This is as it should be. A man who would consent to put himself within the lines of ordination under the creed clearly the relic of Calvinistic zeal, ought to live and teach by it, or return the honors conferred upon him to those from whom he received them. That Rev. Thomas is an heretic judged by the creed he so long defended, we do not doubt; but we do doubt the right of the Methodist Church to pronounce a servant of Christ an heretic, and that sincerely.

We congratulate Rev. Thomas, and to us his character is just as good as before this sentence was pronounced, as we had foreseen that he would not be long tolerated as a minister of the M. E. Church, and so expressed such belief to the local minister in charge where we lived at Plano, giving as our reason what we believed then and still believe, that he was too liberal and tolerant for the discipline.

Various comments are being made in the papers regarding this culmination of the affair, the most pungent of which is that of Henry W. Beecher who states that "the church which can not find room in it for men of such loving natures and warm piety as Hiram W. Thomas, can not be the Church of Christ." It may be that Mr. Beecher tells the truth about it.

We believe, notwithstanding that the M. E. Church is very numerous and strong, and can stand a great deal of heresy purging, that the turning away from them Dr. Thomas will be a serious blow to it; and the influence of the course pursued will be felt to the prejudice of the church far and wide.

PREVIOUS to the departure of the office from Plano, the citizens of Plano, not members of the Church, talked the matter over among themselves, so they say, and on the evening of September 14th, on the occasion of the giving of a supper by the Plano Branch, they presented to the Editor a gold headed walking stick, upon which is inscribed "The citizens of Plano, to Elder Joseph Smith, 1881." The presentation speech was made by Mr. Joel H. Jenks, who expressed the good will that the people of Plano bore to the recipient of the cane. He is a member of the M. E. Church, but represented a large number of the business men of the place.

Mr. Nelson Givens, one of the principal committee men, a member of the Board of Trustees for the town, assisted in the presentation as representing a large number of the citizens, not members of any church. The Editor replied as best he could, taken completely by surprise as he was. An elegant cake dish from the same donors was presented to the Editor's wife; and from a personal friend, himself a member of the M. E. Church, a valuable lamp to both Editor and wife.

We feel just like boasting of this; because when we went to Plano, in 1866, the few Saints there with whom we cast our lot, were poor and roundly despised by many; and we were shunned

as one whom the community were obliged to tolerate, but did not care to; but the Saints won a place and a name, and we with them until our position was an assured one; and when the office and its employees left the town, there were universal expressions of regret among all classes.

Be it understood, therefore, when the Saints see the Editor carrying a gold headed staff, they may safely say, Bro. Joseph is getting proud, a pride justified by the fact that the testimonial he carries is a trophy of respect that the gospel has won; as in no single instance during the stay of the Editor in Plano, did he ever fail to present and defend the faith of the Saints, or ever fear to identify himself with the people of his choice.

The following clipped from the Kendall county Record, published at Yorkville, the county seat of Kendall county, expresses what many said in regard to the matter.

"Elder Joseph Smith, the President of the Reorganized Church of Latter Day Saints, took his final departure from Plano last Saturday night. The publishing house will follow inside of a week. The concern goes to Lamoni, Iowa, where the central organization will be stationed. Mr. Smith leaves Plano but carries the good will of Plano's citizens with him. He has lived here for the past fifteen years and has always borne the reputation of a good citizen. Always to be found on the side of right, he maintained his position to the end, and goes to his future home with sad farewells and good wishes of his many friends. The organization will be continued in Plano."

But the saddest parting was from the little band of believers still remaining at Plano, Elder Wentworth Vickery in charge. The Saints are not demonstrative as a rule; yet the strong clasp of the hand, the starting tear, subdued voice and quivering lips,—all told of the pleasant and long continued association now broken, never to be renewed; unless under different skies and in remote places. We had fought the battle in its fury together; we had won a victory together, and the parting under the upraised banner was glorious—but sad, very sad.

THE following clippings, with the note from Bro. J. F. McKenna, will interest the Saints; more especially when it is remembered that Bro. Potter is comparatively a young man. "Lift high his royal banner, ye ensigns of glory."

"I send you clippings from our two daily papers, that you with us may 'lift up your heads ye heirs of glory,' because 'Zion's light again is dawning.'"
J. F. MCKENNA.

"A discussion took place in Reform Club hall, last evening, between Elder F. A. Potter, of the Church of Jesus Christ of the Latter Day Saints, and Judge Thomas Robinson, on the question, 'Resolved That there is more safety in believing according to the Bible than in disbelieving.' A very large audience was present. Elder Potter spoke in the affirmative, and Judge Robinson in the negative. Both efforts were listened to with rapt attention, and measuring by the applause, the audience seemed to strongly coincide with the views presented by Elder Potter."—*Morning Star*.

"A religious discussion was held last evening in Reform Club Hall between Elder F. A. Potter, of the Reorganized Church of Jesus Christ of the Latter Day Saints, and Mr. Thomas Robinson, of this town, upon the question: 'Resolved, That there is more safety in believing according to the Bible than in disbelieving.' The discussion was continued with no little ability on both sides, each of the disputants having evidently prepared himself thoroughly and being sincere in his belief. A good audience was present, the majority of whom, by their manifestations, apparently sympathized with Elder Potter, who maintained the affirmative."—*Evening Bulletin*.

WE publish the following letter, sent us by Bro. E. N. Webster, of Boston, Massachusetts, for two reasons: one, that brethren who may visit Chicago, may feel an interest in calling on the persons referred to in the letter; the other and more important one, that others besides the Editor may see how completely the Spirit is supervising the work, in leading men to the light. It was said, we think in 1863, that the Lord would have men of every nation to minister to that nation; and this liberally construed may be safely taken to mean that he would by his leading and governing power, conduct into fellowship with his work, men calculated by gifts and callings to carry on the great work of evangelization everywhere. The work is to be a catholic one, and why should not the Spirit be doing a universal work in connection with it. His Spirit is to "feel after" the honest in heart, and we are glad that it is being done.

BLUEHILL, Maine,
October 13th, 1881.

Dear Brother:—Within a month, I have read many of the books, tracts and papers of the Reorganized Church of Jesus Christ, and have now obtained the Book of Mormon, which I am studying with interest. I have also met quite a number of members of that "order" in Brooksville, Sedgwick and Deer Isle, Maine.

To say that I accept almost all of the teachings of this church, so far as I know them, is to only make a fair admission.

Let me briefly inform you of my former "credo," and you will better understand my position, and why I write you.

I was brought up a Congregationalist and Presbyterian, graduated at Hamilton College, Clinton, N. Y., and Lane Theological Seminary, Cincinnati, O.; ordained by the Cincinnati Presbytery as an Evangelist in September, 1870, and sailed October 1st, 1870, to China, as a missionary of the Presbyterian Board of Foreign Missions. In 1879, returned with my wife (no children) to this country to recruit health and see friends, &c.

Before leaving China, deep religious experiences led me to regard denominational bonds as very unessential, and I realized that my former creed was but a partial and one-sided statement of a few of the truths given for man's well-being. I decided, too, that the large yearly salary was an evil to me and the work of Christ, as I was connected with it. I therefore resigned from the Board, and have ever since been intending to return to China to live, and preach a better gospel, and to support myself by the labor of my hands. I have been studying the Scriptures independently of commentaries, and find my views farther and farther from the commonly received opinions of the religious people connected with the various denominations in the United States, with whose views I am acquainted. On the other hand, I find that I have more beliefs in common with each one than I did before.

The impulse to call men to repentance, to heal the sick, cast out demons, etc., that I believe a call from heaven has been rung in my ears. I also believe in the laying on of hands, and the commissioning by men under the direction of the Spirit.

One of my quandaries at present is to find the apostles, prophets, evangelists, pastors and teachers who have the delegated authority to lay on hands and impart a spirit pure. Of course I must find those whose views agree enough with my own for me to cordially accept the commission from their hands.

I do not yet feel sure that the Reorganized Church of Jesus Christ is exclusively that body for several reasons; among them are the facts, obvious to me, that those who do the will of God, know of the doctrine. Such people I find in every sect, and outside of my sect, as well as among the Reorganized Church of Jesus Christ. So then as God is not a respecter of persons, I hope that the promise that they shall all be taught of God will be fulfilled, and even now has begun to be.

I recognize the "Reorganized Church" as one of the members of "The Body of Christ," and as essential as any; but as yet I do not find the signs which indicate it as that controlling member, "the head."

In Hartford, Connecticut, my home, I have examined the claims of the Catholic Apostolic Church there represented, but although I believe, at the organization of that member of Christ, revelations and visions were received, and that it is now conserving important truths, yet, etc. Between its apostles and those of the Reorganized Church of Jesus Christ I can make this choice. Whereas the former are all dead with one exception, the latter can fill vacancies among their number. As to infallible proofs whether either order had the heaven-given authority, I am unable to see.

I believe Joseph Smith, Jr., was a prophet, or seer; but I also believe that in the last days "many have had and will have visions, revelations, etc. Swedenborg, Ann Lee and others, I believe, had their spiritual eyes opened in a measure.

I receive the history of the finding of the Book of Mormon and its translation by Joseph Smith as veritable facts, established by human witnesses and circumstantial evidence, together with the internal evidence which I discover of things not composed in these modern days.

You see my difficulty is not in finding proofs of a genuine and good work, whose fruits bear testimony to it, but as all prophesying is done in part, and we see indeed, now through an obscure medium in an enigma, (or by guess), 1 Cor. 13. I am not ready to accept one seer as a perfect guide, much less to the exclusion of all others. Nevertheless, I am not satisfied to be without the "fellowship" of the Saints and the authority of Christ's representatives.

I have read the articles in the *Saint's Herald* on the authority question, written during the past year. Can I find farther light? Is there any commentary on the Book of Mormon? I had before this become about convinced of the Israelitish origin of the American, so-called Indian. I have just visited the Indians at Old Town, Maine. Why is not one mission of the Reorganized Church, the farther and more perfect evangelization of the Indians of this continent?

My address at present is simply J. Crossett, Bluehill, Maine. I wish some of your order could see my mother and brother, 540 West Adams St., Chicago, Ills., and present your views.

Very truly yours,

J. CROSSETT.

BRO. HENRY A. STEBBINS sent us the following clipping. To the list of national calamities may now be added the death of President James A. Garfield, who died September 19th, at a little after ten o'clock, p.m., after weeks of suffering.

It is a sad comment upon the surroundings and end of human greatness, as upon human depravity and devilishness. The Saints who have tasted of the bitter draught that mob violence mixed for them, can feel the woe now fallen upon the country.

THE YEAR OF FATE.

Mother Shipton's year of fate, although it may not quite bring the world to an end, is doing its very best to that purpose. We have had prodigies celestial and terrestrial without number. The sun is covered with spots; three comets have appeared in the sky; the monarch of the largest Empire has been assassinated; the President of the greatest Republic has been brutally and probably fatally shot by the most remarkable murderer in history; the sun has been blazing at the earth for three months, and after destroying the crops of a continent is now apparently determined to burn up what is left of it; along the coast of New England they are burning gas in mid-day; half of Michigan is being swept by forest fires, which spare neither villages, crops nor human lives; Canada is in a blaze through all her primeval woods; the lakes are covered by a veil of smoke that makes navigation danger-

ous and disastrous; the East, too, is parched everywhere and burning somewhere, and the flames of burning trees and crops sweep down to the ocean on the New Jersey coast; there are wars and rumors of wars in Eastern Europe; there is no rest for man under the broiling sun, and insanity has become epidemic, as if the gods, wishing to destroy the race, were first making them all mad; a volcano has broken out in Nevada, and sharks and other strange fish are being caught by hook and line from the docks of New York. To these greater, every reading citizen can add a score of lesser, prodigies in his own knowledge. If the earth is not in its last throes, what is the matter with it?

Detroit Evening News.

BRO. FRANK A. POTTER, writes from Pawlucket, R. I., and sends us clippings of which we give a copy as sent by Bro. McKenna, with posters announcing the discussion. He says:

"I have been hammering away at this place for a long while, and think that the heaviest blow was struck last Friday evening; as you will perceive by the enclosed poster and extracts that we have had a discussion here. My opponent is a man who has discussed religious topics for the last thirty or more years: is the leading spirit of his class in the town, a lawyer by profession, and acknowledged as an able debater, and thoroughly versed in scripture and history; and it was expected by a great many that there would be but little left of me when he got through with me; there was about two hundred persons present who gave the closest attention, and seemed very much pleased with the discussion. The enclosed extracts are from the *Evening Bulletin* and *Morning Star*, the two leading dailies of Providence.

News Summary.

Oct. 13th.—Mr. Forster, the Irish Secretary, is reported to have said that if Parnell tried to obstruct the working of the Land Act after it was once in operation, he would recommend his arrest.

Near Des Moines, Iowa, five children in one family, have died of diphtheria within a period of twenty-two days.

The British steamer *Corsica*, from London for Bombay, foundered off Cape Roca. Only five persons were saved out of a crew of twenty-six.

Over twenty persons have died either from the result of injuries received in jumping from the windows, or perished in the flames of a burning mill in Philadelphia; about twenty-five others were very seriously injured. The mill owners have been indicted for murder.

14th.—Parnell was arrested in Dublin yesterday morning under the provisions of the Coercion Act and taken quietly to Kilmainham Jail. On the news becoming known, there was intense excitement throughout Ireland and among the Irish-American population at this side. John Dillon has assumed the leadership of the league in the place of Parnell, but it is not probable that he will be permitted to retain the position very long. In the meantime Ireland continues in a state of ferment, and numerous murders and assaults on Bailiffs, land agents, and landlords are reported. The guards at Kilmainham Jail have been doubled.

17th.—Serious riots have occurred in Limerick and Dublin, and one man was fatally wounded by the police in charging the mob. Meetings were held yesterday at Groug, Enniskillen, and Kintishen, and resolutions passed declaring that no rent shall be paid until Parnell is released.

Heavy damage is reported to the wheat crop of Minnesota, Dakota, Northern western Wisconsin, and Northern Iowa by the heavy rains that have prevailed in those sections almost continuously since the grain was harvested.

Exciting news continues to come from Ireland. In anticipation of an outbreak of some sort among the fiery Celts in and around Limerick, the Government has dispatched large reinforcements of police and military to that city, and has also arranged for a vigilant watch by detectives at the various Land-League headquarters throughout the island.

In Dublin a mob attacked the Congregational Church on York street, and smashed the windows. Service was stopped and the congregation dispersed.

The Pope to-day, seated on the throne at St. Peter's Cathedral, received 2,000 Italian pilgrims. His Holiness was enthusiastically greeted. Replying to an address, he renewed his declaration that he could never accept accomplished facts without failing in his duty. Eleven thousand persons were present at the reception. The Pope referred to the coming Masonic Congress as an assault upon the church's corner-stone. He said the promises in favor of religion and the Pope had been contradicted by the facts. His Holiness is described as looking thin, worn, and anxious. He complained to the pilgrims of the deplorable state of affairs which left him no alternative other than to endure "continual captivity made harder daily," or to "go into exile."

There were wrecked during the fierce gales of last week one hundred and thirty British and foreign vessels, the approximate value of which was \$40,000,000. Some two hundred and seventy-eight persons, including one hundred and forty-six fishermen, are reported missing, and fifty-nine fishermen are known to have been drowned.

A sort of reign of terror exists in Ireland. The police force, a sort of military body, has been turned loose on the people. This is particularly the case in Limerick and Dublin.

Sixty houses burned and four hundred people were made destitute in the Arab section of Port Said.

19th.—It is estimated that 42,760 tons of produce, including 20,564 tons of coal, were lost off the English coast during the recent gales.

Great fears are entertained that the Danish emigrant vessel *Thingwall*, with five hundred persons on board, was lost in the fierce gale of last Friday.

It is said that the Emperor of Germany and Prince Bismarck have offered the Pope an asylum at Cologne.

Father Cantwell, a Tipperary priest, advises the Irish farmers to pay no rent until the leaders are released. He said that until that event the priests would lead the people. Undeterred by the events of the past week, the Land-Leaguers held a meeting in Dublin yesterday, which was very largely attended.

Ten inches of snow fell in the northern part of the Province of New Brunswick, and six inches at Quebec, last night.

21st.—The great event of the centennial celebration at Yorktown, took place yesterday. The military review took place on the Temple Farm, where Cornwallis surrendered one hundred years ago. Fully ten thousand people witnessed the affair.

22d.—Fire was discovered at an early hour this morning in the large new stable of the City Railway Company, Topeka, Kansas, and was soon under such headway that it could not be controlled, and the entire building was soon burned, including eight cars, twenty-five fine horses, and a large quantity of grain.

28th.—A steamer having as part of its cargo a large quantity of dynamite for Russia was stopped in the Dardanelles yesterday.

During the last fiscal year there were four hundred and sixty one persons arrested for tampering with the United States' mails. Of these one hundred and ten persons were in the employ of the Post Office Department.

The September fires in Huron and Sanilac counties, Michigan, burned out 2,053 families, comprising 9,591 individuals, and their loss of property is estimated at \$1,583,081. The losses on churches, schools, manufacturing establishments, etc., are estimated at \$320,000. The aid received in money and in goods aggregates \$1,005,632.

We should pray with as much earnestness as if we expected everything from God; and should act with as much energy as though we expected everything from ourselves.—Colton.

The only way to be satisfied with ourselves is in being prompt to discharge every duty humanity and special obligations impose upon us

Correspondence.

October 11th, 1881.

Dear Herald:—I congratulate you in your change and prospects of locating in your new quarters, as I learn from the *Herald* for October 15th, and hope that your increased facilities for sending forth the word over and above the year 1863 may only be a foundation for such an increase in the near future as the importance of the cause you represent demands. Your change to my mind is portentous of good; and the effects flowing from the Order of Enoch (if it happened to be misnamed) ought to be a lasting rebuke to us, in being too hasty in judging of men or measures. The good that has come, and the prestige obtained through becoming an incorporated body is known more to those who are abroad, meeting with all kinds of men and oppositions than grumblers and croakers who think the old ship is going to flinders if any measure is thought of that the departed prophet did not dictate. I have been informed that at one time of his life he sought to incorporate the Church, but was hindered by a pressure brought to bear against him.

There is no omen but seems to give evidence of the validity of the latter day work. "How shall we escape if we neglect so great salvation?"

Yours in hope,

J. CAFFALL.

REESE, Michigan,

Sept. 20th, 1881.

Bro. Joseph Smith:—I left Reese for East Tawas August 15th. I met Bro. Willard J. Smith, who took me home where I had the pleasure of meeting with his excellent wife, to share their hospitality for eight days. The next day after I arrived there I went to visit a Congregational preacher, talked with him and reasoned with him concerning the doctrine of the Bible, and the faith of the Saints. We seemed to harmonize quite nicely. Of course, we said nothing about Joseph Smith, Book of Mormon. No. I then asked him the privilege of showing the merits or demerits of our faith. I tried to get him to consent to let me have the use of his church. He said he could not consent to that, but advised me to get a hall in the central part of the village. I went and made an arrangement for a hall, but could not get it until Thursday evening as it was engaged a day or two previous to my arrival. Miss Ann Eliza Young had lectured one evening in the hall. She claimed to be the 19th neglected wife of Brigham's. She said nothing about the Reorganized Church. She spoke a little unfavorable about the Book of Mormon. However, about noon Thursday they sent me word that I could not have the hall. I went at once to see what was wrong. They said that they were informed that I was from Utah, and was going to speak against Ann Young and to sustain polygamy. I told them I cared nothing about her. I told them she was formerly the wife of Mr. John Dee, and that she was sworn to love him in adversity as well as in prosperity, and then she left him and joined herself to a noted polygamist as his 19th wife, and then talk about being neglected. It was no use, the owner of the hall was afraid we would get the eggs, and we could not get the hall. So we went and got bills printed and I preached several times; did all I could and left for Reese. Bro. Willard got three school houses since and is doing what he can.

I have not much to say about the work here at present; but since the discussion the people seem to be a little more friendly.

I am as ever, your brother in the gospel,

EDWARD DELONG.

SPRINGVILLE, Utah,

September 21st, 1881.

Bro. Joseph:—We Saints here thank God for the gospel sound. We have had Bro. R. J. Anthony with us for a week; and he has opened the eyes of a good many here, and at Provo. We are in hopes that his preaching may do good here. I pray for the good of this mission, and my hope is in the Lord. May God bless you and all is the prayer of your sister.

AGNES HAZE.

ALTON, Indiana.

Sept. 14th, 1881.

Editor Herald:—I desire to disabuse the minds of the Saints outside of the Southern Indiana District with reference to a misrepresentation of the Eden Branch, as appears in the *Herald* of September 1st, in the column of Editorial Items, viz. J. M. Scott states that they had reorganized the Eden Branch with James G. Scott as president, &c., that they had partaken the sacrament, &c. Now for the facts: First, the Eden Branch was not disorganized, but still remains intact, M. R. Scott president, and Harbert Scott clerk, and was reported to the conference three days ago, and is so recognized by the district. Second, James G. Scott is not a member of the Church; and the so called reorganization of the Eden Branch is simply a separate and distinct institution, gotten up and is being run by special revelation through J. G. Scott's daughter. I was present at the time mentioned by J. M. Scott when they partook of the sacrament. He did not tell your readers that by special commandment of the Lord none were allowed to partake but those who would acknowledge the divine call of Bro. Jimmy to be president and expounder of the law. None were considered worthy but those who would join with them in this new enterprise. It is about time this farce was ended. The cause has suffered enough by it, and it is due the Church and Saints of Eden, as well as the people of this vicinity, that these facts in the matter be fully set forth.

As an individual towards individuals, I have none but the kindest feeling, do not desire in the least degree to interfere with their institutions; may peace and happiness attend them. I rejoice to know that this is a free country, and men may start up and build theories and churches to their heart's content; but, as a representative of the Reorganized Church of Jesus Christ of Latter Day Saints, I enter my protest against endorsing every silly thing men may do and say, under a claim of inspiration; more especially as that inspiration comes directly in conflict with law and order; and is moreover contradictory, silly and absurd on its face: and I strike hands with our noble brother, J. R. Lambert, in setting my face against false manifestations.

Yours for the truth,

B. V. SPRINGER, Pres. District.

BRIGHTON, Cal., Sept. 9th, 1881.

Dear Herald:—The wheel keeps moving slowly. Last Sunday we had a splendid meeting at Sacramento. Truly the Lord was with us. We have had some dark days, but I hope that the clouds have dispersed. Bro. Harlow has been very sick, but by the power of God he has been restored. Five years ago I became greatly interested in religious affairs. As I was not a member of any church I thought it my duty to join some one of the many denominations; but which one, I could not tell; they all said they were right, and I did not think that could be so. During that time Bro. Mills came to the place where I was stopping and stayed a few days. I did not bear much of his conversation, as I was attending school at the time. The morning he was to leave he was bidding the family good-bye, he took me by the hand and turned to the others and said, "Here is a Latter Day Saint; she will be ready when I come again." I thought that strange talk, as I did not understand about prophecy at that time. I made it a subject of prayer that the Lord would show me the true church. I did not know how I would receive an answer, as I knew nothing about dreams and visions. I did not get any answer for about three months, when one night—I do not know whether asleep or awake—an angel appeared above my bed with the Book of Mormon in his hand, which he opened and read to me, and told me the Latter Day Saints, or the church usually called Mormons was the true church. It was two years before I had a chance to be baptized.

I had rather a singular dream a few nights ago, which I wish some of the brethren or sisters to interpret for me. I dreamed that great destructions had come upon the earth and the wicked were being destroyed. Quite a number of the Saints had gathered on the hay in a barn to keep

out of the flood. The water kept getting higher in the barn; but just before it reached us we were delivered. Myself and several of the sisters were placed in a house. Some of them wanted to go away, but I told them "No, we must put this house in order, for Jesus is coming." We cleaned that house until it was as white as snow, and we were more particular with one room than the others, because it was the room he was to come to. With that I awoke.

Dear brethren and sisters, I feel that I am such a weak and sinful creature. I ask your prayers that I may hold out faithful to the end, and that I may be able to do more in my Master's cause, and finally be saved in the kingdom of God.

Your sister in Christ,

EMMA J. COOK.

BANGOR, Maine.

October 13th.

Bro. Webster:—The enclosed letter, I write to Elder Joseph Smith of Illinois asking you to read it carefully and then forward to him. I am hoping to leave this region before long for New York City, and if I can stop at Boston wish to see you; Elder Foss I have met.

On the other leaf of this sheet, is a note I made two years ago regarding the Japanese. I believe the Manchos, Mongols, Tibetians, Coreans, Japanese, etc., are of Israelitish descent.

Mr. N. McLeod is a Scotchman whom the world and worldly church call "beside himself," but whom I believe to be one of those "babes" to whom the truth is revealed. His address is Tokio, Japan.

I have read James Adair, Elias Bordent, Smith and others on the question of the Israelitish origin of the Indian.

I am yours very truly,

J. CROSSETT.

Address: Bluehill, Maine.

"In a little book called Epitome of Japanese Ancient History, printed in Nagasaki, Japan, in 1878, by a Scotchman named N. McLeod, the position is taken that the dominant race in Japan are of the lost tribes of Israel. His arguments are drawn from their authentic history of the ruling race which extends back to 660 B. C. from the mythology; from the ethnology, and from the religion and manners and customs.

As to their history he finds that the first emperor of Japan began his reign in 660 B. C., and it is known that the captivity of the children of Israel, when they were taken to Babylon, was about seventy years before.

In the Apocryphal book 2 Esdras, 13th, chapter, there is a remarkable statement regarding the ten tribes. It is there asserted that they went a long distance to the east to find a country where they could be rid of idolatry."

GARLAND, Butler Co., Ala.

October 18th, 1881.

Bro. Joseph Smith:—Inasmuch as my report to Conference did not reach you, I thought to write a few lines that you might know that I was still trying to tell the gospel story. After writing you from Beaver Meadow, I continued to labor in Mobile county in company with Bro. E. W. Cato until the 6th of July, in which time we baptized six persons and ordained one Elder, Alcide Carrington by name. Since that time I have labored in Baldwin county, this state, and Santa Rosa county and this county, Florida. In Baldwin I baptized four more, and organized a branch to be called the Salem Branch, with Bro. John Givens in charge; the branch consisting of sixteen members. Since coming to this country I have attended eighty-nine meetings, preached fifty-eight times. The prospects out side of the Church are flattering; but the Church is not in as good condition as it ought to be. The Saints have been very kind to me and I have not lacked for friends wherever I have been, and I thank them all for kind acts and cheering words, and shall ever remember them at the throne of grace.

The Alabama conference was held on the eighth and ninth of this month, we had a good time, and I hope a profitable one. I have been greatly blessed in this mission in presenting the word and administering the ordinances of the gospel. The Lord has manifested his power in

answer to prayer and fulfilled the promises of his word.

I expect to go from here to the Florida conference to be held at Cold Water, Santa Rosa county, on the fifth and sixth of next month. Then I think of going to Jackson county, Mississippi. Ever praying for the welfare of Zion and her children, I remain your brother in the covenant of the gospel.

GEORGE MONTAGUE.

CANAAN, Indiana, Sept. 18th, 1881.

Dear Herald:—When last I wrote, I was going to fill an appointment at Olive Church. I went, but lo, when I got there the good pastor of that congregation had advised the Trustees to close the doors against us; we spoke in the yard, as close to the house as possible. Since then the house has fallen in; which caused a great deal of talk. Some said it was a judgment of God. How that may be, we do not know. Since then we have tried to discharge our duty as circumstances would permit, with what success the future will develop; we feel well as regards the work. We believe that we are not losing anything; but prejudice is falling and giving away to a better feeling. We propose to do our part, and to make use of every opportunity to plead the cause of injured innocence and show that corruptions were not taught by the Palmyra Seer. We have had a pretty hard time of it this Summer, but God has been our help. We replied to an attack made on us by a Baptist minister at our school-house. We do not think the cause lost anything. We are at Bee Camp, holding meetings now. It is a new place on the Ohio river, at Mr. Haskell's. His excellent wife united with us last Sunday, on her original baptism, she having been baptized in 1841, by Elder Bear. My faith has been confirmed by her talk; she is rejoicing in the Reorganization. She has stood firm in the faith through all the dark and gloomy day. Surely God is remembering Zion.

Your co-laborer for truth,
V. D. BAGGERLY.

THORNTON, Texas,
Oct. 16th, 1881.

Dear Herald:—You have made us two visits since I wrote to you. We are always glad to see and welcome you into our house, and make you a constant companion for ourselves and offspring. In my last letter to you I said I hoped to attend Conference, which hope was blasted by selling out and moving about the time Conference conference convened. I am, however, living still in the little town of Thornton, and have erected an art gallery, taking pictures two days in the week; the rest of the week am working at the carpenter's trade when I have it to do. I think I have made a change that will help me very materially in the support of my better half and our offspring. I have bought another house and lot, and think I am settled, for a while at least; so you can continue your welcome visits to us in Thornton, and we will read and reread your pages containing consolation and encouragement to the Saints, and lay you away with the rest for future reference. So come along, dear Herald.

I am trying to arrange matters so as to attend a discussion between Bro. H. C. Smith and a Campbellite Christian preacher by the name of Lincoln, to be held in Paige, in Bearstrop county, on the 9th and 10th of November. If I make the necessary arrangements and am in attendance, perhaps I will send you something in regard to the discussion. I must say the Saints in Texas will doubtless regret very much that Conference could not send some one to assist Bro. Smith in his large field of labor. I would willingly take the field and try to the best of my ability to present the gospel of our salvation, if I was financially able to do so. But I must provide for my own household, or be worse than an Infidel; and I do not wish to be worse than an Infidel. I had rather be considered an Infidel than to be worse than one.

If Bro. Bozarth could be associated with Bro. Smith next year in the South-western Mission, I think much good would be done that will otherwise remain undone, as this field is large, and the people to unteach and teach.

Dear Herald, you have and are doing lasting good, so go on in your welcome visits, and try to make them weekly, and may God bless and prosper his cause, and Saints prove themselves to be saints in deed, truth, and sincerity; proving all things and holding fast that which is good, is the prayer of yours in love, friendship, and esteem,

ELIAS LAND.

PHILADELPHIA, Pa.,
October 20th, 1881.

Dear Brother:—I reached home safely on Wednesday of last week, after a long and tiresome journey.

On Saturday after you left I went to Sandwich and spent a very pleasant Sunday with Bro. Rogers and the Saints there. I spoke twice for them on Sunday morning and evening; had good liberty on both occasions. I also assisted Bro. Pitt at one baptism and confirmation. The Saints at Sandwich are a good people and the Spirit of God is with them. I could feel its influence while I was with them, and it was a great help to me while I was speaking. It is a pleasure to speak to such Saints. They have a beautiful little church. I only wish we had such a one in Philadelphia, but that I do not expect to see while there is so little zeal as there is here at present. I can only hope for the better. Bro. Pitt came to Philadelphia and spoke twice on Sunday morning and evening. I like him very much. He is a good speaker and is a good social man amongst the Saints, and creates a good influence among strangers.

I am very sorry that I did not get to meet with the Plano Saints once more, but it was impossible. I enjoyed myself so much with you and the Saints at Plano, and with Bro. Rogers and the Saints at Sandwich, that I was sorry to leave, and if the pleasure I enjoyed with you was a foretaste of what Zion will be, my prayer to God will ever be, hasten the day when Zion shall arise and shine and we shall behold her in all her beauty. I met Bro. Blakeslee in Chicago. I was much pleased with him. I called on Bro. T. W. Smith in my return. He is still at work.

I suppose you are very busy now getting your house in order, also in getting the office in order that business will not suffer. It is a very tedious job, not one to be desired, but I hope you will all be better fixed after you get done than you were before, that is, in regard to the office.

Philadelphia is very dull at present, and likely to continue so for some time, it never is very lively. It is well named the "Quaker City." I am trying to do all the good I can in the cause of Zion in this part of the Lord's vineyard, with the help of God I will continue.

I like the west very much, that is, the part I saw of it. Sandwich is a beautiful place, so also is Plano, and they are both so closely connected with Chicago, the great city of the west, that they are very desirable places to live in.

Your brother in Christ,
JOSEPH A. STEWART.

RIVERTON, Iowa,
August 25th, 1881.

Bro. Joseph Smith:—I am stopping at Bro. L. C. Donaldson's, in the Mill Creek Branch, Fremont county, Iowa. I have held five meetings already, and expect to continue over Sunday. The interest is good and increasing; our attendance is good. I have labored for the best interest of the work to the best of my ability. On the fifth of August I started to Sioux City, and held ten meetings, in company with Bro. Edward Sherman, with good success. We went up the Floyd River Bottom, in Iowa, preached three discourses with good effect. I am a priest; Bro. Sherman is an Elder and a good man in the work, and ought to be sustained in the ministry; many who heard him that did not belong to the church, said that they could realize the power when Bro. Sherman was speaking, and that they believed that God was with that man. They did not want us to leave the city. We found many warm friends, and are thankful to God for his blessings. Our Quorum was organized last Fall at Conference, and I have preached most of the time since.

Your brother in the gospel,
MILTON DOUGHERTY.

191 Hampden Street,
BOSTON HIGHLANDS, Mass.,
October 14th, 1881.

Pres. Joseph Smith; Respected Brother:—The writer of the enclosed letter I have never seen to my recollection. By reading his letter I feel that he is an honest enquirer after the truth. I trust you, amidst the multitude of care and press of business, will find time to answer his letter. The Church needs more laborers who by their educated ability can properly lay before the people the claims of the Latter Day Work, especially in those eastern lands. I am trying with my feeble abilities to present the gospel in purity to all who will hear; yet, I oft times feel discouraged, as there is no Elder to help me. The Saints are all poor and find the struggle of life a hard one, yet the work has been more than self-sustaining, and numbers have been added. A lady moving in excellent society has given in her name for baptism next Sabbath. There are a few enquirers who we trust will yet obey. While we love to have the noble and true of earth's children obey the truth, we welcome with open arms the poor and fallen, whose hopes have been crushed by the cruel hands of sin. Pray for us, my dear brother, that we may overcome,

Your brother in Christ,
E. N. WEBSTER.

RED OAK, IOWA,
October 13th, 1881.

Bro. Joseph:—Perhaps a line from me to the readers of the Herald would not come amiss. As most of the Saints know, I am engaged in the music trade for a livelihood, but that does not entirely debar me from working some for the cause, both with my voice and with the pen. As you will see by papers sent to the office I have succeeded in getting some of our principles in two of the local papers of our part of the country, the Red Oak Record and the Emerson Chronicle, for which we express our thanks. The press will continue to hear from me as often as opportunity will permit, for my life is devoted to the cause of Christ as delivered to us in the latter times, and my voice shall be heard wherever, and whenever, wisdom and opportunity will permit.

A report of the proceedings of the cause near Emerson, Iowa, will doubtless be of interest to the Saints. About five or six years ago Sr. Jane Lush with her husband settled near Emerson, she being the only Saint in that vicinity, she fought the battles alone for some time, when Bro. D. Hougas and son opened up the gospel, and preached to some extent, the result of which was the baptism of Bro. George Lush, three of their children and a hired hand. I then followed and preached some in the same vicinity, considerable of interest was made manifest, but could not follow it up closely as it should be; so during last winter Bro. A. J. Cato preached in the same place, also opened up in the Schick School-house, created quite an interest in that neighborhood; I followed after he left and had the witness that God had a people there. So at our Semi-Annual Conference of September 1st, I petitioned the Twelve to permit Bro. Gomer T. Griffiths to stop in the same vicinity and hold a series of meetings, which he has done faithfully, the result has been that fifteen have been baptized by his hands, and on October 9th, Bro. D. Hougas, G. T. Griffiths and myself organized a branch with twenty-two members to be known as the Keystone Branch. Each officer was pointed out by the Spirit and ordained in accordance with the same. Bro. George Lush, Presiding Elder; Edward Weed, Priest; John Cline, Teacher; Wm. Schick, Deacon. Each one chosen by vote to fill their respective office in the branch. Bro. Henry Lush chosen as clerk and Isaac Clites as treasurer of branch. After partaking of the bread and wine in an organized capacity, the branch kneeled and Elder J. R. Badham invoked the special care of God upon the work done, and the branch as organized.

Bro. and Sr. Lush deserves to be kindly remembered for their untiring labor in furnishing place and aid to the Elders and Saints while this work has been going on, while we give God the glory. We trust that those traveling brethren

will continue to have the confidence of the Saints wherever they go, and may God keep them humble and give them sheaves for their hire. I must not forget to mention Sr. Hattie in her untiring zeal and confidence in the work, and how she labors to sustain and help her husband in his ministerial work. Brethren pray for the young Keystone Branch.

Yours for gospel truth,

J. R. BADHAM,
President of Fremont District.

ELWELL, Pennsylvania,
October 17th, 1881.

Bro. Joseph:—I am in my field of labor and shall try to discharge my duty. My health is good and I feel well in the work. Last evening I spoke at the Center, on the differences between us and the Utah Church, with good liberty. I expect to open up some new places now. I found the Saints feeling well and seemed only glad that I had returned.

H. ROBINSON.

Conference Minutes.

KEWANEE DISTRICT.

Conference convened at Buffalo Prairie Church, Mercer county, Illinois, September 3d, 1881; H. C. Bronson presiding; J. L. Terry clerk.

Reports of Branches.—Buffalo Prairie 83; baptized 1, by letter 1, removed 3. Millersburg 48; removed 1, expelled 1. Rock Island 9. (Organized July 24th, 1881, by district president H. C. Bronson). Peoria 30; removed 4. Kewanee 90; died 1, removed 2.

District Treasurer reports, receipts and disbursements, \$4.55.

On motion, all the resolutions relating to the finances, adopted by this conference prior to 1881, were repealed.

H. C. Bronson was sustained as president of district.

Adjourned to meet at Kewanee, Illinois, the first Saturday in December [3d], 1881.

NODAWAY DISTRICT.

The above conference met at the Oakland school-house, Holt county, Mo., the 13th of August, 1881. T. Nutt, president; J. Flory, secretary.

Branch Reports.—Oregon no changes. Ross Grove 23, no changes. Platte 53; received by letter 4, died 1.

Elders W. Powell, W. Hawkins, I. N. Roberts, T. Nutt, R. K. Ross, jr., B. Fisher, J. Flory, C. Williams and O. Madison reported in person; and R. C. Moore by proxy; all having done more or less labor in the cause, and T. Nutt having organized one branch in the district, and had baptized two. Teacher R. K. Ross, sen., and Deacon J. S. Martin reported.

Resolved that in consequence of the Eureka Branch having been organized, by the District President, composed in part of members of the Guilford Branch, and others of said Guilford Branch having removed and become connected with the Platte Branch; it is therefore resolved, that the Guilford Branch be considered disorganized, and that the district authorities be authorized to give Letters of Membership to the remainder, that they may connect themselves to the nearest branch to which they reside.

Elder C. Williams was chosen as delegate to the Semi-Annual Conference.

Moved and carried that this conference express the opinion that the rules of Representation, adopted at the last General Conference, are contrary to the law of God; and therefore, we instruct our delegate to vote for the resolution declaring the same null and void, notice of which resolution has been published in the *Herald*.

Moved, that if the resolution declaring the rules of Representation null and void should fail to be adopted, then our delegate is hereby instructed to use his best judgement, and endeavor to vote against any resolution embodying any principle in conflict with the true liberty of the kingdom of God. Carried.

T. Nutt had received \$17.70; traveling expenses

\$3.95; on hand \$13.75, toward supporting his family.

T. Nutt was sustained as District President, J. Flory as secretary and Book Agent, A. N. Byargaard was sustained as Bishop's Agent. W. Hawkins was chosen as district treasurer; and the presidents of branches were authorized to solicit means for the use of the district; to be placed in the district treasurer's hands.

Preaching on Sunday morning by C. Williams and I. N. Roberts. Sacrament and testimony meeting in the afternoon, in which the gifts of the Spirit were manifested, to the exhorting and comforting of the Saints. Preaching in the evening by W. Powell and T. Nutt.

Adjourned to meet at Liberty School-house, Nodaway county, Mo., on the morning of Saturday, the 12th day of November, 1881.

POTTAWATTAMIE DISTRICT.

Conference was held at Downsville, Iowa, August 13th and 14th, 1881. H. N. Hansen, president; F. Hansen, clerk.

Reports of Branches.—Wheeler's Grove 83; received by baptism 1, by letter 2, died 3. North Star 60. Council Bluffs 128; baptized 2, received by letter 3, removed 6, died 2. Crescent City 74; baptized 4, received by certificate of baptism 10, received by letter 7, removed by letter 2.

Reports of Elders J. H. Hansen, H. Hansen, C. G. McIntosh, and E. C. Briggs.

Report of Andrew Hall, Bishop's Agent: On hand last report, \$6.38, tithing and offerings \$22, from Bishop Rogers \$50, total \$78.38. Paid J. H. Hansen \$40, J. Caffall \$20, total \$60. On hand \$18.38.

H. Hansen was appointed to labor in the Scandinavian Mission.

The following were elected delegates to the Fall Conference: C. G. McIntosh, H. N. Hansen, A. J. Anderson, L. Davis, and W. Strang.

The delegates were instructed to support the Salt Lake Mission, and were further instructed to bring up the Crabb resolution first, and pass them, but to support whichever comes up first; then on the Gurley amendments, they were also instructed to consult together before each session, and be governed by the majority, and that those present at any session shall be authorized to cast the full vote of the district.

The district clerk was instructed to furnish the delegates certificates of election, statement of basis of Representation, and letter of instruction.

H. N. Hansen was sustained president of district. Four were baptized.

Preaching during conference by E. C. Briggs and J. H. Hansen.

Adjourned to meet at Wheeler's Grove, Iowa, on the first Saturday [3d] of December, 1881, at 10:30 a.m.

NORTHERN NEBRASKA DISTRICT.

A conference was held at Platte Valley, Nebraska, September 24th, 1881. N. Brown, president; W. R. Elston, clerk *pro tem*.

Branch Reports.—Pleasant Grove, 21; baptized 1. Omaha (English) 59, present 58; 1 removed by letter. Platte Valley 32; baptized 2, removed by letter 1, expelled 1. Douglas 30; removed by letter 2. Fremont Union 15; baptized 4.

Reports.—Elders N. Brown (baptized 1), — Whittman, P. Brown, E. Rannie, W. Rumel, J. Brown and E. C. Brand, reported.

Evening Session.—We your committee appointed to draft resolutions concerning the death of the President of United States, report as follows:

Whereas, President J. A. Garfield lies dead, having been struck by the hand of an assassin, and as we the members of the Reorganized Church of Jesus Christ of Latter Day Saints in district conference assembled, in connection with all loyal citizens, deeply deplore this sad visitation, and

Whereas, we as a Church are bitterly opposed to mob violence, deeds of blood, or unjust oppression of any kind whatsoever; therefore be it

Resolved that we hereby express our deep sorrow for the loss we have sustained in common with all citizens, and that we also hereby express our tender sympathy for the family in their present hour of bereavement and sorrow; and also be it

Resolved that a copy of the above be sent to the *Waterloo Gazette* for publication.

An amendment to have a copy sent to the Omaha papers was carried.

Missions.—E. C. Brand was invited to devote as much of his time in the district as possible. All Elders and Priests to labor under the direction of the president.

E. C. Brand called attention to the fact that preaching was called for at the Military bridge at Omaha.

Resolved that the president of the district be requested to confer with the president of the Omaha branch respecting having preaching done at that place.

Resolved that the several branches of this district be instructed to send one of their officers to each conference, who shall report the spiritual condition of the same.

The district president was sustained for three months.

Resolved that the clerk be requested to find out the number of officials that have attended conference.

Adjourned to meet at Omaha, Nebraska, January 7th, 1882, at 2:30 p. m.

INDEPENDENCE DISTRICT.

This conference convened August 5th, 1881, Bro. J. J. Kaster in the chair; J. W. Brackenbury, clerk *pro tem*.

Bro. J. J. Kaster offered his resignation as District President, which was on motion accepted. W. B. Tigner offered his resignation as clerk of district, which was also accepted.

Joseph Luff was then elected president of the district, and W. B. Tigner was re-elected district clerk.

Resolved that this conference ask the next Semi-Annual Conference to appoint Independence, Missouri, as the place for holding their Spring session for 1882; and that we pledge the delegates thereto, ample support.

Preaching on Sunday forenoon by Bro. J. Luff, and in the evening by J. W. Brackenbury. Sacrament meeting in the afternoon in charge of Bro. Lanphear and Pilgrim.

Adjourned to Independence, Missouri, Friday, November 4th, 1881.

CENTRAL KANSAS DISTRICT.

This conference convened August 13th, 1881, at Centralia, Kansas.

Branch Reports.—Netawaka 24. Atchison 20. Centralia 24. Good Intent 14. Scranton 23, baptized 1.

Reports.—Elders: J. Buckley, — Goble, J. Luff, J. D. Jones, A. Dodd, W. Hopkins, G. George, D. Munns, H. Green, D. Williams, and J. B. Jarvis. Priests: J. McDougal and H. Parker.

Resolved that Elder J. Buckley is to visit the Saints in Leavenworth, and report to the next conference their condition and standing as members in the Church.

Resolved that D. Munns is to make a statement of Bro. C. Herzog's case in behalf of this conference to Bro. J. Luff, a committee appointed.

There is no disposition in any one to our knowledge in this conference to do Bro. Herzog any injury whatever; but they are not willing to sustain or approve an injury done to several that a few may gain a point.

Preaching in the evening and next forenoon and evening by Elder Luff; sacrament and testimony meeting in the afternoon.

Adjourned to Netawaka, November 12th.

WESTERN MAINE DISTRICT.

This conference met with the Green's Landing Branch, Maine, September 3d and 4th, 1881; J. C. Foss, president; J. J. Billings, clerk.

Branch Reports.—Brooksville 83. Little Deer Isle 26; died 1. Green's Landing no change. Rockland and Bear Isle, not reported.

Elders: J. C. Foss, J. J. Billings, G. W. Eaton, S. Eaton, W. Pert; Priests: L. Gray, D. Eaton; Teacher: G. Geris, reported.

District Agent reports received on hand \$5.33. Adjourned to meet at Brooksville, Maine, December 3d and 4th, 1881.

WYOMING VALLEY DISTRICT.

Conference convened at Hyde Park, Pa., August 27th, 1881; W. Crumb, chosen to preside; W. Harris, clerk.

Branch Reports:—Danville 21; received 2. Plymouth 21; baptized 1, removed 1, expelled 1.

Official Reports.—Elders: J. Baldwin, L. B. Thomas, H. S. Gill, W. Crumb, and W. W. Jones. Priests: W. Harris and T. O. Davis.

W. W. Jones, Bishop's Agent, reported for six months ending August 27th, 1881: On hand and received \$28.35. For Utah Chapel \$5, from Mary A. Jones; expended \$17.35, balance on hand \$16.00.

W. W. Jones was chosen district treasurer and L. B. Thomas was chosen as district president.

It was decided not to take any action about appointing delegates to the General Conference on the representation rules.

On Sunday afternoon a testimony and sacrament meeting was held, and in the evening there was preaching by W. Harris and W. W. Jones.

Adjourned to Danville, Pa., November 26th, 1881.

LITTLE SIOUX DISTRICT.

Met in Saints' Meeting House, Magnolia, Iowa, August 20th, 1881. J. C. Crabb, president; P. Cadwell, assistant; W. C. Cadwell and J. F. Mintun, secretaries.

Branch Reports:—Little Sioux 145; removed 5. Spring Creek 46. Evening Star 28; baptized 2, removed 3, expelled 1, died 1. Pleasant View 17.

Elder J. F. Mintun, J. M. Harvey, H. Lytle, G. W. Conyers, Sen., J. W. Wight, J. M. Putney, M. Fyrando, J. Chaburn, D. Chambers, C. Downs, W. Chambers, H. Garner, L. N. Streeter, W. C. Cadwell, J. C. Crabb, P. Cadwell, J. B. Lytle, C. Derry, (by letter) L. Merchant, S. Mahoney, E. Lanphear; Priests J. C. Johnson, B. M. Green; G. W. Conyers, Jr., E. McEvars, B. Kester; and Teacher J. A. Babb, reported.

Committee to audit Bishop Gamet's books and accounts made a verbal report to the effect that they were not ready to make a final report.

Moved and seconded that committee be discharged. Amendment offered that report be referred to General Conference. Amendment and motion as amended, carried.

On motion J. C. Crabb was elected chairman of delegation to Semi-Annual Conference.

On separate motions the following brethren were elected as delegates to Semi-Annual Conference: C. Derry, J. M. Harvey, D. Chambers and J. M. Putney.

Resolved that this conference adopt and instruct its delegates to sustain the Preamble and Resolution over the signature of J. C. Crabb, as published in *Herald* of July 1st, 1881.

Resolved that in the event of a failure to secure the adoption of the foregoing instructions, the delegates to General Conference be further instructed to sustain the proposed amendment over the signature of Brn. Gurley and Robinson, as published in *Herald* of July 1st, 1881, so far as said proposed amendment has reference to High Priests and Elders. Moved to amend so as to include the changes in the basis of representation from twenty to six, as recommended by the aforementioned proposed amendment of said Gurley and Robinson. Motion as amended carried.

On motion delegates elected were interrogated as to their willingness to follow the above instructions.

On motion delegates present at Conference be authorized to cast the full vote to which District is entitled.

Resolved that Bishop D. M. Gamet be requested to present himself and demand a vote and voice as an *ex-officio* member of the coming Semi-Annual Conference.

On motion all *ex-officio* members of the district were requested to attend and use their voice and influence in favor of sustaining the instructions of this quarterly conference to the delegates this day elected.

Resolved that M. Daugherty be restricted in his labor in the district, to labor under the immediate supervision of the presidency of district.

C. Derry was sustained in his present field of labor.

Committee on case of W. Shaw reported as follows: We beg leave to report, we have corresponded or visited all those brethren or sisters, known to us as being acquainted with any of the facts in the case, which we present to the conference with this report.

Case dismissed for want of further evidence.

On motion D. Chambers was assigned to a general supervision of mission labors in Harris Grove, Union, Washington and southern part of Douglass Townships, Harrison county, Iowa.

A series of two days' meetings were appointed, to be under the charge of the presidency of the district.

The Saints enjoyed a short but interesting season of prayer and testimony.

Preaching on Sunday morning by J. C. Crabb. Sacrament was administered by J. M. Putney and W. Chambers. The assembled Saints then enjoyed one of the best seasons of prayer and testimony ever had in the district—tongues, interpretations and prophecy, being freely and repeatedly manifested, as well as one or two remarkable and literal answers to prayer.

Preaching in evening by J. W. Chaburn, of Harlan, Iowa.

Adjourned to meet at Magnolia, Iowa, 10:30 a. m., Saturday, December 3d, 1881.

NORTH-WESTERN KANSAS DISTRICT.

Conference convened at Elmira Branch, Mitchell county, Kansas.

Elders A. Kent, H. Jamieson, W. D. Jamieson, J. D. Bennett and A. Sears, reported. Teacher S. C. Andes reported.

Resolved that we, in conference assembled, endorse and submit the protest offered by Bro. C. Derry as published in *Herald*.

Brethren Kent and Bennett preached Saturday evening and Sunday morning and evening and Monday evening, to full houses and attentive listeners.

G. W. Shute and J. D. Bennett were sustained president and secretary.

Adjourned to meet at Goshen Branch, Clay county, Kansas, November 5th, 1881.

Miscellaneous.

COLORADO.

To the Saints scattered throughout Colorado, greeting, Brethren and Sisters: The belief has obtained that where six or more members of the Church of Jesus Christ of Latter Day Saints are found, that by virtue of their relationship with the body, they may become an organized branch; not only for their own benefit, but in order that the work may extend and the injunction be complied with, viz: when we have been warned to warn our neighbors. I will not stop to multiply evidence as it must be apparent to all that wherever the Latter Day Saints are located, there they should bring into requisition their influence, faith, perseverance, and money, to build up the work. An honest and legitimate procedure for the accumulation of money is as commendable in Latter Day Saints as other people, and when secured, they are amenable to God for its use, hence that which is here offered is but advisory. We sought in 1880 to lift and keep the gospel banner fluttering in the breeze, and were seconded in our efforts in a very commendable manner by the few Saints residing in the vicinity of Hutchinson, Jefferson county. Our desire was to make Denver the center; but the expense attendant upon securing and holding a suitable place for the presentation of the word in that populous city loomed up, seemingly mocking our efforts. But we do not feel that a sufficient effort has yet been made to justify shaking off the dust from the feet against that city. And intending, no preventing providence, to visit Colorado at an early day, I appeal to and suggest that you lend your co-operation for an extension of the Redeemer's cause in the vast extent of Colorado. We need a public hall in Denver and several thousand tracts illustrative of our faith, such as the Epitome of our faith, the gospel leaflet; and have several thousand of these folded, and enclosed in an envelope and distributed from house to house, beside an assortment of other tracts as advertised

in the *Herald*. And now that the Church has taken up her new quarters with increased facilities for printing the word, we expect that the eight horse power engine will roll off tons of gospel matter and give us tracts cheap. And that the inspiring gospel music may be heard throughout the length and breadth of Colorado. That you so far as possible forward your gifts to Mr. John Ellis, Hutchinson, Jefferson county, Colorado, for the above purposes. And further that you sustain the *Herald, Hope and Advocate*. Now is the time to strike, and every Latter Day Saint should do his or her duty. We shall all share the same salvation, if according to our gifts and calling we are alike zealous and persevering. But the indolent will not share with the active. "Be not deceived, God is not mocked." If you hide yourselves away off in Colorado and remain at your ease, while others are bearing the burden, you will not be sought for in the day of justification and reward. This is the accepted time, and now is the day of salvation; work while the day lasts. If your faith and prayers are all you can offer, we earnestly solicit such aid. If you know of any favorable openings for the presentation of the word, please inform, address John Ellis.

Yours in the faith of our Lord Jesus Christ,
JAS. CAFFALL.

NOTICES.

To John Calhoun, baptized by me, September 11th, 1881, as per promise, I sent Certificate of Baptism to Council Bluffs, Iowa. The same has been returned. I will again forward, if you send me your address.

NEBRASKA CITY, Nebraska.

ROBERT M. ELVIN.

The coming conference of the North East Missouri District will convene at Renick, Randolph county, Missouri, on the first Saturday and Sunday in November, [5th and 6th], at 2 o'clock in the afternoon. By order of the president,

GEORGE HICKLIN.

In the minutes of Fremont District, in *Herald* of September 15th, G. T. Griffiths is requested to labor in the district, in accordance with his request. It should read that we request G. T. Griffiths to labor in the district.

J. R. BADHAM, Pres. of district.

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.

LEONARD—HEWETT.—At the Saints' Meeting Room, 619 West Lake street, Chicago, Illinois, by Elder Thomas Phillips, on Sunday, September 11th, 1881, Bro. John Leonard of Amby, Lee county, Illinois, to Sr. Ann Hewett, of Chicago.

May the remainder of their life be spent in joy and peace. May they live well, die never; die well, and live forever.

DIED.

WATSON.—At Albany, Linn county, Oregon, on the 11th of July, 1881, Bro. Vincent Watson. He died in hope of the resurrection of the just.

MOSELL.—At Nebraska City, Nebraska, September 25th, 1881, of diphtheria, John Eddie, only son of Bro. John G. and Sister Christain Mossell, aged 6 years, 10 months and 29 days. His sufferings were of short duration. Funeral sermon by Elder R. M. Elvin; text Mal. 4: 6.

DAMBRUCK.—At Providence, R. I., September 21st, 1881, of croup, Catherine L., daughter of Bro. and Sr. M. G. Dambruck, aged 1 year and 5 days. Funeral services by Elder F. M. Sheehy.

EYERS.—At Lily Dale, Indiana, September 11th, 1880, sister Mary A. Eyers, aged 55 years, 4 months and 16 days. She united with the Church in England, many years ago, and became identified with the Reorganization in October, 1873. She was a Saint indeed and passed away in hope of eternal life. Also, at same place, July 15th, 1881, Bro. William Eyers aged 28 years; united with the Church in October, 1873; he

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. 28.—Whole No. 467.

Lamoni, Iowa, November 15, 1881.

No. 22.

It is Reasonable.

FOR many years Priestcraft held supreme power over the nations. The amalgamation of ecclesiastical with political government binding the consciences, and destroying the religious liberties of the children of men. The "reformers" were instrumental in entering the wedge that bids fair to sever the amalgamation of Church and State, throughout the world. The spirit of freedom, and religious toleration, go hand in hand with advancing civilization. Monarchies are being superseded by republican governments. Potentates sit uneasily upon their exalted thrones. Men, submissive hitherto, now refuse to submit to the iron hands of tyranny and oppression; they assume the right to think for themselves—to use the reasoning faculties given them by the kind Creator. The time seems to have come when those who would offer a system of religious worship to the world's people, must present a reason for its acceptance. The age may be called, with some propriety, a skeptical one. There seems to be a "shaking" at the very foundation of the citadel of sectarianism, and it does seem that nothing but the *truth*, and the *whole truth*, will be able to meet the advancing wave of skepticism, and infidelity. Dark, ominous clouds seem to mar the transparency of the religious horizon. Questions of this character are revolving in the minds of the Christian world. Is the Bible a fiction? Is the religion of Jesus Christ a farce—a chimera of the brain, gotten up for the aggrandizement of a favored few? These are grave questions. In them is wrapped the future destiny of all mankind.

As a humble believer in the Bible as a revelation from God, and in Jesus Christ as the Savior of the world, we beg leave to submit a few reasons for "the hope we have within us," realizing in a measure the importance of the subject, and our inability to do it justice, we do not anticipate that "nations will be born in a day," as the immediate result of this production.

That such a character as Jesus Christ lived, few if any will deny. And that his teachings,

as recorded in the New Testament scriptures, are of a noble character, and up to the highest standard of morality, can not well be disputed. Even those who deny his Messiahship, are often heard to say, "I believe that he was a good man." Thank Heaven for the admission. There certainly are but two sides to the question; if he was a "good man," he was all that he claimed to have been. No man can assume the position of the "Son of God" falsely, and be a "good man," consequently, those who make this admission are unconsciously bearing witness of his divinity. In the presentation of his claims to the world he made the important declaration, "My doctrine is not mine, but His that sent me; If any man will do His [the Father's] will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Significant words are these. By them we learn the position assumed by the Savior of the world. Jesus did not give the gospel as a dogma without evidence, but he gave it as a system, that by virtue of application would demonstrate its divinity. What more than this could be reasonably asked? What was required in doing "His will" was just what he came to exemplify; a notable example of which was his baptism by John, after which the Holy Spirit descended upon him, and the heavenly voice was heard saying: "This is my Beloved Son, in whom I am well pleased." Plain it is to be seen, that the divinity of Christ must stand or fall upon the fulfillment or nonfulfillment of the promise made by him, that his disciples should "know of the doctrine." The record informs us that certain ones believed, and became his followers; among whom was Peter, who upon being interrogated, declared, "Thou art the Christ, the Son of the living God." Here was the fulfillment of the promise. Peter had done "His will," and the system proving true, he now "knew of the doctrine." The New Testament contains the testimony, direct or indirect, of eight witnesses of this character: men who have tested, and proven the gospel of Christ to be true; and in law, or logic, the testimony of one man who *knows*, is worth more than the "opinion," of a hundred who do not know; consequently, tenfold more weight attaches to

the straightforward statement of these men who have tested the gospel, than to the opinions of their opposers who did not believe, and consequently did not investigate.

History informs us that for more than five hundred years, the believers in, and obeyers of the gospel of Christ, realized the fulfillment of his promises, just in proportion to their fidelity to that system. But alas, how erring is man. History repeats itself. As often as God in his mercy has revealed himself and committed his oracles to men, they have sooner or later forgotten the sacredness of their trusts. The apostasy of the Church caused her to forfeit the promised blessings; the precepts of men superseded the pure doctrine of Christ, until in the language of Mosheim, "True piety, and Christian virtue, were actually crowded out of the Church." No true "witnesses" for Christ were now to be found; indeed, those who professed to be the advocates of his gospel, were in verity, teachers of doctrines as adverse from it, as is darkness from light. And here we wish to note the injustice, in such men as Thomas Paine, Mr. Ingersoll, and others, in referring to the fanatical teachings and criminal actions of certain corrupt men who have made a profession of Christianity, as being the direct consequence of a belief in, and adherence to the religion of Jesus Christ; when in fact, they are the result of an entire disregard of his teachings. Nor does the fact of the Church's apostasy, and final corruptness, weaken an argument made in defence of the gospel; but it rather gives strength to it, from the simple fact, that it is in fulfillment of certain predictions made by Christ and his apostles. The language of Paul to Timothy, is very significant: "For the time will come, when they will not endure sound doctrine; but after their own lusts will they heap to themselves teachers, having itching ears; and they shall turn their ears away from the truth, and shall be turned to fables." The corruptness that characterized the Church after the fifth century was the immediate result of "turning their ears away from the truth," as contained in the gospel. Another fact apparently lost sight of by infidels—and some professors as well—is that

Christ *did not acknowledge* the Church in its corrupt state; consequently the infidel custom of classing the true followers of Jesus Christ in common with those in the vilest apostacy, is unjust, and reflects little credit upon those who do it.

That the Church would finally be rejected by the Savior, was plainly revealed to the "beloved disciple," who beheld things that would transpire "hereafter," prominent among which was "the woman," [the Church], going into the "wilderness," where she would remain twelve hundred and sixty days, [years, retranslation]. The same text is equally plain in showing that at the expiration of said number of years, "the woman" would come out of "the wilderness." To five hundred and seventy years [about the time A. D. of the Church's rejection] add twelve hundred and sixty, and we have eighteen hundred and thirty. In the year of our Lord, one thousand eight hundred and thirty, "the woman made her appearance again upon Earth among the children of men. The way we identify her is by observing her identity with the one that Jesus acknowledged as his bride, prior to her departure into "the wilderness."

However loth the world may be to receive them, these are simple facts that will bear investigation. (1) That the Church of Jesus Christ of Latter Day Saints is organized according to the pattern given in God's word. (2) That its doctrines, rites, and ceremonies, are identical with those of the New Testament scriptures. (3) That its members do believe in, and enjoy, in proportion to their faith and good works, the spiritual gifts as promised by Jesus Christ. (4) That its organization, and the circumstances connected therewith, have been in fulfillment of prophecies, of both the Old and New Testament scriptures. (5) That the manner in which the gospel has been committed, agrees with the predictions foreshadowing this event. And if these facts were looked into, and properly understood, and appreciated by the people of this generation, they would furnish a spiritual rampart invincible to the fiery darts of modern infidelity.

Kind reader, pardon us for venturing "our opinion," that the infidelity of to-day is due in a great measure, to the absolute failure on the part of the nominal Christian world to produce *original evidence* of the gospel's divinity. That the primitive Church was in possession of such evidence there is little room for doubt; and the present precarious condition of modern Christendom demonstrates the fallacy of the sectarian cry, "O, these things are no longer needed." Jesus prayed that his disciples might "all be one," that the world might believe that his Father had "sent him." But, alas, instead of this "unity" being

among those who would fain be called "the children of light," their condition seems to make the saying of Christ applicable to them, that "a house divided against itself can not stand." If this state of affairs was attributable to an observance of Christ's teachings, it would furnish an unanswerable argument against the gospel. But such is not the case. The means prescribed by the "master of ceremonies" for the final accomplishments of this prayed for "unity," are designated in Ephesians: "And he [Christ] gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body [Church] of Christ; till we all come in the unity of the faith,"—Eph. 4.

In view of the fact that the office-work of an apostle and prophet is now regarded as a thing of the past, and "no longer needed" in the Church, is it remarkable, that instead of unity, there is division. This lamentable condition of modern Christendom was foreseen and foretold by Isaiah in his 29th chapter. "For the Lord has poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets your rulers, the seers hath he covered." He also foresaw that in the midst of the confusion of the nineteenth century, when men would deny the office-work of those whom "God hath set in the church as it hath pleased him," and would substitute "teachers having itching ears," that God would do a marvelous work and a wonder, described as the coming forth of a "sealed book," &c. Surely we are not left without evidence of the Bible's divinity, when such eminent prophecies have had a literal fulfillment in our own generation. Even the elements have wrought together to bear testimony of God's supreme power; of his love for humanity, and of his work among the sons of men in various ages of the world, and especially that of the nineteenth century. I have reference now to the restoration of Palestine's fertility. For seventeen centuries that province remained a spectacle of God's wrath. Terraced hillsides shorn of choice vineyards, the once fertile valleys lying in a sterile condition, cities in ruins, and a once highly favored people scattered, persecuted, and harassed by every nation under heaven, echoed back the prediction of Moses: "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee. Thou shalt carry much seed out to the field, but shall gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shall neither drink of the wine, nor gather the grapes. * * * Moreover, all these shall come upon thee, and shall pursue thee, and

overtake thee, till thou shalt be destroyed, because thou hearkenedst not unto the voice of the Lord thy God to keep his commandments, and his statutes, which he commanded thee." Says the voice of inspiration: "It is not yet a very little while [after the performance of the "marvelous work and a wonder"] and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest."

The Church of Jesus Christ of Latter Day Saints was organized in accordance with the original pattern, April 6th, 1830. Just prior to this time, the "Book of Mormon" was revealed by an angel, and translated by the power of God; and just "a very little while" after this "marvelous work and a wonder," (for indeed it was,) nature smiled upon the once forsaken land, and Lebanon has become a "fruitful field," and is "esteemed as a forest." The transpiration of these events gives evidence of the Bible's divinity, that the most skeptical could not doubt, if they but took the trouble to inform themselves in regard to the matter. In the proclamation of the gospel, by the Saints, the promise has been renewed, that "whosoever will do His will shall know of the doctrine;" or in other words, those who hear the true gospel, and obey it with singleness of heart, seeking earnestly and prayerfully for a knowledge of its truth, to them shall this knowledge be given. And as it was eighteen hundred years ago, so it is to-day, that the gospel must either stand or fall upon the fulfillment or the non-fulfillment of this promise, and any gospel or system that will not thus prove itself, certainly can not be "the perfect law of liberty." Said the Savior, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." Since the organization of the Church, thousands have become identified with the restored gospel; they did so with the understanding that "these signs shall follow them that believe" and obey. In the various publications of the Church, since its organization, may be found the written testimony of thousands, bearing witness to the truthfulness of God's work, and the fulfillment of his promises to them. Said one of old, "We are his witnesses, and so also is the Holy Ghost which God has given to those who obey him;" and truly this generation has not been left without the testimony of qualified "witnesses." In the Mosaic economy the testimony of two or three witnesses established a truth, and the same rule obtains in our land to-day. Then, is the testimony of thousands of respectable law-abiding citizens to be passed by unheeded? Let these who oppose the work of God answer. "Oh, ye Christians of the nineteenth century, you who deny revelation and the visible workings of God's spirit among men to-day, come let us reason together. When we read the lectures of Mr. Ingersoll and others, who have

employed their time and talent in harrowing the mind of the public with a recital of what they seem to consider as Bible inconsistencies, and realize the presence of that invisible power of doubt and darkness, that caused John the Baptist to send messengers to Christ (of whose divinity he had previously born testimony) with the interrogation: "Art thou the Christ, or shall we look for another?" and that caused Peter to dissemble, and deny his Master; to what shall we appeal for a weapon with which to fight this formidable foe? Is it sufficient for us to read that God revealed himself to Abraham, Isaac, and Jacob, and all the righteous men of old? Is it enough to believe that Jesus appeared to the Twelve, and to Paul, and the "five hundred brethren at once," and that the Father revealed it to Peter that Jesus was the Christ, if the knowledge is withheld from us? Says the Savior, "to know Thee, the only true God, and Jesus Christ whom thou hast sent, is life eternal." Does the simple fact of our giving credence to the writers of the Old and New Testaments give us a knowledge of God? Verily, no. Flesh and blood did not reveal it to Peter; neither can they to us.

In conclusion, we call the reader's attention to the grand difference between the cold and comfortless theories of infidelity, and the glorious gospel of light and liberty. About all the comfort and consolation afforded by the former is portrayed in an expression made by Mr. Ingersoll, the star infidel, at his brother's grave. "Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, but the only answer is the echo of our wailing cry." And this is what they offer us in exchange for the gospel; that soul-cheering and ennobling theory that fills the hearts of humanity with love toward God, and their fellow creatures: that brings them to a knowledge of a once crucified but now risen Redeemer, and points them to paths of virtue and holiness.

"Oh let my way be ever cast, with those who love their God;
Nor may I lose my confidence, in His the written word;
The Spirit's aid I'll ever seek, its mysteries to unfold;
These things are far more dear to me, than lucre's sordid gold."
G. S. HYDE.

TEMPTATION RESISTED.—When one of the kings of France solicited M. Bouquier, who was a Protestant, to conform to the Roman Catholic religion, promising him in return a commission of a governorship, "Sire," replied he, "if I could be persuaded to betray my God for a marshal's staff, I might be induced to betray my king for a bribe of much less value."

Endeavor to take your work quietly. Anxiety and over-action are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own.

Faith has cause to take courage from our very afflictions; the devil is but a whetstone to sharpen the faith and patience of the saints.—*Rutherford*.

Claims of Joseph Smith.

DISCOURSE DELIVERED BY ELDER E. C. BRAND IN
THE METHODIST SCHOOL HOUSE, NEPHI,
UTAH, FEBRUARY 18TH, 1879.

Reported by Elder William Worwood.

THE claims of Joseph Smith, son of Joseph the Martyr, to the Presidency of the Church and Priesthood was announced to you last night. We propose to bring before you evidences, my friends, from your own church books, and from no other source; and previous to our entering upon this subject it may be necessary to make some remarks by way of an apology in behalf of those books, as we are aware that the larger portion of our friends in Utah have been taught that these books, (Bible, Book of Mormon, Doctrine and Covenants), are esteemed as a light thing. It has been taught in this territory, the books piled one upon another, that they were "not worth the ashes of a rye straw." We therefore do not blame the rising generation for not believing them. They have been taught that "like the school boy's jacket, you have outgrown them," "Listen to the living oracles," "Be like clay in the hands of the potter," "limber as a tallowed rag," and so on. These have been your teachings and the instructions of your leaders. Now we invite your attention to a few remarks in support of our claim that these statements are erroneous; and should we make assertions we will back them by proofs from the Scriptures. God in no age of the world ever had a prophet, priest, or king, whose teachings were of greater weight than the authority of the written word. As Latter Day Saints we believe in immediate revelation, but not that God will give one to-day and another to-morrow contradicting it. But that he will give "line upon line." It would be a curious way to build, to lay a course of bricks, then remove it to lay another. We find an illustration in Jeremiah 35th. The Lord commanded the prophet to take the sons of Rechab and bring them into the House of the Lord and put pots of wine before them, and he told them to drink the wine. In Utah here you would have drunk the wine at once; you would have said, "We must obey counsel." But they would not, and did not drink the wine. They had been instructed in the word of the Lord by Jonidab, their father, and they preferred to obey the word of the Lord rather than the word of the prophet when he spoke contrary to that word; and God justified them in it as you may read.

We now cite you to the Book of Mormon. Lehi had a vision of a time of darkness, and that many of the people would be lost in the mists of darkness. He was then shown a rod of iron which led to the tree of life, and all who held on to it were saved and did attain to the tree of life. It has been taught here that the rod of iron was the Holy Priesthood; but the prophet Lehi tells us that "the rod of iron which my father saw was the word of God." So we have another proof that the word of God is the rock of safety. We now take up the Book of Covenants, which the quorums of the Church in 1835, with uplifted hands, covenanted to take as the law to govern

them. In sec. 1, par. 7, it reads, "Teach these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." "What I the Lord have spoken, I have spoken, and I excuse not myself." Again; sec. 30, par. 8: "The works and the designs and the purposes of God can not be frustrated, neither can they be brought to naught, for God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are upright and his course is one eternal round." We here have something firm to rely on. If we can find in this book a promise or a prophecy, we know it will be fulfilled; that what God has said he will stick to and not "vary" from it; no, never. This book must not therefore be esteemed as "not worth the ashes of a rye straw." In sec. 4, par. 8, we read: "Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received; which vanity and unbelief hath brought the whole church under condemnation, and this condemnation resteth upon the children of Zion; even all, and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments, which I have given them; not only to say but to do according to that which I have written." Here you see that so early as 1832, the Church all, both priest and people, were under God's condemnation because they had treated lightly the written word. Then where do you stand if you entirely discard it as "an old almanac?" Again; sec. 13, par. 5: "And again the elders, priests and teachers of this church shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fulness 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, etc." This limits the teachings of God's servants. If you will look in your new edition of the Book of Covenants you will find that your leaders have cut out one of the church articles entirely; the article on marriage, and the bogus revelation on polygamy is substituted.

Now a word on the authority of the priesthood. In *Times and Seasons*, vol. 5, page 490, we read: "If any man writes to you, or preaches to you any doctrine contrary to the Bible, Book of Mormon, or the Doctrine and Covenants, set him down as an impostor," etc. Doctrine and Covenants, sec. 1, par. 2: "Behold this (referring to Book of Covenants) is my authority and the authority of my servants," etc. We believe that the priesthood should be respected in their administrations when they act according to law; and then their teachings and acts are valid. That the laws in the Doctrine and Covenants are to the Church, what the laws of Utah are to the people. When a Judge of either the Probate, District, or Supreme Court, renders a decision according to the written law, it is valid; but if contrary to that law, it is not worth the paper on which it is written. The priesthood are not law makers, only its administrators; they are not rulers, but your servants in Christ. Joseph taught that when the priesthood transcended its bounds and exercised

compulsion over the souls of the children of men, they there and then lost their priesthood by that act of tyranny. Having said this much by way of introduction, let us proceed to our subject. I shall bring no evidence to prove that the martyr was a prophet; we all believe that he lived and died a prophet. But the question is, who is truly his successor. We discover in this Book of Doctrine and Covenants all the keys given to show who has authority. No man can fill any station unless he is duly qualified; either religious, social, or political. I said last night that you had a right to choose any leader you pleased; but that does not prove him to be God's choice. There are six qualifications laid down in the law for the President of the Church. Firstly, He must be a lineal heir according to the flesh. Secondly, He must be appointed by a revelation of Jesus Christ. Thirdly, That revelation must come through Joseph the Martyr, and no one else. Fourthly, He must be ordained to that particular office, (no matter how many previous ordinations he may have had), by a specific body of men in a specific way, made and provided for in the law. Fifthly, He must be acknowledged by the voice of the body over whom he presides. And sixthly, lastly but not least, He *must* be a revelator, translator, seer and a prophet; and also in possession of all the gifts which God bestows on his mouthpiece, or head of his Church. Having made the assertions; now for our proofs. First, sec. 3, par. 18, says: "The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the *literal* descendant of the chosen seed, to whom the promises were made." This law existed before even Adam took a body. In the Book of Abraham, page 19; Abraham declares that it was handed down from father to son from before the foundation of the world. The right of the first born. Let us trace this chain. We are informed, sec. 3, that it went from Adam to his son, Seth; to his son, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah; thus have we traced the Presidency of the High Priesthood from Adam (who was ordained according to law by a council of seven High Priests in Adam-on-di-Ahman) from father to son, up to Noah, during a period of 1,656 years; not a link out of the chain. From Noah to his son Shem, to his son Arphaxed, to his son Selah, Eber, Peleg, Rue, Serug, then to Abraham, 2,300 years. No link out from Abraham to his son Isaac. The objector may say: "Stop; Cain was not the first born, nor Isaac. How is this?" We answer, that the Inspired Translation tells us that "Cain entered into a covenant with Satan" "and swore by his throat," and became a murderer. This certainly disqualified him. With reference to Isaac we say, that he was truly the first born son of the covenant, or legal wife; that God did not acknowledge either Hagar as a wife, nor Ishmael as a son; for he says, take Isaac "thine *only* son." From Isaac to Esau, who was the first born, who sold it to Jacob; and from Jacob to his first born lawful son, Joseph. If you will read Genesis 46; while it mentions the names of six sons, Reuben, etc; it says of them, they were the sons of Leah; then, mentioning two more declares they were the sons Tilpah, whom Laban gave to Leah; but in the 19th verse it mentions Joseph and Benja-

min, and says they are the sons of "Rachae, Jacob's wife." Rachael was his wife. It was Joseph's horns that were the horns of Unicorn. It was to his, Joseph's sheaf, that the eleven sheaves had to bow. And as the Lord lives, it is to his sheaf that *you* must bow to-day; "for in thy seed shall all the kindred of the earth be blessed." Jacob went down to Padan-Aram to get him a wife, and saw Rachael at the well; he kissed her, which was equal to a betrothal. He worked for her seven years, and at their expiration said to Laban, "Give me my wife, for the years of my serving are fulfilled." And the Inspired Translation says, "And Laban gave her to Jacob." So Joseph was the lawful heir. Thus have we traced the priesthood from father to son, from Adam to Joseph, who was sold into Egypt; and while the world can trace it no farther, Latter Day Saints have a key. Go to the sixtieth page, Book of Mormon, 11 Nephi, 2d book. Here we are informed that God promised Joseph that in the latter day he would raise up a choice seer, who should be the fruit of his loins and named after him; and that he should be also of the same name as his father (Joseph). And no Latter Day Saint doubts that this refers to Joseph the Martyr. And, although the priesthood we all believe has been at times taken from the earth, the family who were the legal heirs have remained; so that when Joseph received it, the Lord gives a revelation stating why he got it; and this answers the question of many. Why did God call such a one as Joseph? Why not call a learned one? Because he takes a Gideon from his threshing floor, a David from his sheep, and Peter from his fishing nets; the poor and obscure to confound the mighty in all ages. And for a still more important reason, because of their lineage. Read sec. 6, par. 3. "Therefore, thus saith the Lord to 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 mouth of all the holy prophets since the world began." Here, take notice, they are *lawful heirs*, and the *priesthood must needs remain through them*, the seed of Joseph. Now ask the men here in Utah if they are the lineage here spoken of.

Not only does this law of lineage hold good, as far as Bible and Covenants are concerned, but also in Book of Mormon. For instance, Jacob ends his book by saying to his son Enos, "take these plates." Enos confers them on his son Jarom. If you doubt that these men were prophets and revelators, read Jarom chap. 1, par. 1. Jarom confirms them on his son Omni; he on his son Amaron; he on his brother Chemish, because he had no seed; he on his son Abinadom; he on his son Amaliki, etc. And when the fifth angel, Moroni, came he got his records from his father, Mormon.

Times and Seasons, vol. 5, page 714, says: "Thanks be to Jesus, the powers of the priesthood are not obtained by money or craft; they are handed down from father to son." In same book, page 395, we find a prophesy of the martyr which reads, "While I have powers of body or mind, while water runs or grass

grows; while virtue is lovely or vice hateful, and while a stone points out a sacred spot where a fragment of liberty once was, I or my posterity shall plead the cause of injured innocence," etc. Thank God they are pleading it to-day.

Second read sec. 5, par. 6, "The president of the Church * * * is appointed by revelation * * * and it is his privilege to be assisted by two other presidents appointed after the same manner that he himself was appointed." That is, by revelation. Let me here show you a contrast between the two churches. Give me the name of any man who acted as a counselor to the martyr, and I will produce the revelation calling him. The same with his successor. In 1863 he got a counselor; God spoke from heaven in March, 1863, and said: "Let my servant William Marks be ordained a counselor to my servant Joseph," etc. And in 1873, the Lord spoke and gave him two other counselors. How about this Utah church? Why, they first published the information, "We have it in contemplation soon to re-organize the church according to original pattern with a First Presidency and Patriarch." *Millennial Star*, vol. 10, p. 82. And then at Winter Quarters in 1847, Orson Hyde moved that Brigham Young be the president of the church, and that he *nominate* his counselors, which he did. And when you got to the mountains, how was it. Would you like to hear a revelation of President Young appointing his counselors, here is one for you: "I have appointed Daniel H. Wells to be my counselor." Revelation No. 2: "I have appointed Jedediah M. Grant my counselor." This was in one sense a revelation from God, for Heber did say, "Brigham Young is my God." How many times has President Young asserted that he was "neither a prophet nor the son of a prophet." He has preached it hundreds of times, and we challenge any man to prove wherein we lie. What says Bro. Heber C. Kimball "If a man prophecies and hits it right, once in seven times, he is a pretty good prophet." He also taught "Sisters, obey your husbands; let them obey the teachers, and they the bishops, and they obey Bro. Brigham. He (Brigham) is my God, and Brigham's God you know is Adam.

The third point is that the revelations appointing the successor must come through Joseph, and no one else. I now point you to one of the most important revelations in the Book of Covenants. It is a key in the hands of every Saint by which they can test every revelation and so called revelator. It is sec. 14, par. 1 and 2. The second paragraph makes the law for the appointment of the successor. This was to be a law to the Church that they "might not be deceived." Let me illustrate. Because a man says he has a revelation that is no reason that it is genuine. Before you receive the revelations or teachings of any pretended, or even true ambassador, first examine his credentials. If he can not show a revelation of Jesus that came through the martyr, then God says "you may know they are not of me." But we are not yet through with paragraph 2. To prove our fourth proposition that the man must be ordained thus and so; it reads: "For he that is ordained of me (God) shall come in at the gate and be ordained (how?) as I have told you before." So God has already given a

law in the matter. He told us so before. Where? Why, in section 2; it reads: "Every president of the high priesthood is to be ordained by the direction of a High Council, or General Conference. Why, you will some of you say, that is our only objection to Joseph. We believe he is the man, if he would only be ordained right. Well, how about Pres. Young's ordination? You think Young Joseph has not been ordained right, then what about the ordination of a man that was *never ordained at all* to that position? For I have Pres. Young's admission that he was not; that the Church choose him and that was sufficient. *Millennial Star*, vol. 16, p. 443. And as far as his being Joseph Smith's successor is concerned, hear him. In *Times and Seasons*, vol. 5, p. 683: "Did Joseph Smith ordain any one to take his place? He did. Who was it? It was Hyrum; but Hyrum fell a martyr first." Then if it was Hyrum, it was not Brigham; nor do we think that God was so short sighted as to ordain a successor who was to die before the one he was to succeed. Now I will offer five hundred dollars for the revelation appointing Brigham Young to the office he claimed to hold.

He (the successor) also has a specific work which he must perform; "to teach those revelations which you have received, and shall receive through him whom I have appointed." He was not to teach that they are "not worth the ashes of a rye straw."

Lastly, I said he must be a prophet, etc. Sec. 3, par. 42, reads: "And again the duty of the president of the high priesthood is to preside over the whole church and to be like unto Moses. Behold here is wisdom; yea, to be a seer, a revelator, a translator and a prophet," etc. Let me give you an illustration. They advertise for a clerk at the co-operative store. I want a situation and apply. I tell them I am an excellent clerk, but I do not know how to read, or write. You smile and think what folly; what inconsistent nonsense; but not a whit more than for a man in view of the law, to pretend to be the president of the church, and yet admit, "I am neither a prophet, nor the son of one."

Now in conclusion you want to know where is the revelation appointing Young Joseph as his father's successor. We will show it to you, but first let us read to you paragraph 39 of section 103. This defines what Joseph's blessing was. It reads: "I give unto you my servant, to be a presiding elder over *all* my church," etc. Having found out the martyr's blessing, we will try and find who God gives it to in his own words. In 1841 the Lord gave a commandment for the building of a boarding house, as Joseph's house was thronged with visitors; and he was to have a suite of rooms in this boarding house. Read section 103, paragraph 18. "Now I say unto you as pertaining to my boarding house which I have commanded you to build for the boarding of strangers; let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house (family) have place therein (in that house) from generation to generation." Here let us ask why, and let the Lord answer. "For this anointing have I put upon his head, that his blessing (presidency of all my Church) shall be put upon the *head* of his posterity *after him*." Direct from the martyr to his son. Some of our

Danish brethren may go home and examine their Covenants and then come to me and say, "Bro. Brand it is not so." Why? Because this part referring to the head has been cut out in translating into Danish. A printer's mistake of course, like the cutting out of the marriage article and the substitution of that fraud, the polygamy revelation. I might take up your time from now till twelve o'clock to show you how such frauds have been played upon the people, and how the records and history have been tampered with; but I refrain. To return to the revelation; "And as I said unto Abraham concerning the kindred of the earth, even so I say unto my servant Joseph, in *thee* and in *thy seed* shall the kindred of the earth be blessed." Now, I ask my friends, is this promise conditional? You say all promises are conditional. But we deny this. When you take a bushel of wheat on your shoulder and get a patriarchal blessing for it, the blessings promised are conditional. But when the Lord named Cyrus two hundred years before he took a body, this was the sure word of prophecy; he said, "I swear by myself for I can swear by none greater, *as I live*, saith the Lord, in *thee* and in *thy seed* shall the kindred of the earth be blessed." And now mark, "As I said unto Abraham," etc., "even so I say unto you my servant Joseph; in *thee* and in *thy seed* shall the kindred of the earth be blessed." Therefore if we look for spiritual blessings through any other channel than through Joseph and his seed, we will obtain the east wind that will blight our souls. "Search these commandments—they are true and faithful." "God does not *vary* from that which he hath said.

Some say, Why does not Joseph come out here? Because God has set him, in this revelation, in connection with his brethren as watchmen on the walls of Zion, not Sodom nor the "Salt Land."

Now, in conclusion, my friends. At the time of the death of Joseph Smith, it was well understood by the Church, as a body, who would be the successor. There were from 150,000 to 200,000 names on the church books in good standing at the martyr's death; and while about twelve men led factions in as many directions, none of them at that time pretended to be Joseph's successor. Examine their claims. Sidney claimed it to be his right to be a guardian till the legal heir came of age, because he was a counselor. William Smith made the claim of guardianship for his nephew because he was the next of kin. Lyman Wight denounced the usurpation of the Twelve and went to Texas, in compliance with instruction given during Joseph's life. He said he and the brethren would remain in Texas till God called the legal heir; and to a man almost, his party have joined the Reorganized Church. Brigham at the death of Joseph, put out a proclamation, *Times and Seasons*, volume 5, in which he says, "You are now without a prophet in the flesh to guide you." So the Church sang, "A church without a prophet is not the church for me." And only five thousand out of two hundred thousand followed Brigham to Winter Quarters; who also has left it on record that "The Twelve were the presidents of the whole church;" and would always stand in their place; and that "no one would ever stand between Joseph and the Twelve unless we apostatize." Three and

a half years afterwards he left the Twelve without revelation, or ordination, and placed himself in Moses' seat. After that in 1856, he admitted in his preaching that the "time would come that Little Joseph would lead this people. Would to God he was here now; no one would be more pleased than Bro. Brigham to give him his place. But his mother's influence keeps him away." In 1863 he changed his tune, and proclaimed, "While grass grows and water runs, Little Joseph will never lead this people; David is the man." Let us hear David's voice in the matter:

"Joseph is the chosen prophet,
Well ordained in God's clear sight;
Should he lose it by transgression,
Alexander has the right.
Go to Strang, and go to Brigham,
No false prophet make of me."

In 1860 God did call on the legal heir to take his place and "to put down the sin in the west." And to-day God confirms the work under his presidency with signs following; for we are witnesses to you that to-day, the blind see, the deaf ear, and the lame walk. May God bless you. Amen.

Letters From Briggs Alden.

BRO. JOSEPH; *Dear Sir*:—I have for some time indulged in my heart the thoughts that I would write no more to you, nor for the *Herald* (unless it was on business matters for the office); but there has some new scenes come to our town, and new sensations are brought to bear upon my mind, which has caused a change in my purpose. And some sayings that I see in the *Herald* that I think are not such as they ought to be; or else I am indulging in sensations that are not good, or right in the sight of Him who holds the keys of death and of hell. Which is a position I don't like to occupy.

First, let me say, about three weeks ago there came to this town two gentlemen of the Second Advent faith, who pitched their tent on the square and began their lectures, informing us that they should not try to prove nor tell when Christ would come, but we must or all should watch, for the time was near at hand. They have lectured every night but one since they came here, and twice on Sunday, and have succeeded in making several believe that the law of Moses was not fulfilled in Christ; and that they must, if they wanted to be saved in heaven, keep Saturday instead of Sunday. Mr. Adams, the Congregational minister took up the subject one Sabbath forenoon, and did it good justice, I am told; proved that the first day of the week is the true Sabbath. The Methodist minister, Mr. Wilson, spoke half an hour, and Mr. Hart half an hour. Each, to my mind, and many others, was successful in his arguments, that Sunday, the first day of the week, is the legal or true Sabbath, which the Lord in my judgment declares is his holy Sabbath day; as all Saints and all others can see that will turn to the Book of Covenants and reads the 19th chapter, second paragraph; and all can see if they will that most of the apostles have one thing right, namely the first day of the week.

So we can see how these men make peace among their fellow men. "Blessed are the peace makers, for theirs is the kingdom of heaven." Well, the Lord told the apostles

when they asked him what would be the consequences or fate of those that rejected him [the Savior] they would fall in the ditch; Paul says together. If this was a correct principle in Christ's day, will it not be such in this day. If that day or time was a dispensation, so is this. Fontanelle people and all others are dreadful afraid they shall be deceived by some of the religious teachers of this generation, so they reject the true doctrine of Jesus Christ and receive the law of Moses as taught by the Advent creed.

Who don't know that Mormonism is here to deliver or save all men from these wicked heresies.

Surely, surely, the Book of Mormon and the reorganization of the Church of Jesus Christ are seen and felt by all true Latter Day Saints; its purpose was and is to deliver and save all men and women from their ignorance touching the doctrine that would give eternal life. Then Bro. Joseph, let me say, all men who reject or refuse pure Mormonism, refuse salvation or eternal life. And if anybody wants to know why this is so, you or any other Elder in the Church that knows may tell them why it is so; let all men that are sincere repent and come to Christ and live.

OLD MORMON.

BRO. JOSEPH; *Dear Sir*:—There has but a few days passed since I wrote you quite a lengthy story of what was going on here in Fontanelle. But since I wrote you I have heard several lectures from Messrs. Washburn and Hart, who claim to be sustainers and defenders of the Second Adventists Church. And to me they have shown themselves to be what I once heard a Methodist preacher say of a Protestant Methodist preacher when he was questioned on the reason why he left the Episcopal Church, by a young sister in his church; she asked him the question, "Is it not a great loss to lose such a man or brother?" His reply was: "Not much." "Why not, Bro. Atwood?" "O, he is very much like a bob sled." "Bob sled; bob sled," said the sister, two or three times; and then said very gracefully, "What do you mean, Bro. Atwood?" "Why I mean he is most all tongue." Bob sleds were plenty in that day. Are there any now? They make me think of what I have written.

Well they have said some good things, or used the scriptures in some cases very well, and some of them very improperly. The 14th of Revelations they harped on a long time, but did not give us any credit for restoring the gospel to the Gentiles, but tried to make us believe that all who keep the first day of the week for Sunday were the people that had the mark of the beast in their foreheads and in their hands; were the characters that are to be used to gather that great army described in the 16th of John's Revelation. But if they had told us that they that had the mark of the beast on their hands and foreheads were the people who opposed the gospel of Christ which was restored to us, the Gentiles, as taught by your father and other true Latter Day Saints, they would have hit the nail on its head. Yes, the right place for this is just and true.

But I must close. Some, if not all, who have rejected the truth, that is, the testimony of the Elders that come here, are most likely to be deceived by false teachers; so let them

go. We are to hear the soul sleeping doctrine to-night, if we go. So they go. But fear not.

Respectfully, yours in hope,

BRIGGS ALDEN.

Now in relation to my second paragraph: I notice that you and many others, sympathize strongly with the calamities that occurred at Washington. Is it required of you, or us to do so. I know it was taught by St. Paul to pray for the officials of the nations in his day, but he lived in the beginning of the gospel, and we live in its restoration. He indulged (possibly) in the hope that the kingdom of God would prevail and get dominion over all the earth. But we live in a day when we see it has not prevailed; and we see, though in a land where liberty and great righteousness are claimed, there are but few that are willing that true righteousness should be heard in the land of America.

And when it was restored as we see in the 29th of Isaiah; we are told plainly in 13th and 14th verses, what shall befall the wise men of the nation; that the "wisdom of the wise should perish and the understanding of the prudent should be hid," or come to naught, if they rejected the Book, or the words of the Book. Now which have they done, received, or rejected, the word of God. You can say as you please, but I say they have rejected the book, and rejected the testimony of the servants of God, and taken the lives of those they ought to have protected. And I believe to-day, if majorities could rule in this case, if it was called into use, we, yes, you and all of us of Mormon faith, could or would be annihilated. With this belief in my heart, must I, can I pray that God would spare the officials of our country, who by their secret works of darkness have taken the lives of those that the Lord our God chose as his servants to restore to earth again that every man upon earth needed, to show them how to obtain eternal life.

Are we living in a day of peace and quiet, or in a day of wrath; a day when peace is taken from the earth. Is it a day, or a time when the Lord is withholding his Spirit from the churches and from the children of men of all classes? I love consistency, justice and right; and if I could believe that it was my duty to pray for men that never pray for themselves nor anybody else, and reject our testimony concerning this the last dispensation of God's mercy to the Gentiles, after fifty years of effort to show them the right way, I would. But I can not, I do not believe it is required of me to do so. But to pray for you and all who are in authority, and all who are weak, the sick, and such as are inclined to seek for light or truth, is a thing I don't forget to do at eleven o'clock, on every first day of the week, in my own house, or in the public congregation, for several years, no matter whether any are with me or not. The contents of the 6th chapter of John's Revelation are with us, I think, not as bright, or clear as it will be in a few years more.

Here I will rest a while.

BRIGGS ALDEN.

FONTANELLE, IOWA, August 6th, 1881.

All things must change. Friends must be torn asunder and swept along in the current of events, to see each other seldom and, perchance, no more. For ever and ever in the eddies of time and accident we whirl away.

David Whitmer Interviewed.

A CORRESPONDENT of the *Times* Chicago, has again interviewed Elder David Whitmer, and finds that aged soldier still firm in his testimony to the Book of Mormon, so long ago given to the world.

The relation is in many respects just the same as we once reproduced in the *HERALD*; but is sufficiently different in its form and phraseology as to warrant our giving it almost entire. The part we leave out is the proclamation lately issued by him, which we lately published.

IN the beautiful shire town of Richmond, Ray county, Mo., there has resided for well nigh a half of a century, David Whitmer, known to the world as one of the three witnesses that testified to the validity and reality of the golden plates from which it has been asserted that Joseph Smith translated the "Book of Mormon," the original manuscript of which Mr. Whitmer has in possession, which shows by finger-marks and where it has been cut into "takes"—a printer's term—that it has passed through the hands of the type setters. As a citizen of his town he stands deservedly high, having filled the office of mayor and councilman, is a good scholar, and thoroughly posted in biblical lore. During the past two years he has been slowly declining, and is now confined to his home, carefully attended to by his wife, children and grandchildren. Born in the state of New York, from Revolutionary ancestors, he brought with him to the West his habits of thrift and hospitality. To the stranger or the unfortunate his home and purse have ever been open, and his name is a synonym of probity and integrity. Knowing that he was approaching the full term allotted for man's stay on earth and that the readers of the *Times* would like to hear what he had to say concerning the origin of the "Book of Mormon," I called at his residence—a plain and unpretentious frame building—was ushered into his chamber by his grand-daughter and found the old patriot reclining on his bed. Upon being told the object of my visit he promptly responded to my questions, and after an hour's interview I gleaned the following valuable information from him—he speaking freely and unreservedly—in regard to the origin and rise of the Mormon Church, as well as the authenticity of the "Book of Mormon."

The plates from which the book was translated, supposed to be gold, were found in the latter part of the year 1827 or 1828, prior to any acquaintance on Mr. Whitmer's part with Joseph Smith, and he was loth to believe in their actuality, notwithstanding the community in which he lived (Oatario county, New York), was alive with excitement in regard to Smith's finding a great treasure, and they informed him that they knew that Smith had the plates, as they had seen the place that he had taken them from, on the hill Cumorah, about two miles from Palmyra, New York. It was not until June, 1829, that he met the future prophet, who visited his father's house, and while there completed the translation of the "Book of Mormon;" and thus he became conversant with its history, having witnessed Smith dictate to Oliver Cowdery the translation

of the characters that were inscribed on the plates, said by Mr. Anthon, our Egyptian scholar, to resemble the characters of that ancient people. Christian Whitmer, his brother, occasionally assisted Cowdery in writing, as did Mrs. Joseph Smith, who was a Miss Hale before she was married.

In regard to finding the plates, he was told by Smith that they were in a stone casket, and the place where it was deposited, in the hill Comorah, was pointed out to him by a celestial personage, clad in a dazzling white robe, and he was informed by it that it was the history of the Nephites, a nation that had passed away, whose founders belonged to the days of the tower of Babel. The plates which Mr. Whitmer saw were in the shape of a tablet, fastened with three rings, about one-third of which appeared to be loose, in plates, the other solid, but with perceptible marks where the plates seemed to be sealed, and the guide that pointed it out to Smith very impressively reminded him that the loose plates alone were to be used; the sealed portion was not to be tampered with.

After the plates had been translated, which process required about six months, the same heavenly visitant appeared and reclaimed the gold tablets of the ancient people, informing Smith that he would replace them with other records of the lost tribes that had been brought with them during their wanderings from Asia, which would be forthcoming when the world was ready to receive them. At that time Mr. Whitmer saw the tablet, gazed with awe on the celestial messenger, heard him speak and say: "Blessed is the Lord and he that keeps His commandments;" and then, as he held the plates and turned them over with his hands, so that they could be plainly visible, a voice that seemed to fill all space, musical as the sighing of a wind through the forest, was heard, saying: "What you see is true; testify to the same." And Oliver Cowdery and David Whitmer, standing there, felt, as the white garments of the angel faded from their vision and the heavenly voice still rang in their ears, that it was no delusion—that it was a fact, and they so recorded it. In a day or two after the same spirit appeared to Martin Harris while he was in company with Smith, and told him also to bear witness to its truth, which he did, as can be seen in the book. Harris described the visitant to Whitmer, who recognized it as the same that he and Cowdery had seen.

The tablets or plates were translated by Smith, who used a small oval kidney shaped stone, called Urim and Thummim, that seemed endowed with the marvelous power of converting the characters on the plates, when used by Smith, into English, who would then dictate to Cowdery what to write. Frequently one character would make two lines of manuscript, while others made but a word or two words. Mr. Whitmer emphatically asserts, as did Harris and Cowdery, that while Smith was dictating the translation he had no manuscript notes or other means of knowledge save the seer stone and the characters as shown on the plates, he being present and cognizant how it was done.

In regard to the statement that Sidney Rigdon had purloined the work of one Spaulding, a Presbyterian preacher, who had written a romance entitled "The Manuscript Found,"

Mr. Whitmer says there is no foundation for such an assertion. The "Book of Mormon" was translated in the summer of 1829, and printed that winter at Palmyra, N. Y., and was in circulation before Sidney Rigdon knew anything concerning the Church of Christ, as it was known then. His attention was especially brought to it by the appearance at his church, near Kirtland, O., in the fall of 1830, of Parley Pratt and Oliver Cowdery, he being at that time a Reformed or Christian preacher, they having been sent west by the church in New York during that summer as evangelists, and they carried with them the printed book, the first time that he knew such a thing was in existence. Upon being appealed to by Pratt and Cowdery for the use of his church, he informed them that as he was endeavoring to establish the rules and get back into the ancient usages of Christianity, and desired all the light that he could get that was of benefit to his fellow-men, he would do so, and would like to hear them. Then they gave him a copy of the book that it has been asserted he was the progenitor of. The result of that meeting was that 101 persons were received into the church at Kirtland: that Rigdon and Partridge, two influential preachers, were sent as delegates to New York to see Joseph Smith, and they were so much impressed with the history of the book and his connection therewith that they became firm believers, and started back home as evangelists, preaching the new religion. In a short time thereafter, Smith, Whitmer, and others, learning of the beautiful country in Ohio, moved west, and the church increased rapidly, and would have so continued had it not strayed from the true path, to preach only Christ and Him crucified, as it had begun. Mr. Whitmer emphatically asserts that he has heard Rigdon, in the pulpit and in private conversations, declare that the Spaulding story, that he had used a book called "The Manuscript Found" for the purpose of preparing the "Book of Mormon," was as false as were many other charges that were then being made against the infant church, and he assures me that the story is as untruthful as it is ridiculous.

In his youth, Joseph Smith was quite illiterate, knew nothing of grammar or composition, but obtained quite a good education after he came west; was a man of great magnetism, made friends easily, was liberal and noble in his impulses, tall, finely formed and full of animal life, but sprung from the most humble circumstances. The first good suit of clothes he had ever worn was presented to him by Christian Whitmer, brother of David.

As an evidence of their belief in the divine origin of the book, Martin Harris, one of the witnesses, mortgaged his farm for \$1,500 for the purpose of having it printed, and the sale of the book soon reimbursed him for the outlay. Now millions of copies are being published and sent to the furthest ends of the earth. A few years since, I was present at an interview between Mr. Whitmer and Orson Pratt and Joseph F. Smith, who had been sent from Utah to Richmond to secure the original manuscript, and after a careful examination, Elder Pratt pronounced it the writing of Oliver Cowdery, and informed those present that it was the original manuscript from which the "Book of Mormon" had been printed, and in a conversation with the writer he

assured me that the archives of the church at Salt Lake were incomplete without it; that they would pay Father Whitmer, as he termed him, any reasonable price for it, but that Whitmer would not part with it under any circumstances, regarding it as a sacred trust. Mr. Whitmer also has a number of other records of the early church, ere it had, as he says, "broke loose from the teachings of Christ and acknowledged nothing as divine save as it was taught from the Bible and the 'Book of Mormon.'"

Mr. Whitmer's beliefs have undergone no change since his early manhood; he has refused to affiliate with any of the various branches that have sprung up through false teachings, and rests his hopes of the future "in the teachings of Christ, the apostles, and the prophets, and the morals and principles inculcated in the scriptures; that the 'Book of Mormon' is but the testimony of another nation concerning the truth and divinity of Christ and the bible, and that is his rock, his gospel, and his salvation." Seeing, with him, is believing. He is now as firm in the faith of the divinity of the book that he saw translated as he was when the glory of the celestial visitant almost blinded him with the gleam of its glowing presence, fresh from the godhead; and the voice, majestic, ringing out from earth to the mighty dome of space, still lingers in his ears like a chime of silver bells.

Woman in Utah.

THE SAD SIDE OF MORMONISM DESCRIBED
BY A GENTILE WOMAN.

THE following exhibit of womanly virtue and sentiment, so aptly shows what is demanded of those who, having been made to feel the worth and true standing of woman as wife and mother, are asked to accept polygamy and marry in its rules, that we lay it before the readers of the HERALD without apology.

A lady residing in Salt Lake City writes the following interesting letter concerning Mormon marriages: Some months since Mr. R. brought the beautiful Miss Finnell home to be our neighbor—a plural Mrs. R. To my surprise I was the recipient of an invitation to attend the supper given in celebration of this event. Mrs. R. (the first) received me kindly, for away down deep in her life this woman and I have qualities in kinship. We sat down to supper at six o'clock. Mr. R. and his first wife sat at opposite ends of the table. The new Mrs. R. sat by "Sister Julia," I had the post of honor at the right of the bridegroom. This new kind of Benedict wore an almost sheepish air, and was ill at ease throughout. It dawned upon me at last that my presence on such an occasion was a reproach to me. I was more than ashamed of my own stupidity in yielding to what appeared so plainly as a most vulgar curiosity. In such a mood it was of course difficult to be amiable, and as the best substitute for that amiability due from a guest at a marriage feast, I tried to be witty. Suffice it to say, we succeeded in stinging each like a nest of angry hornets, and nothing but our good breeding prevented an open quarrel. We animals fed at that supper with something of the snappishness attributable to feasting wolves

That agonizing supper over, we stood around the bright fire in the cozy little sitting-room. Mr. R. had planned to take his bride to the theater, and so preparations in the way of gloves, cloaks and bonnets began. The late Miss Finnell was soon toiletted for the opera in most fashionable attire. Mrs. R.—my friend—stood half reclining against the piano. We had been silent for a moment, and to relieve the embarrassment taking possession of us, I said: "Mrs. R., it almost makes one wish to be a bride again." Mrs. R. laughed accomodatingly. Just then Mr. R. placed his arm gently around the slender waist of his new bride, folding her handsome opera-cloak close to her form and drew her toward him. She responded to this caress by a tender upward glance of her beautiful eyes. Then I looked toward my friend to find her face pallid as death, while a look of agonizing endurance, mingled with devilish malignity, almost froze my blood. I had said aloud in actual surprise before turning toward her, "As I live, he actually loves this girl." Mrs. R.'s look met mine squarely. The fact told me all. No lies, now, with ready lips, at the bidding of fealty to religion. That agonized, refined, sensitive face, proclaimed the system damned. A woman's natural love rose grandly in the awful denunciation of those fierce eyes. A great throb of pity filled my own woman's heart. I saw all the torture and the noble rage of self-restraint. I stepped toward her, as if to hold her in pity to my heart. My Mormon lady friend took me by the arm with almost rude force, and whispered warningly, "Mrs. Castine, for God's sake remember where you are." I did remember, and discomfited, returned to my place near the mantle. Amid this flurry the bridal party took their departure. We women were a silent party at first. Mrs. R. still stood leaning on the piano with her look bent on me almost resentfully. "You don't think yourself called upon to pity me, Mrs. Castine?" she said, with an almost quarrelsome tone.

"I do pity you, Mrs. R., and I have a right to."

"You think me jealous of my new sister, then?"

"Mrs. R. we are both proud women. We only need to look into our own hearts to learn what a real woman must feel under the ordeal through which you are passing."

"I am not jealous, Mrs. Castine. Not only am I not jealous, but happy in this new love of my husband. Our faith teaches us to love these sisters in marriage as our own flesh. This marriage is not an estrangement of my husband's love as it would be in an unsanctified Gentile, but a remarriage to myself. In this marriage I live over again my own espousal, my own bridal, and renew again the first sweets of married love."

We were all decidedly uncomfortable, and our two lady companions took their leave together. But my impulse of pity had not been lost, and without a word having been spoken between us, after our friends had retired, she sank into a chair and covering her face with her hands, cried out in bitterness,

"Oh! Mrs. Castine, I am most wretched. Between me and any celestial lights, or any glory or peace or consolation in this life, or in the world to come, there stands that woman. Between me and all the light of my religion stands that woman. This girl's face is hate-

ful to me; that my husband should love one for her mere beauty alone! My imagination can not be held back from all the soul-torturing, crucifying things which follow in the train of this marriage. The box at the theater holds to-night a man, wife—no more. There are the gentle pressure of hands, the glances of loving eyes, the blending of lines into one destiny in this life, the first exquisite rapture of honeymoon, which cheats itself with the delusion that a capital stock of love has been laid in sufficient to draw upon for life. Beyond these rise, in spite of all pretense of spirituality, the bridal bed, the cradle, the child, in whose veins there can be the commingling life-current of but one father and mother. All these things one man can have only with any woman in marriage. No, Mrs. Castine, a marriage to one woman unmarries a man to all other women, or there is no marriage."

There was no answer; I offered none, but kissing her cold forehead, I left her alone with her desolate sorrow.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, November 15, 1881.

ALREADY the vanguard of a hegira Zionward has seemingly reached Lamoni. Will the Saints be warned in time, or must the sad experiences of the past be repeated. "Let all things be prepared before you;" was written for Saints who wanted sensibly to enjoy the land blessed for their dwelling place and inheritance, and applies to individuals, with all the force that it can possibly do to the collective body, a hasty and unprepared removal from one locality to another in the great majority of cases, brings want and disease upon even Saints; nor can any amount of latter day faith, unmixed with hard labor and careful thought, provide the daily sustenance for men and their children. Those who without warning and without preparation, move in upon a limited community, in a new country, and already burdened to the extent of their ability to carry, expecting to depend upon the charities of that community, or that something (it is not known what), will turn up, do what is ill advised, and will result in distress.

Lamoni is a town of three to four hundred people, away from railroad centers and manufacturing districts. The people are mostly poor, and business men are just struggling along as they best can. The Summer and its work are over, a few days more and the storm doors of the Winter will be up, and the icy breath and rigor of the season will stagnate country life. There are no public works upon which the laborer may lean; provisions of all kinds are high. All these should be considered by those who have their faces set Zionward this Fall.

Lamoni is a step toward Zion, wherever that may be, and many are anxious to take that step; to them we say "look before you leap." The society of Saints is not a sufficient compensation for deprivation, distress, sickness, and possibly death of loved ones; when the latter may possibly be avoided by proper forethought and care. We believe in a gathering, but do not believe that such gathering as entails misery, by reason of

lack of wisdom, is acceptable to the Lord who commiserates the sufferings of his people. What can be avoided need not be endured; and we earnestly advise that no one be unwise enough to remove from one locality to another in search of happiness, righteousness and peace, if to do so they have to exchange a living, and the certainty of daily bread, for an uncertain, contingent, or possible condition of dependence, or absolute want.

The idler, the lazy and the vicious, if there be any among Saints, will do well to give Lamoni a wide berth; but the industrious, frugal and exemplary we shall welcome to the band of workers.

EDITORIAL ITEMS.

THE first number of the HERALD issued from Lamoni, was mailed Wednesday, November 9th, the delay having been unavoidable. We shall, unless unforeseen events prevent, be more nearly on time after the issue for November 15th. We ask the patience of the Saints.

The Mississippi has been moved to rise unprecedentedly high and a vast amount of damage has been done at Keokuk, Iowa, Alexandria and Gregory's Landing, Missouri, and at and below Quincy, Illinois, by the flood. It really seems some times that the times and the seasons were changed as well as society. Nature in fitful moods disposes of the labors and toil of man for years, by fire or flood in a few moments, or hours of time. Nor has man any means to secure himself against the ravages inflicted. The earth certainly will need rest, if the turmoil continues, for apparently there is rest nowhere at the present—"men's hearts are failing because of the things coming on the earth."

Bro. E. C. Dobson, of Fonda, Iowa, sends us a copy of the *Gazette* published at Fonda, in which the editor, a G. W. Hunt, gets off an assertion that the assassin Guiteau is a Mormon, and that the killing of President Garfield was the result of counsel among that people; because of his supposed hostility to polygamy. Bro. Brown asks us if we can not defend against such attack. All we have to say is, that Guiteau has not belonged to the Reorganized Church of Latter Day Saints, therefore the charge is not against us; and if he be a Brighamite Mormon, which we no more believe than we do that he is one of Michael's Angelic Home Guards, let those interested take care of their reputation in his case. Newspaper lies are the most frivolous things for a man to strain himself kicking at that the world knows anything about.

The Supreme Court of Utah, Chief-Justice Hunter, decided, October 31st, that the naturalization of George Q. Cannon, in 1854, was fraudulent and therefore a nullity. This leaves him before Congress an alien, and it is presumable that Congress will so far take cognizance of the decision that they will give the seat of delegate from Utah to Mr. Campbell, to whose election Gov. Murray certified.

In reference to our removal to Lamoni, Bro. T. J. Andrews of San Francisco, wrote: "I am pleased to find that the move has been made to Lamoni; it will give the colony importance and stay."

Bro. I. L. Rogers was among the earliest visitors at the office, after our removal. He was hale and hearty, rejoicing in the work.

Bro. Blair reports that Brethren Anthony and Gibson are prospering in Utah county, and feel well. "The chapel affairs move on well, and all here except our enemies, feel pleased and encouraged." It would be a great pity if we allowed "our enemies" to rejoice over a failure to build, or to pay for what we built.

Brethren J. Smith, and family; John Scott, and family; Laurence Conover, and family; William Deam, and family; William Crick, and family; Sr. M. E. Kearney and son, and Srs. Janet Black and Mary Cazaly, numbering in all twenty-nine persons removed from Plano to Lamoni with the office. Bro. Wm. H. Curwen and family removed from Plano in June, which gives Lamoni and its vicinity about thirty-six souls out of the Plano Branch.

We received from Bro. Thomas Whiting, an account of memorial services held by the Fall River, Massachusetts, Branch, which from the lateness of our going to press, thus making their publication out of season, we omit. Services of the kind were held in other branches of the Church. At Plano, union services, Methodist, Baptist and Latter Day Saints, were held in Plano Hall, in charge of the Town Trustees, on the Sunday and Monday after the death of President Garfield. We all mourn the Nation's loss.

We shall begin the publication of a new serial story, by "Perla Wild," to be called *Maplewood Manor*, in the *HOPE* for December 15th, that good contributor having notified us that she was willing to undertake furnishing us the manuscript for it. The *Hopes* will please take notice of this in renewing their subscriptions.

Bro. Blair is very anxious that those intending to aid their chapel in Salt Lake City, shall send the amounts they intend to donate for that purpose to Bro. Rogers at once, as the chapel is being finished rapidly, and the work must be paid for. Remember that what we do should be done "diligently." The present dollar, the 'nimble sixpence,' are the genial workers in the world of finance; but the promised but laggard quarter and half eagles are snares and business pitfalls for unwary and confiding men.

Bro. A. N. Hoxie, writing from Boston Highlands, sends a paper containing a sketch of a sermon on Daniel's interpretation of Nebuchadnezzar's vision, delivered on Sunday, November 6th, by Bro. Frank A. Potter. Bro. Hoxie says that a good work is certain to be done by the Saints in that place; the Spirit greatly aiding the Elders of late. He also sends a copy of the announcement of Bro. Potter's sermon, with the difference between us and Utah distinctly stated.

Bro. J. J. Cornish writes Bro. Blair from Forester, Michigan, that he has received help from several branches of the Church, which he has assisted in distributing among those who incurred losses. He and family are pretty well fixed for clothes, but provisions are short. He is working hard to get his mill running again, so that he can take care of himself. Soon after the fire, he and a brother Deim started their saw mill, but after sawing about three hours, the boiler burst and killed Bro. Deim—"the hardest blow of all," says Bro. Cornish. Bro. Cornish works at the mill during week days and preaches to the different branches on Sundays.

Bro. J. J. Cornish sends us the names of the Saints, who suffered in the fires in Sanilac and Huron counties, Michigan. Of Richmondville,

J. J. Cornish, number in family 5, members of Church 2; Sr. Goodwin, widow, 7, members 3; Bro. Young 5, members 3; Sr. Tate, husband not in Church, 4, members 1. Forester, Bro. Hunter 8, members 3; Sr. Grice 4, husband not member, house saved, members of Church 1; Bro. Hannam 4, members 2; Bro. Conklin, 2. Port Sanilac, Bro. Norton 5, members 2; Bro. Maxwell 5, members 2; Farmers 1; Sr. Deim, now a widow, 9 in family, saved buildings, lost all else. The Saints need money now, more than anything else, as much has been received and distributed, money to purchase dishes, and other household effects and provisions; so states Bro. Cornish. He further states that as soon as all is received of which he is notified, he will distribute it and report.

One of our exchanges, and an old neighbor, the *Sandwich Gazette*, contains the following complimentary notice: "The first number of the *Saints' Herald* from its new home at Lamoni, Iowa, and dated November 1st, is upon our table, as full of interesting reading, and in style as neat and tasteful as before."

Our attention is called to a serious error in the minutes of the Fall Conference, in which Elder Robert Evans was sustained in the Welsh Mission, whereas it should have been J. R. Gibbs, as we now believe, as Elder Evans is not a member. This error was overlooked in both preparing the minutes and in proof reading, for which pardon is asked of the Saints in Wales. The minutes of the Welsh Mission published in the January *HERALD* show that Bro. J. R. Gibbs was sustained as president of the Mission.

A good many of the citizens of Lamoni visited the office, during the first running off of the papers. It was such a new thing; a steam power press out on the prairie.

ORSON PRATT, one of the original twelve apostles, died at Salt Lake City, Utah, Monday, October 3d, 1881. We give the extract below concerning him from the Salt Lake *Herald* for October 6th. He was buried from the Tabernacle, Salt Lake City, October 6th, the services being conducted by Pres. W. Woodruff, and Bishop Edward Hunter.

There was much about Elder Pratt to admire. He was faithful to his convictions, an industrious student and a ready debater. We fancy, however, that he was dominated in later life by Pres. Young, and did not reflect the real sentiments of his own mind, because of such domination. It is possible that we mistake in this, but we think not. He has gone to his reward.

Mr. Pratt was born in Hartford, Washington county, New York, on the 19th day of September, 1811. He was the fifth child of Jared Pratt, and the fourth of Charity Dickenson, to whom his father was married after the death of his first wife, Polly Carpenter, and by whom he had one child. Jared Pratt had a family of six children, Mary, Anson, Wm. D., Parley P., Orson and Nilson. Mr. Pratt's parents were very poor, and met with many vicissitudes. When Orson was four years of age they moved to New Lebanon, Columbus county, where he was sent to school for several months each year until the Spring of 1822. He then went to live with a farmer named Justin Jones, and subsequently with a Mr. Church, during a portion of which time he also went to school, learning all the rules in Daball's arithmetic. During the remainder of the time up to 1830, he traveled about considerably, working on different farms and at other vocations, all the while, however, storing his mind with useful information, so that when he had attained his

majority he was thoroughly acquainted with geography, grammar and surveying.

While he traveled considerably he always kept himself free from the vices common to young men of his day, and when nineteen years of age, began to pray fervently to the Lord for light, and continued doing so until September, 1830, when he met with two elders of the Church of Jesus Christ of Latter Day Saints, one being his brother, Parley P. Pratt. He became convinced of the truth of the gospel, and on the 19th of September, 1830, was baptized. He visited the Prophet Joseph shortly after, and on December 1st, of the same year, was confirmed as an elder. His first mission was to Colesville, Broome county, New York. He continued traveling from this time and preaching the gospel for many years. On the 4th of July, 1836, he was married to Sarah M. Bates, at Henderson, Jefferson county, New York. In the Spring of 1839, with his family, he moved to Quincy, Illinois. In 1840, still continuing his missionary work, he published a pamphlet entitled, "Remarkable Visions." In 1844 he prepared and published an almanac for 1845, entitled "The Prophetic Almanac." From 1836 to 1839 he occupied much of his leisure time, and while undergoing a most arduous missionary labor, in study, making himself thoroughly acquainted with algebra, geometry, trigonometry, conic sections, differential and integral calculations, astronomy, and most of the physical sciences, all of which were pursued without the aid of a teacher.

Various offices of trust and importance had been given Mr. Pratt up to the 4th of February, 1835, when he was chosen one of the original Twelve Apostles at Kirtland, who were as follows:

Lyman E. Johnson,	Brigham Young,
Heber C. Kimball,	Orson Hyde,
David W. Patten,	Luke Johnson,
Wm. E. McLellan,	John F. Boynton,
Orson Pratt,	Wm. Smith,
Thos. B. Marsh,	Parley P. Pratt.

The first intimation of the new position conferred upon him was obtained while he was at Columbus, Ohio. Stopping at the house of the only Latter Day Saint in the city at that time, he read in the *Messenger and Advocate* that he had been chosen one of the Twelve. He then returned to Kirtland and was ordained by David Whitmer and Oliver Cowdery. He continued his missionary labors until the Spring of 1840, when he embarked for England, with several of the Twelve. It was while he was in England that he published the "Remarkable Visions." In 1841 he returned to America and continued his missionary labors without interruption in the states. In 1844, hearing of the martyrdom of the prophet Joseph, he returned to Nauvoo from New York, where he had been living.

With the Twelve Apostles he directed the affairs of the church during the trying period which followed the death of the prophet, and his name is indelibly associated with the most painful trials which constitute some of the most memorable events in the church, and which remain a burning shame upon the boasted Christian spirit of that day. He traveled with the pioneers in their dangerous, difficult and trying trip across the western wilds, and he was the first man among the pioneers to cast his eye over and set his foot in this valley.

He 1848 he was made president over the entire British Mission, then embracing England, Scotland, Ireland and Wales, and adjacent places. In the two years that followed, he performed an almost stupendous work. Besides directing the entire work of that mission, which then embraced some eighteen thousand souls, he fitted out and dispatched some eighteen vessels loaded with emigrants; wrote some fifteen pamphlets, edited the *Millennial Star*, the circulation of which he increased from four thousand to twenty-three thousand, and he lectured to large audiences in the principal cities of England and Scotland. Under his direction, the membership of the mission over which he presided increased in the two years he was there from about eighteen thousand souls to some thirty-six thousand. Returning to Utah in 1850, Mr. Pratt delivered a series of lectures on astronomy in the old Tabernacle, which were listened to by large and interested audiences. In 1853 he was appointed

president of the Churches east of the Rocky Mountains, including those of the British provinces, with headquarters at Washington. He also published a religious paper there called *The Seer*. He went to Europe in 1853, and returned in 1854. In 1856 he again went to Europe and presided over the mission on that continent, continuing his literary labors and studies through all. He returned to Utah in 1858, coming this time by way of California. In 1860 he went on a mission to the United States, and in 1864 was set apart for a mission to Austria, and went, but was unable to labor there because the laws of the country forbade proselyting. He returned to England and remained there until 1867. In 1869 he transcribed the Book of Mormon into the Deseret Alphabet, going to the city of New York for that purpose. In 1877 he again crossed the ocean, his object being to transcribe the Book of Mormon into the Pitman phonetic characters. He went east in 1878, accompanied by Apostle Joseph F. Smith, visiting points of interest and persons of note connected with the history of the church. On the 3d of December of the same year he once more went to England, and while there had the Book of Mormon and Book of Doctrine and Covenants stereotyped, to which he added foot notes. He returned to Utah in 1879, and has since resided in this city.

From this sketch it will be seen that his life must have been one of almost unexampled industry and perseverance, and during all he maintained his profound studies and increased his enormous fund of information, formulating new theories and advancing new ideas. In 1851 he was elected a member of the Territorial Legislature, and has had the same distinction conferred upon him every time since, when in the territory. Seven times he was chosen speaker.

THE following is an extract from a communication published in the Columbus (Nebraska) *Gazette*, of September 27th, from the pen of Bro. H. J. Hudson:

Ed. of Gazette.—In your issue of the 20th inst., in noticing my visit to the Latter Day Saints Conference just closed at Council Bluffs, you state there were about 8,000 people present." While this statement is true in the main, yet it needs qualification, as it might be inferred the number of attendants were members of the Church. This was not the case, but was largely composed of citizens and business men of Council Bluffs and surrounding country, who seemingly took a lively interest in the exercises of the conference, and perhaps, with your permission we might as well follow the privilege that has been extended by our city papers to some of the churches here, whose ministers seem quite anxious to promulgate their doctrines among this people.

"In the language of one of the ministers above referred to: 'There is a Baptist Church in Columbus. As many people in town seem to be ignorant of the fact, I wish to make it emphatic.'

"The same inquiry might, with propriety, be made by all the representatives of Christianity in this place, judging from the paucity of attendants at the appointed times of meeting.

It is serious cause for alarm to the sober minded, to witness the sad declension and spiritual apathy of the masses. It can not be from the lack of effort on the part of some; there must be a cause; who is responsible? We venture the assertion that the churches themselves have much to do with the alarming decline in spiritual life; and however humiliating this statement may be, the fact remains in all its glaring ugliness as a spot and wrinkle upon the fair brow of the angel of peace.

"Col. Ingersoll in a recent lecture referred, in an exultant manner, to the crushing, swaying crowd that could not gain admission to the hall in which he was speaking, at a fee of one dollar, while able ministers in the same city, were presenting their creeds to comparatively empty churches. It must not be forgotten that Ingersoll's gospel doled out at one dollar per head, is paid for to hear how much of ridicule and buffoonery can be hurled at the Savior of mankind and his followers. There is left to us all this consoling thought, that however much the infidel may dis-

parage the doctrine of the cross and assault the visible or church militant, the rock, the foundation, the corner stone, Christ Jesus remains invulnerable, and below the reach of the most violent, who would fain take the Kingdom of God by force.

"Mr. Editor, if you feel like extending the courtesy that others have enjoyed, 'I wish to make it emphatic,' that there is a church of 'The Latter Day Saints' in Columbus. 'Firmly holding that the Word of God is still in advance of the most advanced thought, of the most advanced age, we hold fast by the doctrines once delivered to the saints, and believe them to be the only bulwark of hope and faith' and the perpetuity of the American nation.

QUESTIONS AND ANSWERS.

Is it lawful to bring accusation against a brother for quarrels that occurred years before the parties came in to the Church?

No; we think not.

Can a person's name be placed upon a branch record any other way than by vote of branch, and that upon application by letter, or confirmation certificate?

Yes. The names of all persons baptized in, or by authority of a branch, should be put on the Record, as a matter of course, nor is a vote necessary. The names belong there as a thing of right.

Was Lucifer the Son of the Morning? And did he fall from grace and become the devil? And if so what power caused him to fall?

Can a branch report to a conference be withheld from presentation by a Priest, duly sent therewith; such report being duly certified to by the clerk of the branch?

Yes; but such withholding would be decidedly out of order; and the one so doing subject to severe rebuke. Whoever is entrusted with such a duty should perform it faithfully.

Has a branch a right to vote a person a member, without said person's request or approbation?

Yes; if the person lives within the jurisdiction of the branch, and neglects to ask for membership.

Can a person that has been duly baptized, but not confirmed, be accepted as a member of a branch, having all the rights and privileges of other members?

They should be confirmed before partaking the sacrament.

THE long and the short of it are expressed in the slip below cut from a Providence, Rhode Island, paper. The loss of faith in God and the promise of Christ in the gospel has given place to experimenting doctors, who tamper with life in all phases of disease, in far too many cases.

"The *Catholic Standard* wants to know of us why, in view of James' direction, 'Protestants never have recourse to anointing in the case of themselves or their friends when sick.' We will tell it. It is because of the progress of science (science! yes, science—hateful word) since the days of James. Medical science has shown a better treatment than with oil. The medical profession has been created by Christianity. We now pray with and for the sick, and call the doctor. That is the plain truth.

THE *Illustrated Household Magazine*, of February 1880, contained the following:

"Since the Turkish authorities removed, ten years ago, the restrictions which limited the Jewish population in Jerusalem, the Jews have bought up all the land they could in the ancient city, and have built, outside the walls, in some

cases, entire streets of houses. Synagogues and Jewish hospitals have multiplied, and the German Jews have no fewer than sixteen charity associations and twenty-eight "congregations religious." Two newspapers have been started. In the Rothschild and other hospitals, 6,000 patients are cared for annually. Baron Rothschild holds a mortgage on the whole of Palestine as security for his loan of 200,000,000 francs to the Turkish Government. It is said that the value of the land at the gates of the city has increased more than ten fold, while building and construction work of all kinds are carried on night and day. It is further reported that the immigrants, who to a large extent are from Russia, 'are animated by a religious enthusiasm of a very pronounced type.'

News Summary.

Oct. 31st.—The funeral of President Garfield was observed in Berlin yesterday by a funeral service in the principal salon of the town-hall, which was draped in mourning. There was a large attendance, including Government, military, and municipal authorities.

The town of Edgefield, S. C., was totally destroyed by fire. The flames originated in a livery stable, and spread until there was nothing more to feed on. All the hotels and public and business buildings are in ashes.

Nov. 1st.—The Rev. Dr. Young, a Methodist clergyman, delivered a discourse at Kingston, Ont., Sunday night, in which he upheld the verdict expelling Rev. Dr. Thomas, of Chicago, from the Methodist communion. He said the Chicago divine had imbibed Beecherism, Ingersollism, and agnosticism, and Dr. Young held that the mixture was not a wholesome one.

The passenger-packet, *War Eagle*, in attempting to pass through the bridge at Keokuk, Iowa, was completely baffled by the eddies and currents and swung around against the bridge, breaking out one span and entailing a loss of \$150,000 to the bridge. Several lives were lost.

2d.—Prof. Robertson Smith, who was suspended from teaching at Aberdeen University because of his un- Presbyterian views, was presented with \$5,000 worth of books by admirers at Edinburg. It was also announced that his admirers would provide him with a salary greater than that which was paid him while at Aberdeen.

England was visited by a severe snowstorm yesterday. In some of the midland counties the snow fell to a depth of two feet.

The editor of a French paper published at Cairo stated in his journal that Mahomet was a false prophet. The Sheik decreed that he should die, but he sought the protection of the French Consul, who sent him to France to avoid the threatened doom.

It is estimated that the recent overflow of the Mississippi has caused damages between Keokuk, Iowa, and Louisiana, Missouri, amounting to \$2,930,000.

Father Conway, a Sligo priest, was suspended by his Bishop because of his too ardent Land-Leagueism, but his parishioners will have none of it, and declare that no other priest than Father Conway can officiate in their church.

5th.—Bismarck is reported to have told a prominent Jewish manufacturer at Varzin recently, that he was decidedly opposed to the anti-Jewish agitation, and would never entertain any proposal to curtail the constitutional rights of the Jews.

It is reported that the Rev. Dr. Stoecker, leader of the anti-Jewish agitation in Germany, has been removed from his post of Court preacher.

A furious snow-storm raged in parts of New York and throughout the New England States yesterday. A foot of snow fell in the northern part of St. Lawrence county, New York.

7th.—Advices from Mecca to the end of October are to the effect that the number of cases of cholera averaged fifteen daily. The number of pilgrims in the city, however, is 100,000.

Among the effigies burned in connection with the Guy Fawkes celebrations in England, on Saturday evening, was one of Guiteau. Gladstone, Parnell, Biggar, and others came in for a share of popular dislike manifested in the same way.

It is reported from Rome that the Pope has expressed himself strongly in condemnation of the proceedings of the Irish Land League.

8th.—The schooner *Delia Hodgkins* capsized in a squall last Friday, off the New England coast. The captain and crew succeeded in getting aboard again, and launched a boat. Five men died of cold and exhaustion.

Fire: One hotel, three stores and three dwellings, burned at Four Mile, Pa.; loss \$6,000. A training stable and several valuable horses burned at Danville, Ky. The Court-house at Plymouth, Massachusetts, is in flames; loss \$150,000.

9th.—A farmer has been found dead near Tralee, Ireland. It is supposed that he was murdered, and that the crime is agrarian.

By an explosion in the Dulinez (Spain) coal-pits fifteen persons were killed and five seriously injured.

Two miners and a boy were killed by the explosion of 400 hundred pounds of powder.

10th.—Daniel Grant, a Liberal member of the British Parliament, speaking at a large meeting in London yesterday, said that the growing thought in England was towards republicanism, but that he himself was content with the present political condition of affairs. He declared that in accordance with the Constitution the land should be for the people. Mr. Grant's radical utterances were enthusiastically applauded.

The Land Commission continues to make sweeping reductions in rent in Ireland. In one case yesterday at Limerick, the yearly rent was reduced from \$95 to \$45.

The State House at Austin, Texas, was destroyed by fire yesterday. The archives of the Republic of Texas, the battle flags, and the Alamo monument were destroyed. The loss is estimated at \$300,000.

The milliard at Spring Lake, Michigan, was destroyed by fire yesterday. The loss is placed at \$250,000. Some 9,000,000 feet of lumber was destroyed.

During the month of October 490 agrarian offenses were committed in Ireland.

The German Socialists continue to make gains.

By the collapse of two three-story tenement houses at New York, yesterday morning, ten of the occupants were killed, several fatally, and others seriously injured. The buildings were of brick and about fifty years old.

A dispatch from Hong Kong to-day announces that a terribly disastrous typhoon has ravaged Western Tonquin. Two hundred churches, thirty-four presbyteries and colleges, and 2,000 houses have been reduced to ruins. Sixty thousand Christians have lost all they possessed. The suffering is frightful.

11th.—A Mayo landlady has reduced the rent of one of her tenants from \$75 per annum to \$42 50 and has made proportionate reductions in other cases, rather than go before the Land Commission to fix the rent. The tenants on the Irish estates of the Earl of Buckingham and Mr. Feethamston have refused to pay rents unless the landlords make a reduction of 15 per cent all round.

The King of Ashantee had 200 young girls killed recently that he might obtain their blood for use in mixing mortar for the repair of the State buildings.

Julius Stark was sentenced at Antonio, Texas, yesterday, to ten years' imprisonment for robbing the United States mails. William Pelley, for a similar offense, was sent to the penitentiary for life.

It is expected that about 200 Hebrews who are forced to leave Russia on account of their treatment by the Greek Church will arrive at New York during the latter part of the present month. A branch agency will probably be established in Iowa for the purpose of helping the exiles to secure farms in that State.

12th.—The Episcopal Convention of the Western Diocese of Michigan has deposed the Rev. W. W. Fellows from the ministry. He now preaches in an opera-house, and has organized a People's Church,—*a la* Dr. Thomas of Chicago.

A freight train on the International and Great Northern Road, Texas, ran into a convict gang at Riverside, killing twenty three convicts and wounding a large number.

A great part of the Town of Woodstock, N. B., was destroyed by fire yesterday morning. About eighty houses and the Baptist and Episcopal churches were destroyed. The loss is placed at \$80,000.

The brush fires in Ontario during the past season destroyed between \$10,000,000 and \$15,000,000 worth of property.

Three legal hangings were announced in to-day's paper: one at Greensboro, Ga.; one at Fayetteville, W. Va.; one at Frederick, Md.

Correspondence.

BUCHANAN, Henry County Tenn.,
October 28th, 1881.

Bro. Joseph:—I bid the Saints on Lookout Mountain, Ga., good bye on the 11th inst. Mountain air and mineral water proved beneficial to my health, at least it has improved since I came to Georgia. Bro. Lambert will do well to try that section of country for a while during his stay in the south.

Arrived in Henry county, 13th inst. Preached Sunday following, in Saints' Chapel at Eagle Creek Branch. I was pleased to hear of the good opinion Saints and outsiders have of the brethren who have labored here before me. But honor is especially due Bro. John H. Hansen for his incessant labors during several years of his stay in the south. He may be said to have laid the foundation for the good work afterwards done. The outlook for the future here is promising. With God's help a good work can be done in Tennessee and Kentucky, this winter. We shall try to do our part.

Your brother in Christ,
FRANK P. SCARCLIFF.

VINCENNES, IOWA,
October 25th, 1881.

Bro. Joseph:—I have returned home from South-east Pennsylvania, where I have been looking after some sheep I left eleven years ago last September. Six remain, two had fallen asleep. They have kept the faith which gave me great joy. I held five meetings while I remained with them; three of the meetings were held in the grove; they were well attended and good attention paid. The great objection to meet was polygamy. I knew it, and I was posted, so I went prepared. I had taken with me some of our best editorials from genteel papers showing our standing as a church and people in the west, and the difference between us and the Salt Lake Mormons. I then produced the doctrine against polygamy from our standard books. The above was the introductory remarks of my first two meetings. It seemed to put a quietus on the polygamy question, and I got along finely and had good liberty, and the result was five more baptized and confirmed, making eleven souls rejoicing in the glorious gospel of the latter day. I spoke once on the Book of Mormon, taking my text, Hosea 8:12; referring to the prophetic blessing of Jacob on the head of Joseph and Ephraim; and Moses' prophetic blessing on the head of Joseph, in Deut. 33, setting forth a blessed and precious land; blessed of heaven, and that we were now reaping the chief things, the precious metal, gold and silver from those ancient hills and mountains, and the abundance of bread, fruit and wine, brought forth by the sun and the dews of heaven, all in this God given land of liberty, our beloved America. Surely Joseph's branches have run over the wall. I referred to Ezek. 37, that the Lord did write to Ephraim the great things of his law, and it was counted as a strange thing; and that the Lord did write to Judah, and that he would take the records of Ephraim, the Book of Mormon, and put it with the records of Judah, our Bible; and make them one in thy hands before their eyes. Holding up the two books I then referred to Isa. 29, where the vision of all comes forth in a sealed book and this would be God's marvelous work and a wonder, which do reveal the great spiritual blindness covering both priest and people when the book came forth, showing the fulfillment of most of the remarkable prophecy, together with the antiquarian evidence that goes strongly to prove

the truth of the Book of Mormon. I spoke with much freedom on this subject. When we produce evidence of the truth of the Book of Mormon we establish two most important points of our faith, (1) the divine mission of Bro. Joseph, the Seer, (2) the restoration of the gospel, John 14:6. The above is a mere outline of the discourse. Some remarked that the book was not what they had believed it to be.

I reorganized the branch with a Priest and Teacher to watch over the flock, and gave such instruction as I was capable of, exhorting them to be faithful and live according to the teaching of their religion before God and the world, that their light might shine and others might believe and be added to the Church; as there were more almost convinced. I left them with a promise I would come back and labor with them for a season if permitted. Question, where will this branch report? It is about sixty miles west of Philadelphia and thirty-three east of Baltimore, on Mason and Dixon's line. It is not in any district of the Church, I believe. What I have done I have done in meekness and fear before God, and in much weakness and affliction of the body. Ever desiring the welfare of Zion,

I remain yours in the one faith,
JOHN MATTHEWS.

[Let the Branch report to the Philadelphia District conference, corresponding with Bro. Joseph A. Stewart, Davis Hotel, corner Market St., Philadelphia, Pa.]

SONORA, IOWA,
September 28th, 1881.

Bro. Joseph Smith:—Since harvest, I have been endeavoring to preach the truth to the people, every two weeks. I commenced by opening a new field in the south-west part of Poweshiek county, about twenty-five miles south of the Sheridan Branch. I have had a good time with this people, our Father being with me; his spirit indited my mind and gave force to the words spoken. The people turn out well, the house is always full of attentive listeners, and many of them manifest a desire for the truth. On one occasion at the close of meeting, a quaker minister came to me and said, "Brother, I see the scriptures in a different light to-day than I ever saw them before." He said that he would examine this matter. I feel that there is a number of good honest souls in this place that will obey the gospel soon. I have pressing invitations to come to other places; but my farming requires my attention, except on the Sabbath, at present; but after the first of December I expect to put my entire time in the field till spring.

Yours in the faith,
R. GOREHAM.

Dear Herald:—I notice in the *Herald* for October 1st, these words, "Anyone wishing to send those Brethren assistance may send to" etc. Now, dear brethren, it is well to relieve each other; but that way is too slow. The Lord's way is better, for that is always ready; He says, (that is, the Lord says), that if we will bring meat into his store-house he would bless us. If there had been meat in the Lord's store-house, or in other words if there had been money in the hands of Bro. Rogers, the brethren could have been relieved before the *Herald* could reach the subscribers; and in that way the Saints would receive the aid and those who put it into the hands of the Bishop would have been blessed; for the Lord has said I will pour you out a blessing till there will not be room to contain it, so that doing it one way, or rather our way, we fall short of God's favor and are so much slower, besides. Let us look at the advantage of the Lord's way a little. In the first place the brethren receive the aid forthwith, and Saints who put it into the hands of the Bishop have received a blessing; because they have done what the Lord commanded them to do. Some of the Saints say that they like to see where their money goes, and would rather pay it themselves than to send it to the Bishop or his Agent. I would as soon think of baptizing myself to see that it was done right as to act in the other office. God has given us an order and we must live in accordance with his order to receive his favor. So we teach the

world, and so we should teach each other; and assist each other to understand the law and be careful to teach that which pertains to the office to which we belong. Some may say, "Why don't you brethren?" I have not really taught in the Bishop's office, as you will see. I have tried to show a little of the contrast between what some of our brethren think, and the law given to us. This is only a word of exhortation to our brethren to get ready to work in the Lord's way. I am not the Bishop nor do I crave the office.

Yours in love of the truth, M.

WILBER, Nebraska,

November 1st, 1881.

Dear Herald:—Our quarterly conference was held near Palmyra, the 9th and 10th ult. There was not a very large gathering. We were greatly aided by the able and wise counsel and preaching of Bro. James Caffall and E. C. Brand. The following two weeks were disagreeable on account of the fall rains; however we continued meetings, and on the 23d I baptized five, including our mutual friend, Love S. Thompson. Two days later, I baptized two more. Yesterday I was made to rejoice in meeting an old brother by the name of J. B. Rutherford, who will unite with us in spreading the good news of the gospel. The outlook was never brighter, and openings for preaching more plenty. The Saints are encouraged and we have hope of good to the cause. I am doing what I can and hope to continue until my work is accomplished.

Yours in Christ,
ROBT. M. ELVIN.

BUCHANAN, Michigan,

November 8th, 1881.

Editor Saints' Herald:—We have not yet greeted the *Herald* on its round of visits from its new home, and can not therefore pronounce upon its reception among us. We are growing anxious to meet though, on this very account. With regard to its mission and ours, so far as this part of the moral vineyard is concerned, we are not discouraged. Though the number of its well wishers increase slowly, yet some are being added to the list. The work is slowly but steadily moving onward and upward. A good doctrinal foundation is being laid for the building up of the work here, in the near future, the Saints being laborers together with the ministry in doing the work. The main hindrance here being the lack of ministerial laborers.

We notice that the manner of life exhibited by the Saints, is a strong argument in favor of the faith preached; nor should they be discouraged in their efforts, because they will "reap in due time, if they faint not. We know of some sisters who kept several copies of the Book of Mormon and other works of the Church circulating in their village and vicinity all last winter, among their friends, and conjointly with consistent living and some preaching, the results began to be realized in the early Spring by the accession of a number of persons to the Church, and the work of baptizing has been going on all the season at intervals, and the end is not yet. The same is true of other points in this mission, to a certain extent. This is referred to, to show that the Saints by consistent living can do much for the prosperity of the work. Nor should they slacken their energies. We have learned by sad experience, that righteous living of Saints is the secret of success to the cause. Let an Elder visit a branch where order nor spiritual life is exhibited to those around, and the preaching, though ever so earnest, is very ineffective, and the Elder himself loses his energy; does not feel encouraged to go elsewhere to labor, lest it be thrown away. Effective labor has been done at various points in this section by the combined efforts of all concerned, and the Saints begin to realize "the power of Godliness" to a greater extent than ever.

The district conference held near Lawrence, in VanBuren county, October 15-17, was quite a success in many respects, notwithstanding the rain that characterized the entire session at intervals. A goodly number of Saints from various parts were in attendance, and some of the Elders, who had never met with us before in conference.

This looks like increased activity on their part, and this we shall expect. Friends outside of the Church manifested kindness during the session. Two very worthy ones were baptized by the writer, and much spiritual life and power with unity and love were manifested. Nor do we believe that all the results of this pleasant session of conference are yet realized. Bread was cast on the waters that will be seen and gathered in days yet to come.

We have just concluded a series of five very interesting meetings held here in one of the halls of the village. Our audience increased throughout, and a very favorable impression seems to be left with the most of those who heard.

This is a very nice village of about three thousand inhabitants, and was some time the seat of the Michigan Adventists. But they are not so strong here as formerly. Through a series of, to them, insurmountable difficulties, they have been greatly "scattered and peeled;" and judging from omens now discernable, religious, political, financial and otherwise, "the end" with them "is not yet."

We expect to try to introduce the work at a point about two miles south of this village this week, and thence onward as the way opens up. The Saints of Galien and this place united their efforts to obtain the hall here, that meetings might be held, and we hope a permanent opening will present itself here ere long for the promulgation of the gospel. We believe a good work may be done here by wise efforts.

Wishing the work great success, I am yours for truth,
C. SCOTT.

SAN BERNARDINO, Cal.,

October 25th, 1881.

Brother Joseph:—Your letter with Bro. David Brown's enclosed, came duly to hand. Thanks for your kind wishes for my welfare. We had an excellent conference here and much of the good Spirit in our midst. At the request of the brethren I will remain here a while. We are trying to bring about a more spiritual life among the Saints, and hope by word and example good may result. We have generally good meetings, with a few strangers falling in to hear now and then. Prospects are not bright for adding many in this region at present. But we are ever reminded "it is a day of warning and not a day of many words." The sheep will know the Shepherd's voice, and if but one in a place, with that one the Spirit of God can rejoice.

I hope you will have a long, quiet and comfortable home in Lamoni with your family; and may the *Herald* still stand as a center of light growing brighter and brighter till the perfect day. It is ever a welcome visitor to the weary traveler. And although we read earnestly, we confess we are slow to learn, slow to comprehend the light from the darkness; but hope our motives are pure if we differ from many in Church ruling. We trust the day will come when the greater light will show the better way, and all the Elders march in the straight and narrow path with faith and good works, that the heavens can not resist.

That we may ask and not ask amiss; be heard and answered with blessings of wisdom, love, union and power, is the prayer of your humble brother in Christ,

G. RODGER.

THREE RIVERS, Jackson Co., Miss.,

October 4th, 1881.

Bro. Joseph Smith:—While contemplating upon the superiority of the new covenant above that of the old, and wondering how the children of God could establish the law (the Ten Commandments) and not break the law (the Ten Commandments); the Spirit said, "It hath been said by them of old, to keep the Sabbath Day holy, but I say to keep every day holy; by so doing you will establish and not break the law." I asked the Lord if it was so and the spirit bore witness to it. But as there are so many spirits and it is human to err, I ask you to examine it and see.

Why should we keep a type when the true is come? I understand that all that have entered into the kingdom and are new creatures, have all entered into the Holy of Holies and have entered

into the rest of the Lord; and have ceased from their own works as the Lord did from his. Hebrews 4:10-13. If I am wrong I will stand correction.

Your brother in Christ,
J. B. PORTER.

EAST DES MOINES, Iowa,

November 5th, 1881.

Dear Saints:—Our branch is in a good condition. We have a good man for president; he is a spiritual man. I believe if we as a branch live faithful and let our light shine so the world may see that it is not hid under a bushel, there is much good to be done in this place. My husband has gone into the country to-day to lend some of our church books to some enquiring ones.

I am now recovering from a long attack of the ague. God very mercifully heard the prayer offered for me. We are having a pleasant visit from Bro. Kent, whom I did not expect to see again in the flesh, when he left this city several months ago; he then was very feeble, and is failing. Bro. Stamm is laboring with us now, working hard during the week at manual labor, and during the day Sunday giving us good counsel and instruction; in the evening preaching to us in our house. It is a season of great comfort to me, for many times I am not able to meet with the Saints during the day. I think Bro. S. should be sustained by conference. I pray God to open the way that he can be sustained and not have to labor as he now does for a little money.

Your sister in Christ,
LUCY B. MERRILL.

MOUNT CITY, Mo.,

October 11th, 1881.

Bro. Joseph:—Believing that you and the readers of the *Herald* feel a lively interest in the work of God in these latter days, and feel to rejoice in the manifestation of the power of God through faith among his children, I write you concerning a circumstance which transpired in our midst, desiring that the same may be published in the *Herald*.

On Wednesday, September 21st, about one o'clock p. m., as Bren. L. C. Smith and Thomas Nutt were returning to the home of Bro. Smith with a load of hay, the load was overturned and Bro. Nutt was thrown to the ground. In falling he fell upon a four tined fork. Three of the tines entered his body on the right side between his shoulder and his waist penetrating the flesh and coming out in front causing three severe wounds with an opening at each end; the skin being cut at six different places. The longest wound was near six inches from where the fork entered to where it came out; the others were, one between four and five inches, and the other one between three and four inches from the place of entrance to where the fork came out. One of the prongs must have very nearly if not altogether penetrated the cavity of the abdomen, the lower wound being the largest and the deepest.

Bro. Smith withdrew the fork from Bro. Nutt's side—having to make some three efforts before succeeding in getting it out;—he then went to the house some one hundred and fifty yards distant, suffering great pain from his wounds. Bro. R. K. Ross, Jr., and myself, were immediately sent for, and by three o'clock p. m. we were both present. Bro. Ross arrived first and had administered to him before my arrival, which resulted in easing his sufferings;—we then engaged in prayer for divine assistance, and anointed his wounds with oil and bound them up and further anointed his head and laid our hands on him, and prayed for him, enjoying a godly portion of the Spirit while so doing. After being administered to, his pain and sufferings abated, and he sat up in a chair and conversed as though nothing very serious had happened. He slept well that night, and on Friday walked out to the place where the accident had happened. On Thursday evening Bro. Ross and myself again dressed his wounds and administered to him. The wounds showed scarcely a trace of either swelling, or inflammation at the second dressing, and on Sunday the 25th, Bro. Nutt preached at 11 o'clock, in the

forenoon and again at four in the evening, and rode about ten miles in a buggy in going to and from the places of meeting. Up to this writing, October 11th, he has not suffered any return of the severe pain experienced before being administered to. The wounds are nearly entirely healed, there being some soreness and tenderness in the region of the wounds, and any jar or sudden move will cause more or less pain.

Elder Nutt is an old time Saint, and no doubt his name will meet with many who have been more or less associated with him in the latter day work; he is a man who has full faith and confidence in the power of God, as promised to the Saints through complying with the ordinances of the gospel, and has again realized the blessings resulting through faith in the promises of God, to whom be the honor and praise, now, henceforth and forever. Hoping that this testimony may serve as an encouragement to those who are tried and afflicted,

I am as ever the friend of the cause of truth and righteousness,

JOSEPH FLORY.

DES MOINES, IOWA,
October 24th, 1881.

Editor Herald:—I congratulate you in your new home, and trust that the *Herald* will continue to be a dispenser of truth until the standard be lifted up from east to west, so they shall fear the name of the Lord from the east, and his glory from the rising of the sun. I have been trying to preach the gospel of the Kingdom of God in this district; have been constantly engaged in it this year, and I find that preaching is as much needed in the branches as outside. There is a great lack of spirituality among the Saints in some parts, and it will take hot coals to warm some of them up. We had a good meeting here yesterday; the Spirit was quietly enjoyed in the testimony meeting. There seemed to be the spirit of humility with the Saints in this Branch. Bro. Ray has located in this city; and is the presiding Elder of the Branch, and God blesses him with his Spirit to instruct. Bro. Merrill is the presiding Priest, and has done a good deal of work in trying to build up the cause. The work is slow, as the place is full of *preachercraft*. The meetings are held in the Saints' houses; there seems to be no other way at present. There is a few that attend often.

Last night I spoke from the twelfth chapter of Revelations. My object was to show the apostasy of the Apostolic faith; and in brief to show the restoration of the gospel in the hour of God's judgment. The Lord blessed me when I was speaking; and it seemed that all were interested, although the audience was small. Shall preach here again next Sunday. Have an appointment in a new place two miles out of town. Have had some good meetings four miles south of Pleasantville, Marion county; quite an interest manifested; had two grove meetings there, one in July and one in August. The attendance was very good. Bro. Jemison came to my assistance, preached three discourses there two weeks ago; some out that never came before. Have another appointment on the 26th and 27th of November. Shall try to get Bro. W. C. Nirk to go, as they would like a person to come with me; as they say they want some one that can sing; have written to him, hope he will come.

Ever praying for the welfare of Zion and the salvation of souls, I still remain as ever, a lover of truth,

N. STAMM.

Bad luck is a man with his hands in his pockets and his pipe in his mouth, looking on to see how it will come out. Good luck is a man of pluck, with his sleeves rolled up, and working to make it come out right.

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include nearly all that is valuable in this life.

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

Conference Minutes.

PITTSBURG DISTRICT.

Held at 67 Fourth Avenue, Pittsburg, September 10th and 11th, 1881. J. Brown, presiding; Geo. H. Hulmes and R. S. Salyards, secretaries.

Branch Reports—Pittsburg, 102; received by letter 2, removed by letter 4. Financial: Branch fund, balance last report and received \$26 75; expenditure \$12.44, balance on hand \$14 18. Sabbath School fund, on hand \$12.12. Church Hill Branch 18; baptized 1. Financial Branch fund, on hand \$3 10. Elders' fund \$9.10. The Mansfield Branch disorganized through removal of the president and other causes, and remaining members desire officers of Pittsburg Branch to visit them when they can.

J. Parsons and E. Thomas reported. Elder's Fund on hand and received from Church Hill Branch \$15.20.

Resolved that it is the understanding of this conference that the duties of the District Treasurer of the Elder's Fund is to receive all funds intended for district missionary labor. He shall present to each quarterly conference of the district an itemized report of all receipts and expenditures. All such moneys received by him shall be used for the support of the families and defraying expenses of Elders actively engaged in missionary labor of the district, and that Elders should report to him all moneys received from other sources.

Resignation of Bro. Criley as District Treasurer of Elder's Fund was considered, but not accepted.

On motion, Bro. Parsons was appointed to labor in the district, so far as means will allow.

Inquiry into status of Mansfield Branch and its need of attention was made, and Bro. Parsons was appointed to attend to it in connection with his other district labors.

Resolved that the resolution of the Pittsburg Branch, that G. H. Hulmes be ordained an Elder be ratified here, and they privileged to proceed in the matter when it shall be properly manifested to him.

Resolved that the question of Representation be laid on the table.

Preaching in evening by President Brown.

Adjourned to meet the second Saturday in December [10th], 1881.

GREENVILLE, Pa., October 18 h, 1881.

To the Saints of Pittsburg District:—Complaints being made, according to conference minutes, of officers of the district not visiting you, I deem it best to refresh your memories somewhat. To most of you is known the zeal and successful labors of Bro. James Brown; how from the first he labored diligently among you, leaving home and family six, nine and twelve months at a time, until the necessities of his family compelled him to return and labor to extricate them from debt, receiving on an average about \$20 per quarter to pay traveling expenses and support his family; indeed I am not at all certain it amounted to even that small sum. You also knew how reluctant he was to leave the ministry, and how after hard physical labor, when he had again freed his family from debt, he again took the field, until again compelled to come to their relief.

You will remember this has continued for years, and though inadequately sustained, yet he and his noble family willingly made the sacrifice for the gospel's sake; and at this present time they are endeavoring to pay up these debts, and with the purpose of laboring for God and your welfare in the ministry. He longs to be with you, comforting your hearts and establishing you more firmly in the gospel, and carrying its grand truths to others; and he mourns that he is prevented from so doing, and both himself and Sr. Brown labor unceasingly and pray for his deliverance.

But, you say, why does he not write. I answer: it is no easy matter for him to write; working in the field day after day does not assist in the use of the pen.

Bro. Brown is not the man to speak of his affairs or find fault that they are in their present condition, and I do not know that he will thank me for taking it upon myself to do it for him; but I think

it justice to him in every sense. He honors his calling; has the unbounded confidence and respect of all his neighbors; and is so careful for the good name of the Church, that he does not feel at liberty to engage in the active ministry while in debt, lest the cause should suffer reproach thereby. To the end that he may again take the field, himself and wife are working with all their energy. Had he received the support his labors entitled him to receive, he would never have been compelled to leave the ministry, and would have been with you to-day; and if you want to test the truth of this assertion, just assist him to get square with the world, and see how soon he will be with you. It has long since been his desire to resign, as he could not at present attend to the duties, but has been urged to remain, in the hope that circumstances would occur, to enable him to fulfill those duties; for you all know there is not a man in the district that can labor as efficiently as did Bro. Brown. It is now for you to decide what shall be done in the matter.

Yours in hope,

W. H. GARRETT.

NORTHERN ILLINOIS DISTRICT.

Conference convened at Mission Branch, October 1st and 2d, 1881. On motion, J. S. Patterson was chosen to preside, and G. F. Weston was chosen clerk.

Branch Reports—Plano 192; baptized 2. Chicago 63; baptized 6. Streator 30; baptized 1. Mission, no change. J. S. Patterson verbally reported Piper City Branch. No reports were received from Janesville, Burlington, Sandwich, Leland, Peconica, Amboy, Marengo, and Batavia branches.

On motion, a license belonging to Evan Griffiths was placed on file by the district secretary.

On motion, J. S. Patterson was continued as district president, and G. F. Weston as secretary.

Preaching on Saturday evening by President Joseph Smith, assisted by J. S. Patterson. Sunday morning by Pres. J. Smith, assisted by J. L. Keir. A prayer and sacrament service was held in the afternoon. Preaching in the evening by J. S. Patterson, assisted by J. L. Keir.

Adjourned to meet at Braidwood, Will Co., Illinois, Saturday and Sunday, February 4th and 5th, 1882.

MASSACHUSETTS DISTRICT.

A conference was held at 204 Broad Street, Providence, R. I., August 20th, 1881. J. Smith, president; F. A. Potter and F. M. Sheehy, clerks.

Bro. McKee requested the conference to relieve him of his office as a Priest, as he did not feel capable of holding it. His request was referred to the Fall River Branch, with the recommendation that they grant it.

The Epistle of the Twelve and Bishopric was read, and by vote adopted.

By their request, J. Gilbert and J. Halstead were released from their mission to Westport.

Resolved that in the opinion of this conference, a branch has the right to demand the license of any officer (except an Elder) under their jurisdiction, who fails after being duly labored with according to the law of the Church, to magnify their office.

A communication was received from the Dennisport Branch, recommending C. W. Young for ordination to the office of an Elder. Referred to a committee, who reported adversely.

Charges against P. M. Bates were read, and referred to a Court of Elders.

Resolved that this conference request of the general Church authorities to allow J. C. Foss to continue to labor in the New England mission.

Preaching on Sunday morning by J. C. Foss; in the evening by E. N. Webster and F. M. Sheehy.

Report of committee in case of Bro. Lewis' license, finding that he never had been ordained. Report received and adopted.

Elder's Court on the case of P. M. Bates reported finding the charges against him sustained, and advising the Douglass Branch to take action in expelling him from the Church if he will not repent and make restitution. The report was re-

ceived and adopted as the decision of conference.

J. Smith was sustained as president of the district, and F. A. Potter as clerk.

Bishop Agent's report showed income for last three months \$31 90, which with balance from last report, of \$167 67, made a total of \$199.57; expenditures \$136.95; leaving a balance of \$62 62.

District Treasurer reported received \$51 33; balance at last report \$55 51, total \$106 84; expended \$50 52, leaving cash on hand \$56.32.

Fifteen were reported baptized during quarter. Adjourned to meet in Fall River, November 26th, 1881, at 2 p. m.

EASTERN MAINE DISTRICT.

Conference convened at Addison, Maine; J. C. Foss, president; S. O. Foss, clerk *pro tem*.

Official Report.—Elders J. C. Foss, J. D. Steel, N. W. Crawley, S. O. Foss, J. Benner, A. W. Kelley; Priests J. S. Walker, S. P. Steele; Teachers J. Huntly, W. Look; Deacons G. R. Bryant, E. A. Aohley, F. Foss, Uriah Kelley.

J. D. Steele was chosen president of the district; J. S. Walker, clerk.

Preaching on Saturday evening by J. C. Foss and on Sunday morning by A. W. Kelley and J. Benner; in the afternoon by S. O. Foss; and the evening by J. C. Foss.

Adjourned to meet at Indian River, Maine, December 31st, 1881.

SOUTHERN NEBRASKA DISTRICT.

Held at the Morgan School House, Oloo Co., Nebraska, October 9th and 10th, 1881. Levi Anthony, president; R. M. Elvin, clerk.

Preaching in the forenoon by E. C. Brand, and in the afternoon by J. Caffall, and in the evening by R. M. Elvin.

Elders L. Anthony and R. M. Elvin reported.

J. W. Waldsmith, Bishop's Agent, reported: On hand and received, \$30 25. As District Treasurer, he reports: On hand and received, \$45.75; paid out, \$38 46; balance, \$7 29.

Letters addressed to Elders W. Lane, K. Johnson, S. Campbell, J. Ervin, E. Jasper and S. C. Grass, were read.

Moved that the report be received and the committee continued.

The case of W. Lane was taken up and the calling and duties of the office of an Elder were explained by J. Caffall. Bro. Lane offered his resignation as an Elder. Accepted.

Whereas, all history confirms us in the undisputed and irrefragable truth, that it requires time and experience to perfect and complete governmental organization; and,

Whereas, it is stated in the law book, given to govern the Church of Christ, that "he who waits to be commanded in all things, shall be counted a slothful servant," and that "men of themselves are able to bring about much righteousness," indicating the arising of labor to be done, not provided for in the revelations; and,

Whereas, God, not to be inharmonious with himself, has caused to permeate through all his messages to man, this parallelism, man's agency, and the reward for deeds done; and,

Whereas, the paramount object of our fraternizing together in church organization, is "to keep the unity of the Spirit in the bond of peace," "not laying again the foundation of * * * dead works, let us go on unto perfection;" thus signifying to us the necessity of adding "line upon line, precept upon precept, and here a little and there a little;" and,

Whereas, at the April Conference of 1868, there was introduced the question, who had the right to vote in the several divisions of our church organization, and at that time freely discussed and opinion formed; and,

Whereas, from that time till the present the agitation has been kept up in the *Herald* and the quarterly conferences; and,

Whereas, the General Conference is now passing through those forming stages, that will ultimately result in establishing a definitia as to who shall be entitled to voice and vote in its assemblies; and,

Whereas, the President of the Church, in *Herald*

for October 1st, 1881, page 301, decided who are entitled to voice and vote in branches; and,

Whereas, the districts are without any accepted general rule to govern in this matter; therefore, be it

Resolved, that we as a district herewith adopt the following rules, to govern in our quarterly conferences:

1st. That only those who have received ordination, and whose names are enrolled upon the record of one of the several branches of the district, and in good standing, shall be permitted to voice and vote.

2d. Visiting officials when invited to take part by the vote of the conference.

3d. And such members as may at any time be delegated by any branch of the district.

4th. Those holding office and living in a scattered condition in the district, but not within the precinct of a branch.

On motion the foregoing was adopted.

Resolved that we herewith request J. Caffall and those associated with him, that they give us as much of their labor as possible, in perview of their appointment of General Conference.

Resolved that E. C. Brand be especially requested to visit Plattsmouth at his earliest possible convenience, to preach and settle matters, so far as practicable.

Committee appointed to draft resolution concerning the death of the President of the United States, reported.

Adjourned to meet at Wilber, Saline Co., Nebraska, January 1st, 1882, at half-past ten o'clock.

EASTERN IOWA DISTRICT.

Conference held at Amber Station, on the 24th and 25th of September, 1881. E. Larkey, president; W. Turner, clerk.

Branch Reports—Butternut Grove 39, Jackson 16

Elders J. Boice, J. Johnson, J. Adams, I. Larew, D. Holmes, M. G. Maudsley, W. Turner, reported in person; also Priests J. Bradley, and Deacon D. Hines.

Bishop's Agent reported no funds on hand.

M. G. Maudsley offered his resignation as Bishop's Agent, and W. Turner was appointed.

Resolved that a committee be appointed to visit Buffalo and Davenport Branches. President appointed J. Adams, J. Johnson and D. Holmes.

Resolved that J. Adams and J. Johnson labor together in the district.

Preaching on Saturday evening by J. Adams, assisted by J. Johnson; on Sunday morning by Isaac Larew, and in the evening by D. Holmes. Also, social meeting and Sacrament of the Lord's Supper.

Adjourned to meet at Clinton Branch, Iowa, December 24th and 25th, 1881.

SALT LAKE DISTRICT.

This conference met October 6th, 1881, in the Liberal Institute, Salt Lake City, Utah; W. W. Blair was chosen to preside, and W. Aird, clerk.

Pres. Blair made suitable remarks relative to this mission and expressed confidence in its final success. Spoke of Orson Pratt, deceased, and suggested that conference stand adjourned during his funeral this day. Said he honored him for the good he had done in his ministry; but deplored his errors, and his want of moral courage to stand by his convictions. He had permitted himself to be led by his inferiors in intellect and moral worth, contrary to his better judgment, and his life and ministry were, in these matters, very defective.

Elder R. J. Anthony gave a very cheering report of his labors in the mission of late, and felt well encouraged. Had baptized eight since he returned to this mission.

In the afternoon session reports from branches were received.

Elders W. Aird, R. J. Anthony, W. P. Smith, W. M. Gibson, and Thomas Burt, reported in person.

Bro. W. P. Smith bore strong testimony to the truth of the latter day work. Said, in answer to prayer, his room was filled with light above the brightness of day, and in the midst of this light he

saw a majestic personage, whose brightness was greater than the light in which he appeared, and this personage testified of the divinity of the work begun by and through Joseph the Seer. He said he knew at Nauvoo that the leaders of the Church taught that "Young Joseph" would succeed his father in the presidency of the Church. Said he knew the Brighamite "endowment" was a bad corruption of Masonry.

Bro. Aird, Burt, and Gibson spoke well of the work, and felt determined to continue faithful to the end.

Preaching in the evening by R. J. Anthony.

October 7th.—Bro. Ehan Barrows was ordained an Elder. Bro. John McKenzie spoke well of his faith in the work. Elder J. Brown reported, and spoke words of cheer and edification. Elder H. Marriott reported, and said he desired to do what he could for the work. Felt well it. Elder Anthony spoke of the good the Utah Mission had already accomplished, in giving to the Church and the world the leading facts of the genuine faith, in contradistinction to that of the Utah Mormons. Said this work needed to be done, and done well and thoroughly; and that when it was done, the Saints and the world could know the true position of the Church of Christ on all essential matters.

Elder John Taylor, of Harrisville, made some interesting remarks touching his experience, and the past history of the Church. Felt cheered. The Lord had showed him the Saints fleeing away from Brigham and his seed.

At the afternoon session, the conference on motion accepted the resignation of Elder T. N. Hudson as president of the Salt Lake District and tendered him a vote of thanks for his past services.

On motion Elder Wm. M. Gibson was chosen to be president of the Salt Lake District.

Moved that President Joseph Smith be invited to attend the dedication of the Mission Chapel in Salt Lake City, and labor in this Mission as long as he can make it convenient; and that Bishop I. L. Rogers be invited to accompany him.

Pres. Blair made some remarks relative to the Mission Chapel now in process of erection in this City, giving a verbal statement of what had been done, and the outlook as to its early completion.

In the evening Pres Blair spoke on the rise and progress of the Reorganized Church, showing how much it had to oppose it, how solidly it was being builded, and that in the past its most important field was in Illinois, Iowa, Missouri, Kansas, etc., where it had already removed much reproach, made it possible and practicable for the Saints to build up the Church on its genuine doctrines as contained in the standard works of the Church, in those very localities from whence they formerly had been driven because of their transgressions. Attention must now be paid to the needs of the work in this Rocky Mountain region, where there are thousands of honest souls who have been blinded and misled by blind leaders. He said Utah Mormonism was coming to judgment. It must show its hand. Many influences were combining to lift it up into the light of day, and to free its votaries from thralldom to their leaders. While he regards the times as critical, he was confident all would work together for the advancement of truth and righteousness. But we must work, and sacrifice, and wait for the increase given of God.

Adjourned to meet at the call of the district president.

SOUTH-EASTERN ILLINOIS DISTRICT.

Conference was held in the Dry Fork Branch, on Saturday and Sunday, September 3rd and 4th, 1881. I. M. Smith, president; I. A. Morris, clerk.

J. F. Thomas, J. F. Henson, H. Walker, T. P. Green (baptized 2), W. H. Brewer, G. H. Hilliard, J. Palfreyman, I. A. Morris, B. Taylor and I. M. Smith, reported.

I. M. Smith was sustained as president and I. A. Morris as clerk of the district.

Preaching in the evening by J. F. Henson, followed by T. P. Green with a few remarks.

Preaching in the forenoon by G. H. Hilliard. Sacrament meeting in the afternoon.

Adjourned to meet at Springerton, Ills., Saturday before the first Sunday in December [4th], 1881, at ten o'clock.

ST. LOUIS DISTRICT.

Conference was held at St. Louis, October 3d and 4th, 1881; A. Reese, president; J. E. Betts, jun., clerk.

The resignation of A. Reese was received; and a vote of thanks for his past labors as president, tendered.

J. E. Betts, sen., was elected president of the St. Louis District; W. Anderson and R. D. Cottan, counselors.

Sacrament was administered.

Branch Reports: St. Louis 186, Belleville 74, Alton 32, Gravois 48, Cheltenham 34, Moselle 9, Caseyville, Alma, Boon Creek and Whearso, no reports.

The committee on Bro. Hubbard's case, granted more time.

Court of Elders to investigate the case of Caseyville Branch was appointed

The recommendation to reinstate J. Thorp to the office of an Elder was rejected:

The resignation of W. Still was accepted.

Adjourned to meet in St. Louis, the first Sunday and Monday in January, [7th and 8th], 1882.

Miscellaneous.

A BARGAIN.

Three hundred dollars will buy an eighty acre farm; thirty acres cleared and fifty of timber; good log house and log stable; mill on the next farm joining it; plenty of water all the year round, five miles from market, small orchard and vineyard on it, in Crawford county, Missouri. Write or call at Collinsville, Illinois. Address WILLIAM WILLIAMS.

THE BISHOP'S REPORT.

Bishop I. L. Rogers in account with the Reorganized Church of Jesus Christ, for the quarter ending September, 1881.

RECEIPTS.

Table of receipts for the quarter ending September 1881, listing donors and amounts.

Table of receipts for the quarter ending September 1881, listing donors and amounts.

Total \$2 613 10

EXPENDITURES.

Table of expenditures for the quarter ending September 1881, listing recipients and amounts.

Table of receipts for the quarter ending September 1881, listing donors and amounts.

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.

BORN.

BROLLIAR.—Near Wilber, Nebraska, July 12th, 1881, to Bro. Daniel and Sr. Sarah C. Brolliar, a son. Blessed October 16th, 1881, by Elder Robert M. Elvin, and named Robert Heman.

SHORT.—At Millersburg, Illinois, September 24th, 1881, to Morris T. and Viola V. Short, a fair daughter; named Cordie Celestine. The fond parents are delighted at the growth, health, genial temper and unfolding beauty of their connubial seal.

MEYER.—At Nebraska City, Nebraska, August 24th, 1881, a son, to Bro. Cornelius and Sr. Maren C. Meyer; blessed October 2d, 1881, by Elder R. M. Elvin, and named Egbert Andrew.

FROST.—Near Bennett, Nebraska, July 9th, 1881, to Bro. W. H. and Sarah J. Frost, a son; blessed October 15th, 1881, by Elder R. M. Elvin, and named Charles William.

CLOW.—At Armstrong, Kansas, August 6th, 1881, to Bro. William and Sister Hannah Clow, a daughter, named Nettie May.

GILL.—At Emerson, Mills Co., Iowa, August 1st, 1881, a son, to Mr. Arthur and Sr. Emma J. Gill, blessed at Shenandoah, Iowa, November 6th, 1881, by Elder J. E. Badham, and named Amos Hiram.

WILSON.—At Farm Creek, Mills Co., Iowa, August 13th, 1881, a daughter, to Bro. Charles N. and Sr. May M. Wilson. Blessed at Shenandoah, Iowa, November 6th, 1881, by Elder Robert M. Elvin, and named Nettie Bell.

AUSTIN.—At Shenandoah, Iowa, January 15th, 1881, a daughter, to Bro U. A. and Sr E. Austin. Blessed at Shenandoah, Iowa, November 8th, 1881, by Elder Robert M. Elvin, and named Maud.

DIED.

FROST.—At Bennett, Lancaster county, Nebraska, June 13th, 1881, of measles, Myrtle May, daughter of Bro. Albert and Sr. Kate Frost. After a week of hard suffering, the spirit took its departure from this earth, and peacefully returned to the God who gave, and although a child of only three summers, was the pet of all who knew her.

FROST.—Near Bennett, Lancaster county, Nebraska, August 4th, 1881, of diphtheria, Evelyn, daughter of Bro William H. and Sarah J. Frost, aged 1 year, 4 months, 14 days. These young people miss this their first bud of promise; the little sufferer was sick two weeks.

SQUIRE.—Of old age, at her son's residence, in the town of Scott, Crawford county, Wisconsin, July 31st, 1881, Sr. Elsie Squire. She was born in Virginia, November 7th, 1799; being 81 years, 8 months and 24 days old. She was baptized and confirmed February 3d, 1878, at Wheatville, Wis. She was strong in the faith of the latter day work as long as she retained her reason, and gave in some strong testimonies in regard to her hope of eternal salvation. Funeral sermon by F. M. Cooper.

THOMAS.—Joseph, son of Bro. Edmond and Sr. Elizabeth Thomas, was born at Syracuse, Ohio, February 9th, 1881; died at Kerr's Run, October 17th, 1881; aged 8 months and 8 days. Funeral sermon in the Welsh Baptist Church, by Elder Thomas Mathews.

LUFF.—At Independence, Mo., on the 5th November, 1881, Ethel, youngest daughter of Bro. Joseph and Sr. Janet Luff, aged two years and six months. Funeral service conducted on the following day by Elder F. C. Warnky.

ELDRIDGE.—In Brockton, Mass., October 30th, 1881, David, son of Nathan C. and Jane S. Eldridge, aged 13 years and 1 month. He was a dutiful son, and his parents looked forth to the time when he would be a comfort to them in their declining years; but he was stricken down by the typhoid fever. Funeral services by Elders John Potts and John Gilbert. Elder Gilbert preached a comforting discourse.

When children such as David die,
Their place ye may not well supply,
Though ye among a thousand try,
With vain endeavour."

CORNELL.—At Farmington, Iowa, April 5th, 1881, in the thirtieth year of her age, Sr. Etta Cornell. Born May 1st, 1851; baptized July 26th, 1880, by Elder J. F. McDowell. Born of God, died in the Lord, at place of her nativity. Prior to her departure she said: "This is what I have longed for—to be at rest." She suffered long and sorely; bore her affliction with christian fortitude. Was an intelligent, peaceful and kind lady and Saint. Her prospects for the future were bright. She sleepeth in Jesus,—blessed thought! Loved at home—respected by all. Sermon by Elder James McKiernan.

JONES.—At Valley, Nebraska, September 16th, 1881, of diphtheria, Annie, oldest daughter of Daniel and Fannie Jones, aged five years.

'Tis a story often told,
Of a ringing voice now gone,
Of a little form grown cold,
Of a spirit shining on—
Nearer the eternal throne,
By God's power upward flown,
Where life's evils never come—
Blessed, pure, celestial one.

WARNOCK.—At Farmington, Iowa, May 10th, 1881, of heart disease, Sr. Mary J. Warnock, in the forty-fourth year of her age. She was born in Canada, September, 1837; baptized February 28th, 1864. Sr. Mary was an exemplary Saint and lady. Earnestly devoted to the service of God. A lover of the gospel, in which she so much rejoiced. Quiet and unassuming in her manners; gentle, kind, and true; seemingly, without fault. Always found at her place in divine service, except when precluded by ill health. Her voice was heard in defense of the blessed gospel. Her hope was bright—her rest is sweet. Respected by all who knew her.

SAWYER.—At Jonesport, Maine, September 25th, 1881, of dropsy, Oliver Sawyer, aged 73 years. Funeral services by Elder J. C. Foss.

ANDERSON.—In Otoe county, Nebraska, September 29th, 1881, Bro. Andrew youngest son of Bro. and Sr. John Anderson of Nebraska City. He was killed while taking shelter under a shed, while herding cattle during a rain storm. Funeral service by Elder Paul C. Peterson. Peterson.

JOHNSON.—At Nebraska City, Neb., September 29th, 1881, of diphtheria, Sr. Johanna C., wife of Elder Knud Johnson. Deceased was born at Oland, Denmark, March 4th, 1836; was therefore at the time of her death 45 years, 6 months and 25 days old. Was baptized in Utah, and came to this city in 1866; for the last few years, she had devoted her whole time to the profession of medicine. Funeral sermon at the house, by Elder R. M. Elvin.

"She hath gone from the trials and sorrows below,
To that land where the rivers of happiness flow;
She hath gone from the trouble and turmoil of earth,
To that region where joys everlasting have birth."

STEELE.—At Addison, Maine, September 26th, 1881, of bleeding at the lungs, Irving A. Steele, aged 19 years and 20 days. Funeral services by Elder J. C. Foss.

STERRETT.—At Pleasant Grove, Utah, October 9th, 1881, Desire P., baby girl of W. G. and Laura E. Sterrett, aged 6 months and 1 day. While its rest is glorious. O Lord, comfort the afflicted parents with thy love. Services by R. J. Anthony.

ELLIOT.—In St. Louis, Missouri, September 25th, 1881, John Fisher, step-son of Bro. George Elliot. Funeral services conducted by Elder William Still, in the most impressive manner.

JONES.—Near Stewartville, DeKalb county, Missouri, of brain fever, Sr. Ann, daughter of Robert and Martha Jones, aged 25 years and 6 months. She was baptized in 1868, at Brookfield, Ohio. Was sick but five days, and said the second day that she was going to die, and that she did not fear death; but would rather live to take care of her mother. Funeral sermon by A. H. Smith.

CRANE.—At Lake Crystal, Blue Earth county, Minnesota, October 12th, 1881, of cancer of the womb, Mary, wife of Bro. D. F. Crane. She was born June 15th, 1833, in Havana, Schuyler county, New York; united with the Church, May 30th, 1875. Services in the M. E. Church, by Rev. J. Rockwood, of the Baptist persuasion.

VANNORTON.—At Salem, Richardson county, Nebraska, November 26th, 1879, Sr. Julia E. Vannorton. She was baptized near Palmyra, Nebraska, June 30th, 1878, by Elder R. J. Anthony. At the time of death, she was visiting her brother, and as there were no Saints, the time of her death was not learned till lately.

MANTLE.—At St. Louis, Missouri, July 19th, 1881, Leah, only daughter of Bro. Joseph and Sr. Priscilla Mantle, aged 11 months and 10 days. Funeral services by Elder William Still.

BUTTERWORTH.—At his residence, near Dow City, Crawford county, Iowa, October 23, 1881, of congestion of the lungs, Bro. Robert D. Butterworth, after an illness of four weeks. He was born in Lancashire, England, April 10th, 1820; obeyed the gospel in 1860. He bore his illness with Christian patience, and leaves a wife and ten children to mourn his loss. In his dying hours he gave evidence of faith in Christ and hope of eternal life. Funeral services by the Rev. C. Smith, of the M. E. Church.

WILLIAMS.—At Syracuse, O., September 26th, 1881, Bro. Rice Williams; he was born in Wales, in 1806, and was at his death 75 years, 6 months, 10 days old. He emigrated to America in 1849; was a member of the Utah order twenty-two years; baptized by Capt. Dan Jones. He joined the Reorganization in 1869; was ordained an Elder in the same year. He leaves a wife and four children to mourn. Funeral service by Elders David Hopkins and L. R. Devore, the former in Welsh, the latter in the English language.

SCOTT.—At Alma, Illinois, September 6th, 1881, of teething, Robert Keith, infant son of Esabelle Scott, aged one year. Funeral services by Bro. George Mantle and Bro. Jaques.

DOTY.—At West Jordan, Utah, October 1st, 1881, Ernest H., son of J. D. and H. A. Doty; born June 11th, 1881.

HAYTON.—At Oronogo, Mo., of membranous croup, John Walter, son of Thomas S. and Mary E. Hayton, aged 14 months and days.

MAYO.—At Independence, Mo., September 5th, 1881, of consumption, Sr. Estelle Mayo, aged 24 years and 6 months. She was baptized in March, 1858, and lived a consistent life, and died in full hopes of a part in the resurrection of the just. Funeral services at the Saints' Church, by Elder F. C. Warnky.

MOBLEY.—At her home, four miles east of Weir, Kansas, Metta Mobley. She was born at Deni-phan, Kan., on the 29th day of June, 1863; expired 10th of June, 1881. She was baptized in February, 1880, and was faithful to the last; was beloved by all her acquaintances. Funeral sermon by Elder Daniel S. Crawley, to a large congregation.

POPE.—At Salt Lake City, Utah, of old age, Clarissa Pope, 78 years and 1 month old. Born July, 1803, in the Isle of Man. She was the seventh person baptized by John Taylor when on his first mission to England. Sister Pope emigrated to Nauvoo in the Spring of 1844, and after the martyrdom of Joseph, removed to St. Louis, and left there for Salt Lake City in 1864. She was respectful and kind to friends and foes, and therefore was beloved by all who knew her.

ADDRESSES.

Thomas W. Smith, 619 West Lake street, Chicago, Ill.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.
W. W. Blair, Box 417, Salt Lake City, Utah.

Treasurer's report of the Saint Louis Mite Society, of the Reorganized Church of Jesus Christ of Latter Day Saints. Balance on hand May 22d, \$3 15, received during quarter \$38, total \$41 15. Paid out during quarter \$20 50, balance on hand, September 25th, 1881, \$20 65.

May the good work still go on.

ELIZA COWLISHAW, Treasurer.

TEMPERANCE CONVENTION.—Pursuant to call of State Central Committee the temperance people of Decatur county are requested to meet at the M. E. Church in Leon, Iowa, on Wednesday, December 7th, 1881, at 11 o'clock a.m., for the purpose of selecting five delegates to the State Convention, and effecting a county organization, and transacting such other business as may come before the convention.

All temperance organizations, churches, and Sabbath schools are requested to send delegates. All ministers of the gospel are requested to attend, and all temperance workers, both men and women, are invited.

N. R. BULLOCK,
Com. Decatur Co.

REDUCTION IN PRICE.

Holy Scriptures:

Inspired Translation by Joseph Smith the Prophet.
Sheep, or Library binding\$1 50
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This book contains 327 pages, set in large and clear type, and printed on good paper. It is E. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete History of the Church up to 1880. Three very fine new steel engravings and fac simile of autographs of Joseph the Prophet and Emma, and of Joseph Smith, have been added to the book at great cost, and greatly enhances its value. Brethren, this is a book that will sell among your neighbors and friends of the Church, and to all who desire to keep themselves informed in matters of history, and is the cheapest book published by the Church.

Book of Mormon:

Roen, sprinkled edges\$1 25
Imitation Morocco, gilt edges\$1 50
Turkey Morocco, marbled edges\$1 75

The Saints' Harp—Hymn Book:

Roen, plain\$1 25
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Doctrine and Covenants:

Sprinkled Sheep.....\$1 25 Morocco\$1 75

ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

15 Nov. 81.

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 yourselves and for friends deceived by The Latter Day Apostasy.
Remittances must be sent to W. W. Blair, Box 417, Salt Lake City, Utah; or to Joseph Smith, Lamoni, Iowa.

THE SAINTS' HERALD is published SEMI-MONTHLY, at Lamoni, Decatur Co., Iowa, by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH. \$2.15 per year. All remittances, orders, and business communications intended for the office of publication, should be directed to Joseph Smith, Lamoni, Decatur County, Iowa. Money may be sent Draft on Chicago; by Post Office Order on Leon, Iowa; by Registered Letter, or by Express to Lamoni, Iowa; but there is very little risk in sending small sums in an ordinary letter.

The Saints' Herald.

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

OLLIVER 15882

"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. 28.—Whole No. 408.

Lamoni, Iowa, December 1, 1881.

No. 23.

WONDERINGS.

Slowly the shadows were falling,
Over, around, and about;
And one by one in the gloaming,
The stars came creeping out.

The west was brightly glowing,
Where the radiant sun went down;
For every cloud was silvery lined,
And each wore a golden crown.

The toils of the day were just ended,
And I, for a moment's rest,
Sat down by the gateway and pondered
O'er my life, how spent in the past.

Thinking of deeds once committed,
Though I'd always tried to do well;
And yet how well I'd succeeded
Our Father only can tell.

Of blessings past and present,—
If I was worthy of these;
This was what I was wondering,
Out there under the trees.

Wondering if I should be missing?
In the better life to come,
Or, would be kindly remembered
When the faithful are gathered home.

Then a prayer was breathed in the stillness,
For the Hopes which Zion owns,
That meek bowed heads in the morning
Be waiting for their crowns.

FLO. R.

Destiny of the Wicked.

We do not want to speak with the wild ravings of a disordered imagination, but "as the oracles of God," on all important issues. We most solemnly appeal to "God and the word of his grace," to "Moses and the prophets," to "the desire of all nations," or "the light of the world." The word of the Lord, spoken faithfully and rightly divided, never outrages reason, shames intelligence, or destroys agency. It is conceded that the faithful are saved in and through Christ, but a contrariety of views have ever obtained in regard to the fate, or ultimate condition of the masses. The son of Man came to seek and to save that which was lost; (Matt. 18: 11. Luke 19: 10.) Save and salvation are employed in a twofold sense, that is, those terms are used in reference to our temporal and spiritual conditions. Noah was saved in an ark. Israel was saved from the Red Sea, while Pharaoh perished. Poor, doubting, sinking Peter exclaimed, "Lord save, or I perish.

"For therefore we both labor and suffer reproach, because we trust in the living God, who

is the Savior of all men, specially of those that believe.—"I Tim. 4: 10. "All flesh shall see the salvation of God. "Luke 3: 6. Isaiah 52: 10.

"And the angel said unto them, fear not; for, behold, I bring unto you good tidings of great joy, which shall be to all people.—Luke 2: 10.

"As in Adam all die, even so in Christ shall all be made alive.—I Cor. 15: 22.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and the Lamb for ever and ever."—Revelations 5: 13.

Jude wrote up "the common salvation" before he spoke of "the faith once delivered to the saints. For parallel proof texts about "every man in his own order," see Phil. 2: 10, 11. Rom. 14: 11, 12. Isa. 45: 23. Psalms 22: 27, 28; 72: 11; 86: 9. 98 chap. While justice and judgment are eternally enthroned, mercy and truth will in no wise abdicate. Paul saw the whole creation groaning in pain, till the enemy, death, should be destroyed. In the penalty and curse of a broken law, mercy that is as soft as silk and as strong as steel, is extenuated when the demands of justice are satisfied. The gracious, long suffering Father does not afflict willingly, but in order to bring us to a realizing sense of our dependence and duty. Chastizement for correction is mercy in disguise. All punishment, in every phase of existence, is of a temporary and reformatory character. The orthodox (?) hell originated in priestcraft, but it is it is contrary to the word of life, and repugnant to the internal lamp of reason. David felt the sorrows of hell while fleeing from Saul.

The experienced Solomon kindly admonishes his son,—"Beware of her whose guests are in the depths of hell." The inward parts of a great fish was a hell for the truant Jonah; and their earth is a hell for fallen angels, according to Peter. These places are devoid of fire, and, reasoning from analogy, we conclude that the place of purgating wicked spirits is not intensely hot. It is simply a school of correction, where they suffer punishment and loss of freedom for unforgiven sins, instructed by divine direction and refined for the Master's use. An opinion, as erroneous as it is old and widespread, is that death introduces the moral

man, the careless procrastinator, and the lecherous murderer, into one never ending state of woe. The murderous hand sends a clever man to eternal misery, and through the aid of the clergy and hangman, he is choked off to glory, to keep him from killing again! Scared repentance is a premium on crime, and a coward's resort; but intelligent, willing service, is honorable and meritorious.

The terms for ever and ever, everlasting and eternal, are used in a relative sense to express the full time, under consideration, in the mind of the speaker. For ever and ever is limited to day and night. (Rev. 20: 10; 21: 23-25; 22: 5; Zech, 14: 7.) Sodom * * * suffered the vengeance of *eternal fire*. (Jude 7 v.) for its brief punishment was inflicted from the eternal. Jonah said "the earth with her bars was above me *for ever*." The apocalypse of St. John abounds in figures of speech, but happily "the lake of fire and brimstone" is explained to mean "the second death." (Rev. 20: 14; 21: 8.) When you can literally burn your enemy, by feeding him and giving him drink, then we may begin to believe in a fiery furnace to cool our zeal. Please to notice that we have not denied the necessity and existence of a hell; but controvert its ascribed nature and design. "The wicked are turned into hell, with all the nations that forget God," and what next. "God turns man to destruction, and sayest, *Return, ye children of men.*" —Psalms 90: 3. At Christ's triumphant resurrection, he was clothed with all power and authority, and will hold "the keys of hell and of death," until they are no more, for they are to "deliver up the dead which were in them." *Death* is the receptacle of the dead bodies, whereas incorrigible spirits are confined in the other place. The Savior and the penitent thief, who was a baptized believer, went to paradise, or Paul's third heaven, the evening of the tragedy of Calvary. The Man of Sorrow left his companion, with others that had not sinned against the Holy Ghost, in the balm-breathing gardens of God, and passed with extraordinary divine speed into a disordered department of the vast creations.

Inasmuch as this view is a new evangel to the so-called evangelical world, it appears prop-

er to give a few of the many quotations bearing upon the subject directly under consideration. The patriarch and prophet David, quoted and applied by the inspired apostle Peter, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. (Acts 2: 31; Ps. 16: 10.) In the twenty-fourth of Isaiah we learn that the haughty kings, and the arrogant hosts, were to be consigned to the prisoner's pit, to await many days for a distinguished visit. Isaiah, in speaking in the name of the Lord, says:—"Who hath believed our report? and to whom is the arm of the Lord revealed?" For Jesus was to open the eyes of the blind, to bring out the prisoners from the prison, and them that are in darkness out of the prison house. (Isaiah 42: 7; 49: 9; 61: 1.) They were not only to come forth from this hell, pit, or prison, but "They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger, nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.—Isaiah 49: 9, 10. It was said of the King of Zion: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein is no water."—Zech. 9: 11. "His own blood" was that of the covenant; hence "life and immortality was brought to light" on an infinite plan. The scheme of human redemption reaches, affects, and encircles in everlasting arms, a fallen world. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John, 3: 17. "Now that he ascended, what is it but that he also descended, first into the lower parts of the earth."—Eph. 4: 9. His spirit was to be in the heart of the earth three days and nights. (Matt. 12: 40.) He went and preached to the spirits that were disobedient in the antediluvian world. (I. Pet. 3: 18-20.) "For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."—I Peter 4: 6.

Please remember that the gospel was, is, and ever will be, the power of God unto salvation to all true believing souls. The oppressive king of opulent Babylon was to "be brought down to hell, to the sides of the pit." A detailed account of his honor, and "the chief ones of the earth," is recorded in Isaiah fourteenth chapter. "Son of man, wait for the multitude of Egypt, and cast her down, even her; and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."—Ezek. 32: 18. Their individual identity, accountability, comfort, and sight, are elucidated in the following: "Pharaoh shall see them, and shall be comforted over all his multitude, even

Pharaoh and all his army slain by the sword, saith the Lord God."—Ezek. 32: 31; 31: 16. When the bright morning star of hope would appear, when the Deliver, the captain of salvation, the Lion of the tribe of Judah would pay him a visit, anxiety and joy would be evidenced. "The strong among the mighty shall speak to him out of the midst of hell, with them that help him, they are gone down, they live uncircumcised, slain with the sword.—Ezek. 32: 21. The Redeemer of the race was to "spoil principalities and powers," by bursting the bars of the tomb, and triumphing over the unseen hades, and leading "captivity captive." "As my Father sent me, even so have I sent you." "The works that I do, you shall do." Moses and Elias appeared as ministering spirits, on the mount of Transfiguration. A deceased prophet came to the beloved John, as a glorified angel.

Angels are ministering spirits sent forth to minister to the heirs of salvation. (Heb. 1: 14) When this sin-cursed earth becomes a redeemed and self-luminous world; when the resurrected, celestial throng will do the will of the Father "on earth as it is done in heaven," then sorrow, death, and the prison will be no more. When this sphere becomes heaven, all intelligences, that have not occupied faithfully, will be consigned to other departments of the universe, to suit their conditions, and receive according to their ways, merit, doing, and capacity. All may attain to a full salvation that do not sin against the Holy Spirit after receiving it, or in other words, do not willingly and knowingly "depart from the faith." Such outlaws become a law unto themselves; hence their state is devoid of the glory of the sun, moon, or the glittering stars, (I Cor. 15: 40, 41.) Known duties neglected are sinful, and the Lord can not look upon sin with allowance. "The word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward."—Heb. 2: 2. "The Lord will not cast off forever," "He doth not afflict willingly," but "for our profit." Think of God's unbounded love and unchangeable mercy, and strive lawfully for the glory of the sun, by embracing the restored gospel, with its gifts, blessings, authority and power.

M. T. SHORT.

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice still; but expose it to the beams of the Sun of Righteousness, and then it will melt.—*Middleton.*

Truth and love are two of the most powerful things in the world; and when they both go together they can not easily be withstood.

Do not begin to quarrel with the world too soon; for bad as it may be, it is the best we have to live in—here.

The chief properties of wisdom are to be mindful of things past, careful of things present, provident of things to come.

THE SEVEN CHURCHES,

AND

The Seven Overappings of the Great Pyramid.

"Not unto us, not unto us, but unto thee, O Lord, be the praise."

"THE MAJESTIC GRAND GALLERY, WITH THE SEVEN OVERLAPPINGS OF ITS WALLS."

BY PROF. C. PIAZZI SMYTH, IN "OUR INHERITANCE."

IN considering this portion of the Great Pyramid teaching, let us remember that it is granted that the grand gallery represents the christian dispensation. The seven overlappings, seven phases which the christian church will present during its existence from the commencement to its termination.

The question is: Are such phases presented to us in the Scriptures? We think so; and will endeavor to prove our position; premising that it is well known that much difficulty has been caused in the minds of many who wish to understand prophecy, by the conflicting claims of the year-day expounders, and the literal expounders. For, it is said, if the year-day exposition is set aside, that we have no record to guide us as to the Church of Christ, from the first advent to the second; but we think such record exists, and is typified by the seven pyramid overlappings.

The record is to be found in the book known as The Revelation of St. John the Divine. But which at its commencement is termed "The (a) revelation of Jesus Christ, which God gave Him to show unto his servants." The portions with which we have to do are the epistles to the seven churches in Asia, to be found in the second and third chapters of that revelation, or unveiling.

In dealing briefly with these epistles, for our object is more to rouse thought in others than much wordiness in ourselves, we desire to bring before your minds in connection with each epistle, three distinct features; viz: A. Its teaching as to the Church. B. Its historical relationship to our own country, Britain. C. The position that Jesus the Christ takes to it.

I. Ephesus. Meaning: The sender forth; the desirable. St. Paul here preached for two years: "So that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks." In its epistle the unity of the Spirit is given, and they are seven. This church represents *The Reign of Unity.*

Yet it left its first love. The Nicolaitaines are named. *Nikao*, to conquer; *Laos*, the people; that is, the conquerors of the people. Agreeing with the words in the acts: "After my departure (Paul's) grievous wolves shall enter in, not sparing the flock." The priesthood of all who are Christ's is assailed by the priestcraft of some.

This condition of the church lasted for a time, and then did not disappear, nor has it ever entirely disappeared, but gave way to another phase. All phases are "overlapped," and so all bear one on the other, throughout.

(B). Historic Britain. Why choose our own country? Let the consecutive sections reply, is our answer. To establish the connection with the Ephesian state, we will quote

st, Clemens Romanus, who uses the phrase, "the utmost parts of the west," when speaking of the Apostle Paul's labors. The west included Spain, Gaul, and Britain. In a work published by Aben Ezra, entitled the "Epistle to the Sabbath," it is stated in the prefix, "Abraham Aben Ezra, the Sephardy, have been in one of the cities of the island, called the End of the Earth." Aben Ezra visited England in the reign of Henry II. It is recorded, that the Jews in England record a decree of Augustus Cæsar in their favor, *Æ* 15. The classical phrase is, "*Ultimos bis Britannos*;" the scriptural, "The Isles far off." The Apostle Paul in the Epistle to the Romans, 15th chapter, 28th verse, mentions Spain. In his second epistle to Timothy, 1st chapter, 21st verse, written from Rome, it is said, "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." In the epistle to the Romans, it is written, "salute Rufus chosen in the Lord, and his mother and mine." (16th chap., 13th verse). Martial, the Roman poet, mentions Claudia, a British princess, by name, (Epig. 54, book 1); and Rufus or Pudens, (Epig. 13, book 4.) Claudia was the wife of Rufus or Pudens. About this time another British lady was used in Rome of having embraced a foreign superstition; viz: Pomponia Grecina, wife of Marcus Plautus, the first Governor of Britain, a distinguished general of Claudius. See Tacitus, *annal*; book 13, chap. 32.

The connection is thus established, direct and impregnable, of our country, with the first, primitive, or Ephesian phase of the Church of Christ. By the hand of an apostle.

(C). Christ's attitude. "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." The first phase did pass by, and how many have striven to restore it!

(A). Smyrna. Meaning: bitterness. Whence its emblem. Specially relating to the Church. It mentions His death and resurrection. The church has trials within and trials without. Also has the ten days persecutions. In other words, this church represents The Reign of Martyrdom, or Persecution.

3). Historic Britain. Under the severe persecution which broke out under various Roman Emperors, Britain became a refuge to many, from its isolated position. It did not escape, altogether. Bede, in his *work, De Ratione Temporum*, mentions the persecution under Diocletian as reaching the British. St. Alban was martyred at Holmeston, or Verulam, now known as St. Albans, *Æ* 206. But as we shall see afterwards, the British Church had to pass through the same ordeal by other hands than Roman Emperors.

(C). Christ's attitude. "Be thou faithful unto death, and I will give thee the crown of life."

(A). Pergamos. Meaning: Much wedding, or marriage. The Church has passed through various trials; and strange enough, becomes allied with worldly power, (Satan's throne; Satan, the ruler of this world or order); to Will Worshipping (see Balaam, the destruction of the Church), to the teachings of the Nicolaitans. In this is wedding enough. The Jew, the Greek, and the Roman powers, or tradition,

mysticism and imperialism, take the church into their bosom, or rather, the church accepts their alliance. The reign of this world's State Churchism begins.

(B). Historic Britain. Eleven years had only passed away since St. Alban had been martyred, when Constantine married Helena, daughter of the British king Coill, of whom was born Constantine the Great, under whom the church allied itself to this world's order and arrangement. So that Rome is indebted to this country for settlement of power, in this world's order, and not this country to Rome; 306. British Bishops attended the Council of Arles, Gaul, 314; and afterwards at a council at Ariminum (Remini), 359. In fact, for nearly six hundred years the British Church was independent of Rome.

(C). Christ's attitude. "Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth."

4. (A). Thyatira. Meaning: The ceaseless sacrifice. (Thyos—sacrifice, atires—tireless or ceaseless). In other words, the church of the mass, or burning of incense. Here, by the type of Jezebel (see 1 Kings, 16:31, 18:40; 21:5; 2 Kings 9:30), we find heathenism and the truth mixed; the true servants of God persecuted; and her sudden end, the churches shall know her end. The depths of Satan are held by her. The reign of Roman Catholicism begins.

Yet, to some in her, it is said, "To you I say—the rest that are in Thyatira and have not this teaching, which know not the deep things of Satan, as they say: I cast upon you no other burden. Howbeit that which ye have, hold fast till I come." Some few to be found allied to the next phase of the Church, as will be hereafter seen.

(B). Historic Britain, (&c). In order to show from history the force of the phrase "the rest," we shall have to enlarge our borders. This phase exists till the Christ comes. "Hold fast till I come." The coming is to be kept in view henceforth. We therefore present historical evidence to guide others in the way we follow ourselves.

The British Church preceded the establishment of the Romish Church in Britain we farther prove, by the naming of Pelagius, of Bangor, in Wales, whose writings were known to St. Augustine and Pope Innocent, also that Celestius, disciple of Pelagius, was condemned by the Council of Carthage, in 412. Rome is indebted to Britain for Faustus, Bishop of Ries, present at the Council of Rome, 462. In 520, Gildas, Abbot of Bangor, lived. The Saxons had been ravaging and invading England for some time, hence we find the woes of England graphically described by Gildas in his writings. But, this invasion was to bring in the mission of the Roman Catholic Church. The British would not preach Christ in any way to the Saxon; so the Romish Church did. In 596, Austin was sent by Pope Gregory to convert to their church. From this time, we find the gradual establishment of Roman Catholicism recorded; marked from the first to the last with Smyranean pages. For, though this church obtained a good hold on the people, yet it was met with outbursts of hostility, both from politicians and religious reformers, until its reign of power with us ended. The Saxon amalgamated with

the Briton, as the Dane, and then the Norman did afterwards, all becoming imbued with the same love of freedom and free thought.

The first great Smyranean mark against the Roman or Thyatiran Church was the massacre of one thousand two hundred British monks at Bangor. In 664, in a conference held in Northumberland, the British bishops would not yield to the Romish, as to Easter; characteristic, it will be said, in their obstinacy. In 1061, Tostig, Harold's brother, went with Aldred, Arch-bishop of York, to Rome, and compelled the Pope to continue Aldred's appointment to the See of York by threatening to stop the payment of Peter's pence. In 1094, Arch-bishop Anselm, of Canterbury, was forbidden to promise to the Pope obedience, or to receive his bull without the permission of William I. It was not till 1152, that the first known Papal investiture in Ireland took place. In 1104 the constitutions of Clarendon lessened the tyrannous abuses of Rome. In 1296 Edward I, resisted a Papal bull issued to forbid ecclesiastics to pay taxes imposed by temporal princes. Edward I. did so by placing out of the protection of the law those who did not pay him. The king of France resisted this bull at the same time. In 1324, John Wickliff born. In 1376 began his work. The star of "The Rest" began to shine. In 1383, his translation of the Bible published. The Word of God unbound for Britain. The remedy found by the Thyatiran Church was burning preachers of the word by fire. Henry IV. has the dishonor of first introducing this method of conviction and conversion into England. The Smyranean marks increase. In 1410, John Badby burnt. In 1412 the clergy burn Wickliff's bones. In 1413 many Lollards executed; in 1417, Sir John Oldcastle. And, spite of fire and sword, the work was not quenched, until in 1534 the Thyatiran yoke was broken by Henry VIII. One fierce, savage attempt, made in the reign of Mary to re-impose it signally failed; after Smyranean fires in all directions. Shall (what force could not do) it be allowed for falsehood and sophistry to do? Let Britain's witnesses again arise, and vanquish as in the days of old. Space forbids to quote from Irish and Scotch records, so we turn to the continent.

Thyatiran Europe. Here, we must briefly indicate the opposition within its own fold, both from politicians and its own reformers. Politically, we give the following instances. In the 9th century, the Duke of Spolets pillaged Rome, and cast Pope John VIII. into prison. In 815, Louis I., Emperor of Germany, made Leo III. apologize for exercising judicial power in Rome. In the case of Henry, Emperor of Germany, who is so often quoted to show the power of the Pope, because compelled to do penance at Carosa, in 1077; we find that Gregory VII, or Hildebrand, to whom he did penance, was opposed by a new pope, Clement III., nominated by this same penitential Henry in 1081, and that in 1083, Hildebrand had to flee from Rome, taken by this same Henry. Hildebrand died, an exile, at Salerno, in 1085. In the 11th century also, the Normans defeated Leo X., and took him prisoner. In 1234, the Senate and citizens of Rome drove Gregory IX. from Rome. But why accumulate, when history records that Jezebel found her fitting anti-type in the supporters of this church. The remedy, evolved

out of the depths of Satan, was the Inquisition, established by the Pope in the 13th century, for purposes of brute force against all who gainsaid her pretensions. The depths of Satan are also well represented by the black images or pictures of the Virgin and child to be found in Rome, in Augsburg, in Munich, in Padua, in Genoa, in the Lorretto, in Moulieres, etc.

Of those, who would try to reform her in its own fold to be found, suffice it to enumerate a few instances only. In the 9th century, Claude of Turin and his followers. In the 12th century, Peter of Brys; Henry and Arnold of Brescia. In the 15th century, Thomas Corectus, the Carmelite, burnt in Flanders; Cardinal Andre, Arch-bishop of Carviola, died in prison; Jerome Savonarola, the Dominican, burnt, and John Wessel, of Erfurt, died in prison. In days nearer to us, Lacordaire and Mortalembert, honorable names, pleading for reformation in her fold. To such as these, against whom Christ does not take the attitude described hereafter, it is said, "But to you I say, the rest that are IN Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say, I cast upon you none other burden. Howbeit, that which ye have, hold fast till I come."

For Smyranean marks in European Thyatira, let us indicate the Paulicians, the Iconoclasts, the Toulousians, Albigenses, Catharists, Josephists, Huguenots, Waldenses, Vaudois, Hussites, etc. By whatever name known men were continually rising and opposing Thyatara's bondage, and will do to the end.

(C). Christ's attitude. "I gave her time she that should repent; and she willeth not to repent of her fornication. Behold, I do cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works. And, I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts, and I will give to each one of you according to your works."

5. (A). *Sardis*,—meaning, the rest (in Heb.); or, the *remains*, or escape. In other words, the church of "the rest," or of those who escape. These who constitute "the rest" here have escaped "out" of Thyatira, in destination to those of "the rest" in Thyatira. Both the *in* ones and the *out* ones, are warned to "hold fast" in relation to the coming of Christ. The force of the word repent is "reform" (Rev. 3:30). This phase depicts the church of "the rest" forming itself into a distinct body. The reign of the Reformation begins.

(B). Historic Britain. From the time that Henry VIII threw off the thralldom of Rome, save Mary's interregnum, Britain has been the foremost, and the representative of this phase of the church. Scotland, England, and Wales can all produce Reformers. It needs only to direct the mind to the facts stamped on historic pages to prove the statement.

The Sardian phase has its Smyranean marks also. It is so, for, not having shaken off the trappings of Jezebel Thyatara; formalism, resting in names instead of in life, and imperfection in works are found. The Reformers forgot the saying, "By this shall all men know ye are my disciples, if ye love one another." Hence, we see Smyrna still in being when we behold "the rest" among Roman

Catholics, Puritans, Episcopalians, Covenanters, etc., persecuting and slaying each the other.

(C). Christ's attitude. "Remember therefore, how thou hast received and didst hear, and keep and repent. If, therefore, thou shalt not watch, I will come as a thief, and thou shalt not know what hour I come upon thee."

6. (A). *Philadelphia*. Meaning: brotherly love, or a lover of brethren. The reign of brethrenism begins. To this church the word is used, when saying that the synagogue of Satan, and false Jews are to be made worship at its feet, "to know that I have loved thee." The key of David is named; and also, the open door, which none shall shut. Hence, we shall be prepared to find as this phase of the church attains prominence, that (1) the Jewish scriptures in relation to the Jews and Israel, and (2) the open door of missions will come clearly and distinctly into view. We would note, how near the end approaches, from the statement that after the door of missions is opened, only one other phase of the church appears, and then a door was opened in heaven. Earth is closed to the church and the heaven is opened.

(B). Historic Britain. Space forbids to quote in detail historic facts as to the position Britain takes with relation to the three distinct characteristics of this phase of the church, viz: Missionary Enterprise, the Jewish Race, and Brethrenism. As to the Jews: we find that under Oliver Cromwell, in 1655, the Jews were admitted to England after a banishment of several centuries, and enjoy at this time, equal rights. Farther, we note that this our country, as it has been in other countries, has advanced in its career of worldly prosperity and greatness ever since protecting that race; or declined, when persecuting it.

As to Missionary Enterprise. Let it be noted that the discovery of America, and consequent thereon the founding of British colonies, was the making of this country a missionary one in the most comprehensive sense of the word. The unbound word of God went with its people. The British race descended from various branches of the same stock, as we think at least, were always an emigrating and pioneer race. It needed but the Reformation to cause the old, unbroken spirit to break forth into new channels. The early records of Ierne, Scotia, and Britain tell us how missionaries went forth to subdue land and people. It is on record on a monument erected at Eufefeld in Rhenish Prussia, in the public gardens, as follows: "To the first messenger of the gospel in the land of Berg, Switbut, born in England, in 647, went to his home (died) at Kaiserworth, in 717." But it was when Thyatira's bonds were broken that missionary enterprise began to burn brightly. We know how Oliver Cromwell wrote to John Elliot, the "Indian Evangelist," in 1646. The great missionary enterprises burst forth into flame, at the conclusion of the eighteen and commencement of this, the nineteenth century, and have continued to this day.

As to Brethrenism. The first principles of Brethrenism will be found to exist in the various sects, founded on congregationalism, or the right of congregations to choose their own preachers. All were brethren, hence the common use of the term "brother" by the

various sects which originated mainly after the reign of Elizabeth. Such as Presbyterian, Baptist, Puritan, &c. This was followed in the course of time by the development of Plymouth Brethrenism, Campbellism, Christadelphianism, and similar isms, in this nineteenth century. The Brethren reject the idea of one man having the right to supercede the use of the powers, or gifts that may be vested in the congregation. This, and the difference in the belief as to the Christ's coming, constitute, the great distinguishing features in the church of Protestantism.

(C). Christ's attitude. "Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them which dwell upon the earth. I come quickly; hold fast that which thou hast, that no one take thy crown."

7. (A). *Laodicea*. Meaning: the people rule. The Church of the People. The Nicolaitaines led to the formation of the Thyatiran position. The Sardian phase, destroyed much of Nicolaitanism brought into it from Thyatira phase. Congregations asserted and assert their right to a voice in the choice of rulers, and preachers, until the people rule instead of those whom the Lord gives to them. Men had sent themselves and had devoured the flock; now the flock dictate to the, shall we say, rather, their shepherd. There are three voices to be heard, (1) the voice of the Lord, (2) the voice of the church, and (3) the voice of the people. The first is infallible always; the second, when the Lord by His Spirit speaks through its instrumentality; the third has never yet proved itself the voice of God. Hence, in this phase, "the people will heap to themselves teachers." One form of religion will be as good as another. The definite, sharp teaching of the word and the Spirit will not be tolerated. All must have an appearance of happiness, concord and peace, prosperity, according to the world's motto, must be the first and principal thing. The result, as to working for the truth, will be lukewarmness, and the punishment, vomiting out of His mouth. The Reign of Indifferentism begins, and we are in it at this day. For it is the Era of Popular Preachers.

(B). Historic Britain. Reader, look around and see the multiplicity of sects, all of whom can be accomodated, more or less, with preachers who will preach to their liking. Reversing the apostolic injunction, "the wisdom from above is first pure then peaceable." The order is, first peace, then if possible, purity and if not, it does not matter. And this phase of the church professing christianity gets more and more plain every day. Those who seek to set forth truth will find to their cost that the spirit which caused Smyrna to suffer is not yet extinct. We repeat the proof I round us, on all sides.

(C). Christ's attitude. "As many as I love I reprove and chasten; be zealous therefore and repent. Behold, I stand at the door, and knock."

We have now reached the termination of the epochs of the seven churches. In the last we see that Christ's nearness is close; "stand at the door." No other phase follows. On earth there is a stop. There is no way onwards save a very small one represented in the Pyramid by a small exit at top to lower

of the hollow constructions over the king's chamber. And, one on the step, at bottom, level to ante-chamber. The first is the way of escape for those of the heavenly, or rather, super heavenly, epourarios, calling; who escape the tribulation, (the great one), coming on the earth. The second, for those on the earth, who must pass through the great tribulation. After which, Judah and Israel will be united in the acknowledgment of the Christ as their King and Lord. Then, the word of the Lord will go once more forth from Jerusalem over all the earth. In that day there shall commence the rule over the nations till there shall be one Lord, and His name one.

To bring to a termination this essay, we invite attention to some few remarks; which we trust, will be worthy of notice. In these last days, the children of the kingdom have been crying out for the Lord to come and reign on the earth. They desire to see the authority given to Him by His Father, openly manifest among men. To see him take to himself his power and reign. While doing this, the world's readers and preachers with their scientific, so named, attacks have done all they can to stop their voice. The result has been that the stones for the last few years have been crying out. Have not the cities of Nineveh, of Babylon, of Jerusalem, given up their witness in stone to the truth of His existence, and determinate will? And now, is it not claimed that the Pyramid does the same? Have not all the researches in Assyria, Syria, Palestine, Midian, and Egypt, borne witness, and do so now to His truth. He only is the "*Semper eadem*" of the worshipper in spirit and truth manifest to us; and to be manifested to the world soon, by his son Jesus Christ, the same yesterday, to-day, and forever.

The facts we place before the reader are indelibly impressed on the pages of history. The main features are clear, distinct, and easily to be understood. Details can be filled in at the leisure of the reader. We think it possible, also, in connection with the phases presented to us, that the dogmas which were prominently before the church in any part of its career, would be found to correspond with the deficiencies found in it by the Lord. But be this as it may, whether the correspondence between the seven pyramid overlappings and the seven phases of the professing church be accepted or not, we maintain that our position is unassailable. The historical facts can be verified by all Berean searchers. We have not tried to strain a date, or a fact, but have endeavored to uncover the manner in which the Lord connects the first church with the one which precedes his nearness, and the manifestation of his presence.

As to our own country, it would probably again be asked, why give her the prominence in this matter? We reply, thus: Can any country in Europe be named which will show us the characteristic features so clearly defined as our own? The indebtedness of the British power to God is heavy indeed; great also is the measure of her responsibility. Thyatira laid hold of the European Continent so deeply, that it has never fully thrown off her chains; therefore, could not manifest, or develop the remaining phases of the professing church, as Britain has. Whether Britain be Israel, or of Israel; or the means by which Israel lost will be found, or no, mat-

ters not, so far as the truth we bring before the reader is concerned. The facts must be looked at in the face, so that we may look, hear, and understand ere it be too late.

Look around us at the present moment. Do we not see the British speaking people, dividing and being divided into sections, varied and diverse. Some are endeavoring to restore the unity of the first Ephesian Church. Others, trying to put the Thyatira Church into its old position. And so on with the Sardian and Philadelphian Church. And, shadowing all, Laodicean spirit is seen; for, the movement to be dreaded seems to be this, that the Thyatiran, or Roman Catholic Church, will, in order to gain its former arrogance and power, ally itself with the people, irrespective of the truth. Still further, the Smyranean phase would then be manifest, once more. The spirit that animated the martyrs is not dead; neither that spirit which animated their persecutors.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

HENRY BRITAIN.

BIRMINGHAM, October, 1881.

Thoughts on Fellowship.

IN a harmonious church there will be mutual admonition among the members. The parties most intimately concerned will hear the first words and hear them pronounced in a brotherly tone. There will be no fore-running whispers in the air. There will be no round-about formalities and insinuating preliminaries, as if arranging for the trial of a culprit. There will be no mustering of forces as if to attack an enemy. This is the rule: "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee thou hast gained thy brother." See: "Thy brother—*gained* thy brother!" How beautiful! The gospel of Christ is a Gospel of clear gain and no loss. It turns dead loss into eternal gain. If a fellow member fall into sin, or be in evident peril of any kind, temporal or spiritual, let him receive the brother's visit and the brother's counsel. You are not to blazen it abroad. You are not to allow a suspicion that he has done wrong to lie and rankle and fester in your own mind. You are not to allow any circumstance whatever to make you cold, distant, or evasive when you meet him, without his knowing the cause. Remember, he is thy brother. You are not to mutter your opinions to this one or that one, with the hope that he will hint to your brother that he has offended you. You are not to send him an anonymous letter (the coward's card); nor a message by any meddling go-between; nor to express a censure upon his course to any persons without the fold. He is thy brother.

What would be thought of a brother or sister in a family, edging in among next-door neighbors and repeating every little domestic jar and forgetful or hasty word, or commenting to outsiders along the streets on the mispronunciation of syllables in morning or evening prayers? And what would the neighbors think? And would such a course tend to correct the errors of home and to promote domestic peace? Rather, the person indulging in

such meanness would sooner or later completely alienate himself from all the members of the family. He would be esteemed a mischief-maker, a spy, a fraud, a traitor. He would be no brother. But such examples are rare indeed. The family has protection against such intolerable troubles. The reverse is generally true. Members of a family excuse and defend each other; and if there be interior agitations and difficulties, they are settled where they rise, and the great world holds its tongue.

The Church of Christ is a family. Every member must be as jealous of the harmony and reputation of the congregation to which he belongs, as he is of the character of the family of which he forms a part. As a single thoughtless word spoken to the heartless outward world jeopardizes the welfare of the family, so does a passing remark by a member of the church, critical of the pastor, or of any officer, or private member, uttered in the ear of strangers or sinners, do a mischief which a thousand apologies may never neutralize.

Imagine a scene like this: Two or three members of the same church, meeting on the street-corner, or at the house of a neighbor, happen to get religious matters before them and venture to exchange a few phrases on the subject. Says one, "I don't like Bro. A. (just between you and me)." But the expression is now on the wing in the unhindered air. It will not confine itself to that narrow and desolate place "Between you and me."

"Don't like Bro. A? Well, have you ever told *him* so?"

"Why, n-o. I-I—"

"That's enough!"

The Master says *go to him*, by yourself, without an eavesdropper or even a witness and see him by himself, alone, and give him an opportunity of explanation or confession. If he hears, you have gained him, and *saved yourself*. Remember the salvation part of this Gospel policy. Gain and salvation all the time! How unlike the ways of the world! And did ever any mortal philosophy reach out so far, and promise such sure and glorious results from proper beginnings! Go to him. He is thy brother. Talk. Pray. Be confiding. You are equals after all. Brothers! And both of you will be better and braver men from that blessed day forward. Go to him tenderly, lovingly, and say nothing about your visit to any body else. It is no body else's business. You are not to advertise your wisdom or your obedience to the Gospel in doing what is right. It is yours to obey the Lord Jesus Christ, asking no questions of the Lord or of men, and to go about it without dilly-dally or delay.

But some members of the church will not receive a rebuke from a brother, not even from the pastor. Well: don't deal in rebukes at first. Rebukes come last of all. Love comes first and then the necessity for rebukes is almost sure to cease. It is easy to give admonition; but to take it—that's the smart! But where the motive is love, and the voice is gentle, and the demeanor all brotherly, any one who requires reproof will receive it and be thankful. The fingers of the right hand have sometimes pulled a festering thorn from the foot without being trodden upon or kicked for their interference.

Any member of the church community, or family, is liable to go astray, just as any mem-

ber of the body is liable to be injured; but each member, as long as life endures, as long as blood is warm and nerves responsive, feels an interest in the welfare of every other. What the church needs is brotherly love, patience, meekness, forbearance, temperance, and the sacred family fellowship which studies only how to protect and save.

Praise, Prayer, and Poetry.

To promote the glory of God is the noblest work of man. In all ages, praise has marked and assisted the reign of piety. Singing was fiercely persecuted in former times; and until within the last three or four centuries it was not generally practiced. From the creation, singing divine praise was constantly kept up, and was often associated with instrumental music. The first musician mentioned in the Bible was son to the first poet, implying a connection between numbers and notes, between poetry and praise. Heaven's blessedness is represented by singing, far more than by any other employment. The human voice can express sentiments and utter music at the same time, and thus it surpasses all instruments. Music, when connected with religious truth, has a blessed effect in softening, refining, soothing, and elevating the human passions. In all schools and families, melodious and devout singing should be highly cultivated; poetry and music will thus become the handmaids of salvation. It is to the honor of the Bible, and of Divine inspiration, that the finest music in the world, as well as the finest poetry and painting, have been inspired by its subjects. Until we can sing the Savior's praises, we can not sing of his glory. A renewed mind is the only source of praise acceptable to God. The music of the soul, is the soul of music. Then we can sing,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers.
My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures."

In the morning light of heaven, music and worship were married, and no one dare divorce them. Let the galleries of worship be decorated with festoons of music and let not the Church close its ear against such worship; for by practicing it here we can be better prepared to join in the everlasting and never ending song of Moses and the Lamb. Christian worship consists of preaching, prayer and praise. Under the first, conviction to the conscience; under the second, power to the heart; and under the third, salvation to the soul. All are important; each has its respective place in the divine order of christian worship. Church choirs and the instrumental music in religious worship are of divine origin and divine approval. When God said to Moses, "See that thou make all things after the pattern on the mount," among the things made were the silver trumpets and cymbals with which to praise the Lord. The things shown in the pattern on the Mount were the types of the things in heaven; hence we read of the angel trumpet, and the golden harp. The psalms of David were given by inspiration of God, but many of these psalms were composed for the instruments, and the inspired language of some of them is, "A wake psaltery and harp," &c. Now God can not contradict himself; for what he

commands must be obeyed; what he enjoins must be right. So full was the soul of the Psalmist with the praise of God, that he calls on all things, both animate and inanimate, to praise the Lord. Let us all practice praise, prayer, and religious poetry, when the glory of God will rest upon us.

"It came to pass as the trumpets and singers were as one, to make one sound, to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets, and cymbals, and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever; that then the house was filled with a cloud, even the house of the Lord. So that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God."—2 Chronicles 5:13, 14.

A few words more and I will finish. Hymns, in one sense, are prayers, and many of them beautiful beyond measure; and when it happens that the words and the music are in perfect accord, they form a most invaluable adjunct to the service of the Church, especially in congregations where the poor predominate, and in the Sunday Schools where children and the teachers form the choir; and if hymns are prayers, it follows that with certain joyful and joyous exceptions as at Eastertide, Whitsuntide, Christmastide, &c., they are required to be sung in a soft reverent manner, and in this way, and this way alone, will they fall gently, like the evening dew, on the soul, and enable it to "rise from dreams of time to that heavenly land beyond the veil,"

"Where brave hearts and true
Stand ever in the light,
All rapture through and through,
In God's most holy sight."

Thanking you for the many kind expressions of personal interest in the *Herald*, and the *Hope*, which are very grateful to me, and of themselves a sufficient reward for the attempt to please and instruct.

I remain yours truly to serve,

CHELTENHAM, MISSOURI.

WILLIAM STREET.

Memoir of John Haywood.

JOHN HAYWOOD was born at Sheffield, England, August 22d, 1822. His father was a veterinary surgeon of very intemperate habits. In consequence thereof his education was much neglected. Eventually he was turned adrift on the world, and earned a livelihood as a weaver. Being a man of observation he picked up a great amount of information, and being also skilled in mechanism, he was very useful to his employers, and was trusted and respected by them and all who came in contact with him.

Having suffered through the intemperance of his father, he pursued a steady course through life. He married at a very early age, but found little joy or happiness in wedlock, both wife and children were unkind and unfaithful. In the year 1844 he joined himself to the body of religionists known as the Methodist New Connexion, and was with them for thirty-one years, a superintendent in the school, and a lay preacher a great portion of the time. Some where about the year 1858 he damaged his windpipe at a revival service. About the year 1861 he became a total cripple, having to

crawl about upon his knees, being unable to stand or walk upright. In this state he was given up by the medical faculty, they having ruined his constitution by experiments. Having tried most of the medical gentlemen in Barnsley, in which town he had become settled, he tried the Leeds Infirmary. The pronounced his case hopeless, and stated that the ligaments of his legs and feet were entirely wasted away. Not being a man easily daunted he turned from one school of medical practitioners to another, but without success. I was at this period that the unkindness of his wife and children became intolerable. Occasionally she would desert him, not leaving as much as one child to administer to his wants returning very suddenly each time. Her conduct became worse and worse, until in 1871 she finally forsook him.

He sought shelter with a cousin who lived in his native town Sheffield. This cousin was a member of the Reorganized Church of Jesus Christ of Latter Day Saints. He there heard the everlasting Gospel in its fulness for the first time; his soul rejoiced at the good news but the persecutions of his wife followed him there. She created disturbances around the houses where he lodged. He traveled by road to Hanley in Staffordshire, his conveyance being drawn by a mule, reaching Hanley in the summer of 1875. His own accounts of his journey were heart-rending, people refusing to find him a night's shelter because of his crippled and helpless condition. He had to show his ability to pay before they would take him in. At Clay Cross, Derbyshire, he made the acquaintance of one William Bennett, *alias* Andrew Thompson, who borrowed £20 of the poor cripple, giving him a promissory note for the same, which note, when presented, the said William Bennett refused to pay. After settling in Hanley, Mr. Haywood instituted legal proceedings for the recovery of the money. The defendant in the case appearing in court declared he had filed his petition, the case was of course dismissed. The filing of his petition was afterwards proved a farce, but Mr. Haywood was unable to obtain justice. He applied to the officers of the Hanley branch of Latter Day Saints for baptism, and was baptised by C. H. Hassall, August 27th, 1875, at the Burslem Baths, and was confirmed under the hands of Elders John Seville and C. H. Hassall. He resided at a small village called Dillhorn, attending meeting at Hanley regularly being drawn by his mule. One Sunday afternoon, shortly after his baptism, at a fellowship meeting in Birch Terrace, the spiritual gifts as promised by Christ were given. One brother spoke in tongues, the president inquired if any had the interpretation to the tongue just given, when another brother rose and gave the interpretation. It was to the effect that if brother John Haywood would be faithful and call for the ordinance of anointing with oil and laying on of hands, that the prayer of faith should prevail, and the Lord should raise him up. The ordinance was called for and administered, several testifying to the power of the spirit. The next day he realized the blessing, he stood upon his feet and walked, giving thanks to God, and he retained the use of his limbs. His voice also came to him and continued also. In pursuance to the call of the Spirit, he was ordained a priest, August 20th 1876, under the hands of C. H. Hassall, and

was ever faithful in the discharge of his duties, and a valiant witness to the restored gospel. He purchased and perused the standard works of the Church. He bought a printing press, together with type, for the purpose of printing tracts and leaflets; had several stereotyped plates struck off. He made a platform and reading desk, and several seats for the Saints' Meeting room, the Saints providing the material, he the workmanship. When the Saints removed from Birch Terrace to Pelham-street, they supplied him with materials, and he fitted up their Meeting-room with gas fittings. He was always ready to assist the cause in every possible way; always ready at the call of the President to occupy the stand in preaching, or in visiting the sick, or in holding open air services, or in the distribution of Church tracts. He purchased an harmonium to assist the singing in the services. He was always ready with an encouraging word and kindly action, or faithful prayer for those who needed it. From time to time he would be attacked with fits of sickness, but the ordinance always had the effect of raising him up. Occasionally the persecutions of his family followed him, but he always obtained from the Spirit the promise of deliverance and protection. There were times when he thought that he should again be thrown upon the world, but the Spirit assured him that he should lack no good thing, and that his bread and water were sure. At other times remembering his former crippled condition, he shuddered to think of the possibility of again lapsing into that state, but the Spirit ever confirmed the blessing pronounced in 1875.

He felt it his duty to again visit Sheffield, Barnsley and neighborhood, for the purpose of testifying to the goodness of God. Mentioning his views to the President, he obtained his blessing and the promise that he should go and return in safety. He went in company with Brother John Davis, who saw his wife and his children and his former companions. During this visit he baptized his son Martin, which rejoiced him greatly. On April 3rd, 1881, the presiding Elder of the branch received the communication by the Spirit that some one then present would shortly depart this life, and communicated the same to the other members of the branch. On the 28th April, Brother Haywood sent for the presiding Elder to administer the ordinance. During the administration the elder received by the Spirit that the anointing was unto death, though he spoke not of it.

Brother Haywood asked, "Is the anointing unto life or unto death?"

The Elder said, "Why ask such a question?"

Brother Haywood replied, "I have not as at other times received the promise, and asked is it death?"

The Elder said, "There is no death here now;" but he afterwards advised him to send for his executors, Elders H. O. Crump and W. D. Brunt, and set all his affairs in perfect order. This was done, and at ten minutes past nine o'clock on 30th April, 1881, he fell asleep in Jesus, and is now free from sickness, sorrow, and persecution. His mortal remains were interred on the 6th May, at the Cemetery, Hanley, borne thither by the hands who had administered kindness to the weary pilgrim.

The members of the Hanley Branch, who, though grieving at their loss, rejoice at his

gain. The funeral service was conducted by the presiding Elder of the Branch. The funeral sermon was preached in the Saints' Meeting Room, Pelham street, Hanley, on Sunday evening, 8th May, by Elder Crump, of Birmingham.

VERITAS.

We meet to worship as before,
But there is now one vacant place,
One voice that we can hear no more,
Nor clasp his hand, nor see his face.
His earth work done, the night closed in,
But O! how mild life's parting ray;
It tells our lonely hearts on him
Has dawned a calm and cloudless day.

We thank Thee Lord, whose guiding hand,
To Thine own fold, our brother brought,
Where might his weary soul expand,
Steep'd in the balm he long had sought.

No powerless form, no empty name,
"The Church of Jesus Christ on earth,
To him, full soon, the blessing came,
The promise to obedient faith.

O joy! the crippled limbs made strong,
When man could no relief afford,
And tuned his voice to sing the song
And preach the Gospel of the Lord!

Then shall we mourn to let him go,
To labor in a happier sphere?
He stayed with us for years, to show
How firm and sure God's mercies are.

He stayed to show the world his light,
His own deep gratitude to prove,
For all along his pathway bright
We see the labors of his love.

We think of his last resting place,
The hymn we sang around the bier,
Its closing numbers ever since
Have softly echoed on my ear.

"Asleep in Jesus! far from thee,
Thy kindred and their graves may be;
But still thine is a blessed sleep,
From which none ever wake to weep."

Beside the open grave, the prayer—
My thoughts can no more words employ—
Angels were ministering there!
We tasted then our brother's joy!

"He will swallow up death in victory; and the Lord God will wipe away all tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it."—Isaiah 25: 8.

BURSELEM, May 27, 1881.

J. E.

Strength of Character.

STRENGTH of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them. Now it is here that we make a great mistake; we mistake strong feelings for strong character. A man who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that is the weak man: it is his passions that are strong; he that is mastered by them is weak. You must measure the strength of the man by the power of the feelings he subdues, not by the power of those which subdue him. And hence composure is very often the highest result of strength. Did you never see a man receive a flagrant insult, and only grow a little pale, and then reply quietly? That is a man spiritually strong. Or did you never see a man in anguish stand as if carved out of solid rock, mastering himself? Or on bearing a

hopeless daily trial remain silent, and not tell the world what cankered his home-peace? That is strength. He who, with strong passions, remains chaste; he who keenly sensitive, with many powers of indignation in him, can be provoked and yet restrain himself and forgive—these are the strong men, the spiritual heroes.

Some Other People.

CHEERFULNESS is to the mind what sunshine is to the earth—its rejuvenating force. The cheerful people are always young, however gray their locks, dim their vision, or wrinkled their faces. Nay, cheerfulness will keep gray hairs and wrinkles at bay more effectually than any cosmetic or magic wash. It is a talisman which attracts affection and regard to those who wear it. The cheerful person is everywhere welcome, and nowhere out of place. She lights up the darkest day, and has the same genial and stimulating effect as the sun-beam; she makes the best of everything—even misfortune seen through her spectacles does not look so ugly; she anticipates happiness ahead and is sure that trouble will get detained on the way; she sees the silver lining to every cloud, and the first rift; when another murmurs and doubts, she is full of thanksgiving and hope.

The small discomforts of life do not fret her as they do many another. She is the best traveller the world over—heeds jolts on the road only to laugh at them; breakdowns and detentions are only so many novel experiences to her; and we doubt if even a highwayman could rob her of the habit of looking on the bright side of everything. She does not make faces over a poor dinner or a hard bed, but resigns herself to inconveniences so complacently that one might be deceived into thinking her accustomed to them. That she is the most companionable personage, the comfort of her presence attests. Her example is infectious, and we find ourselves groping our way out of the slough of despondency by the light of her countenance.

With many of us, perhaps, cheerfulness is no more a virtue for which we are responsible than a quick ear for music would be, than a Grecian profile, or a fine head of hair. It is bred in the bone with a few of us, just as talent for carpentry, for sculpturing, or versifying is; and as it is reckoned a disgrace to spell badly, but no virtue to spell well, so the talent for cheerfulness, being our birthright, is not so much set down to our credit, but so much subtracted therefrom if we do not develop it into genius. But it is none the less a sweetener of existence, and such a charming thing to meet with in man or woman, that we are apt to treat the owner as if it were a plant of his own selecting and sowing, since we do not stop to enquire how much is indigenous or how much exotic; for though the effect is the same upon the spectator, yet the need belongs to those who, having no natural inclination toward cheerfulness, have yet succeeded in grating it upon the barren stock of a despondent disposition, who have been obliged to fight bravely for the sunshine they spend lavishly.

We do not question that cheerfulness is a more certain receipt against the encroachments of disease than the specifics of modern medical

science. By examination we should doubtless find that the few who reach the nineties are of a sanguine temper, who wear life like a garland rather than a yoke; who do not wring their hands when their stocks depreciate, but are certain they will rise to-morrow; who, when their case is desperate, do not make it worse by desperation—people who can say,—

"If life an empty bubble be,
How sad are those who never see
The rainbow in the bubble!"

No credit for moneys received on subscription will appear on the colored label of the Herald and Hope for this issue, as no changes have been made, except in case of persons desiring a change in P. O. address.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, December 1, 1881.

THERE was an editorial in the religious department of a late New-York *Observer*, in which the writer gives evidence of an extreme anxiety that the American people should perform its duty toward Mormonism, and not stop short of its whole duty. Under this head of duty—what outrageous departures from right and truth have not been prompted and sheltered by that word duty—the thought is presented that the Government of the United States should of right so order its legislation and enforcement of law, as to conserve the interest of religion; ours of course. It is thinly veiled, but is frankly stated that the Government should interfere in religion, because that an excrescence has grown up in the name of what has been held sacred. It is well that Governmental power should be brought to bear upon transgression against law; but to ask direct interference against a creed, because it is at war with other creeds, is to make an alliance between Church and State, in favor of the very religious sects that have been most vociferous against that feature in Mormonism. It would be nearly as bad policy to give one of the Protestant sects the reins of temporal government as to place the Catholic Church in power; for neither the one nor the other has as yet proved to be the safe repository for the liberties of the people, both in turn have been first bigoted, then intolerant.

If Government is to interfere in favor of any form of religion, let a commission be appointed by Congress, whose duty shall be to ascertain which, if any, of the professed church organizations, claiming to be the Church of Christ, conforms the most nearly to the New Testament and Christ's teaching, and let the lists for competition and examination be open to all.

When Parson Newman presumed to make a prayer for political effect in Congress, he was rebuked by an offered vote of censure: We deprecate Congressional interference, except to demand the enforcement of law against crime, and that for the benefit of all, transgressors included.

THE Mormon question is likely to be enforced upon the attention of Congress, because it must decide whether Cannon or Campbell shall have a seat as delegate from Utah. Cannon is a polygamist, who undoubtedly received the great major-

ity of the territorial votes, but was refused a certificate of election upon the ground that he was not a citizen. He had previously served in Congress, and the question had never been raised, but Governor Murray took notice of the allegation, and it has since been judicially determined, the decision sustaining the Governor's view. Campbell will have a *prima facie* right to the seat, but Cannon will contest, and the whole subject matter must eventually claim the attention of Congress. This will lead to the discussion of polygamy, and may result in an inquiry why it is that the law which Congress passed in 1862, has never been enforced. The excuse used to be that its constitutionality had been made a matter of judicial inquiry, but during the presidency of Hayes that question was set at rest by the Supreme Court. The institution has been regularly attacked in presidential messages, but it does not appear that the executive has used the power in his hands to perform his part. The law is a dead letter. If further legislation is necessary, it should be had. Meantime, Cannon's slurs against Congressmen who violate their own marriage relations are not to the point, though there may be instances justifying them.

The foregoing is indicative of what we proposed would be the result of Governor Murray's action in giving the certificate of election to Mr. Campbell; though it is stated quite lately that the clerk of the House will place Mr. Cannon's name on the roll of members of the next Congress. It is believed now, however that Congress will necessarily have to take notice of the matter, and that the whole issue will be traversed in the House, and thus before the whole people. Should this take place like the one who wrote John Gilpin's Ride, the Reorganization "should be there to see," by her authorized representatives. The Territorial Committee was told in 1866 that no new legislation was needed, but certain enforcement of present laws was. The lesson being rapidly taught the nation by the ease with which laws are evaded, and the consequent insecurity of "life, liberty and the pursuit of happiness," is that speedy and certain punishment for crime is the only safety for society. "Eternal vigilance" means nothing unless the hand of justice is permitted to strike when her domain is invaded.

DR. THOMAS.

It is not to be wondered at that the M. E. Church would not let Dr. Hiram W. Thomas stay in the church and preach in a Methodist pulpit, as the following extracts from a sermon delivered by him in the People's Church, Chicago, November 13th, on the subject of Continuous Revelation will show. Text, John 15: 12, 13.

But it is of truth in the realm of morals and religion that we are to speak more definitely. And here the same trouble meets us. The truth was not generally known, in any full sense, even by the leaders of the people; hence their teachings were imperfect. This was so of Zoroaster, and Confucius, and Buddha; it was so of Plato and Socrates. There was a large measure of truth in their moralizings, and a degree even in their ideas of God, and worship, and the future world. But when we come to the authoritative declaration of the principles of morality, we need more than speculations, more than the word of man. We need the word of God; we need a revelation. And still more is this true in questions of religion; questions as to the nature of God, and the relations of man to God; and questions concerning the future life, and the soul, and prayer, and pardon, and purity. These are subjects on which man needs illuminism from above. They are not contrary to reason, but they are largely above reason; reason, unaided, can hardly discover them. And hence I believe that in the great outside religions there was a measure of inspiration, and hence every nation has had its seers or prophets. But

I believe there was a special illuminism in the Hebrew religion; that there is in the Old Testament a direct revelation from God and of God. And then I believe that after God had "spoken to the fathers by the prophets," He in later days has "spoken to the world by His Son;" that in Jesus, God was revealed to the world; that He was "God with us;" "God manifest in the flesh."

Now, into all this darkness, and sin, and prejudice, God breathed through the prophets and spake through His Son. And dealing not with scientific statements, but with moral and spiritual things, and trying to bring down the truth that is high, and to lift up the world that is so low, the Bible is a history, a poem, a song, a dream, a vision, a gallery of pictures, a battlefield, a temple, a worship, a law, a penalty, a hope, a warning, a prayer; it is love, it is anger, it is sword, it is war, peace, fact, imagery, figure, parable—it is everything that it may have something for each heart, and may somehow reach all minds with the truth.

But the Bible, with all this, and with Moses and the prophets and Christ, is not all. These do not exhaust and conclude the divine method of bringing truth to the hearts of men. Indeed, all these were but preparations or steps in the long way to the great day of the Holy Spirit.

Think of the day of Pentecost, when the Spirit came upon the disciples: they spake with other tongues; the hearts of men were pierced; thousands were converted in a day. Then the early Church walked in the light of the Spirit; they had gifts of healing, and of prayer, and faith, and teaching. They walked with God; the angels came and went; the upper world stood all revealed; death had no terrors, and "to die was to be with Christ."

A few observations must close these reflections:

I. We see, in the light of these thoughts, that man, as a dweller in this world, has not been left alone. Whilst by his own powers he has been searching out the truths of the earth, God has been imparting, in many forms and by many ways, the higher truths of religion. There was inspiration and revelation all the way from Adam, and Moses, and the prophets to Christ. Then came and fulness of the Spirit—God—not shut up in the temples, but present everywhere; not in books, or formal statements, or creeds; but as truth, and love, and life in the heart. Worship was delocalized; every place might be holy, and all might be Kings and Priests unto God.

II. We are now in this dispensation. It is the final, the crowning dispensation of religion on earth. Truth was progressively unfolded through all the old dispensations; and Christ said He had "many things to say" to his disciples, but they "could not bear them." We have seen how truth was enlarged and glorified on the day of Pentecost, and now, in the light of these facts, two inquiries arise: Was it intended that inspiration should cease with the apostolic days? and has not the Church exalted past inspiration to the neglected inspiration in the present? It is not in the spirit of criticism, but in the love of truth, that I raised these questions. The very idea of the Spirit's power is that of continuity on earth, and of progressive disclosures of living truth. But as organizations enlarged and debates came in, men said: "We must put truth in a mold; we must give it a form;" they were afraid to let it grow in the heart as a life and power, and hence sought to make it fast in forms of logic and philosophy, and to set it out in clean-cut definitions. And there were reasons why they did this, and some good has resulted, but the life of religion has been too often cramped and hurt, and the churches have become systems of theology, or iron bedsteads by which to try men's beliefs, rather than joyful homes of love, and song and worship, and life. Why, I ask, should we so hedge about with rigid forms the life of truth in the world? Why look for it even in the Bible alone? and especially why fix upon the Bible human interpretation that dare not be changed? It is folly to try to do so. Truth is a living, growing power, and will certainly burst any bands that we, in our shortsightedness and prejudices, may put around it. The old definitions of liberty are too small for our day; the Holy Spirit says: "Men are brothers, and they must all be

Ninety-one HERALDS were delivered to actual subscribers, at the post office at Lamoni, Iowa, for November 15th, the largest list taken at any one office. Good for Lamoni. Five thousand more just such wanted at this office.

A new Branch has been organized at Saco, Maine, by Bro. J. C. Foss, and another at a point in Pennsylvania, from which Bro. John Matthews wrote lately.

Bro. James R. Badham is still enlightening the people of Emerson, Iowa, and vicinity, touching the faith. An Emerson paper gives room for a pithy article reciting the governmental features of the Church.

We notice by an item from the minutes of the Southern California District, that Bro. James Perkins, who visited California from Kansas last summer for his health, had died; thus ending a life singularly blessed in later years in the preaching of the word. Bro. Perkins was well beloved by the Saints who had heard his ministrations.

Bro. Charles Walker writes from Clayton, Norton county, Kansas, that he lived on section 13, township 3, range 27, and would be glad to welcome any Elder passing who would call. There are some who would be glad to turn out to hear the preaching of the work. Should one visit them, Bro. Walker would wish them to remember that the country is new, and every thing is not smooth and pleasant as it might be elsewhere.

Bro. John Landers writes from Kansas, quite feelingly of the needs of the work and the Elders of the district. The old way-worn soldier of Christ still keeps his armor on and is fighting forward toward the goal of everlasting life.

Bro. N. Stamm baptized two November 16th, at Des Moines, and was feeling well in the work. He says "this makes six obeying here in the last eighteen months, five of whom I may count, as I labor here more than any other. To God be all the praise and glory forever."

The mercury indicated five degrees above zero at Lamoni, November 19th, at 5:30 a. m.

Bro. Thomas E. Jenkins, under date of November 1st, also calls our attention to the error in Conference minutes in sustaining Robert Evans in the Welsh Mission, which should have been Bro. J. R. Gibbs, who is presiding in said mission. Robert Evans was severed from the Church in 1880. See minutes of Wales Conference, in HERALD for June, 1880. Conference Minutes should read Elder J. R. Gibbs sustained in the Welsh Mission.

BRO. ERI B. MULLEN writes from Taitsville, Ray county, Missouri, deploring the contentions that he finds in the HERALD; but most of all apparent defection of some from allegiance to the Doctrine and Covenants. He believes that nothing can justify a Saints speaking, or writing in contravention of the Church Articles. Of those who may, he writes:

I don't counsel them, but I pray for them; for I believe according to what I have seen published, they do not hold to the rod of iron as we are commanded to. I believe that book to be of God, as much so as the Book of Mormon, and as I have received testimony of the same. There is nothing that will turn me from them, the Lord being my helper.

All things are to be done by common consent. I learn through the *Herald* that I am disfranchised, as a free man in the Church, as well as my brethren and sisters. Now, if the United

States officers will do the same, surely we would have a good government. You might as well have clenched it down to our districts and branches, and let the officers run the mill, and get all the pay and bounty too. Bro. Joseph, I have written this to be published, and as I have written it I have not meant to hurt, neither to instruct my big brothers; but I do admonish them to heed the word of the Lord, for heaven and earth is to pass away, but His word will not pass away till all be fulfilled. I pray for you all.

A St. THOMAS, Ontario, paper, prints an article in a late issue respecting the illness and death of Bro. Alfred Clow, a clipping of which Bro. Griffith sends to us, from which we print the following extract:

The Latter Day Saints passed away to know of that in which he had believed.

There are those who scoff at faith of all kinds and others who jeer at any faith that is different from theirs, but all who admire the example of men who have braved death in defense of principle, or the deeds of those who would rather burn than recant, can find in the death of poor, honest Alf. Clow, an example of faith that is strange to this faithless age. He may have been mistaken—doubtless he was—but he was true to his creed, and showed the metal of which the martyrs were made.

To the general public it indicates the failure of the alleged apostolic treatment of typhoid fever, but to the Latter Day Saints it proves nothing but that it was the will of God that Bishop Clow should go. It is exceedingly likely that with proper medical treatment poor Clow would not have died ere he had reached two score years, and in the hearts of his religious friends this doubt will always be akin to remorse, though his faith remains still, and will be a shining example to his brethren who believe more in prayer than physic, though it is doubtful if one in ten thousand of them will dare to stand the test.

THE London, Ontario, *Free Press* for November 21st, contained the following, which is, under the circumstances, quite as respectful as we could expect.

"The Latter Day Saints.—The funeral sermon of the late Alfred Clow, of St. Thomas, whose death was announced a few days ago was preached in the Latter Day Saints' Church, on Maitland street, last night, by Elder Griffiths. There was a large congregation. He corrected the assertions that the deceased had been a Mormon, that he had been a Bishop, that he had been visited by a Prophet, and that his wife had wished to have a physician called in. He had been a Teacher, a Latter Day Saint, had been visited by an Elder, and died strong in the faith that what God would not do, physicians could not accomplish either. He spoke affectionately of the dead Elder's virtues, and counselled the brethren in London to be steadfast. He spoke long and earnestly on the cardinal doctrines of the Church;—The two resurrections, the punishment in a place of imprisonment according to the crimes, the dwelling with Christ for a thousand years on this earth, the rising of the body with the spirit, the efficacy of prayer and laying on of hands, and other points. He gave a history of the Book of Mormon, and spoke reverently of the great Prophet, Joseph Smith, the head of the Church, and interpreter of the great sealed book."

FROM the following it will be seen that some actively defensive measures will be taken to stop proselyting to polygamy, or bigamy which are equivalent the one to the other.

The State of Georgia has set a good example to the United States Congress. By a vote of 34 to 5 the Georgia Senate passed an anti-Mormon law, making it a felony for any person to attempt to persuade others into bigamy or polygamy. The bill makes it unlawful in any address to the public or private assembly to counsel or encourage the violation of the laws of the State forbidding polygamy. It is made a penitentiary offense for

not less than two years. This will probably stop the incursions of Mormon emissaries, which have been quite common in that State. All the States should follow the example of Georgia in this legislation, and Congress should pass such a law applicable to the Territories.

Correspondence.

DESIRES AN ANSWER.

LAKE CRYSTAL, Minn.,

Feb. 17th, 1880.

As I disagree with some, and wish to get more light on the Scriptures, I submit the following for the opinion of the Church at large, in regard to certain signs that were to appear in the last days; such as the darkening of the sun, and the moon refusing her light, and the stars falling from heaven.

Does the darkening of the sun spoken of in Matthew 24:29; also in Mark 13:24 and 25; also Luke 21:25; also in Acts 1:19, 20, mean the darkening of the sun in 1804, or 1805, or some time prior to that time [1780] fulfilling the first sign; and the moon some years ago looking like blood, (the moon turned into blood, Peter says, on the day of Pentecost), and the falling of the stars in 1833, fulfill that statement respecting these signs, or are they still in the future.

Matthew 24:29, 30, reads as follows: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of the heavens shall be shaken. Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

As John sent his disciples to Christ, saying, "Art thou the Christ, or do we look for another." The same of these, are they in the past, or should we look for them in the future? These were to be great and notable times, and from reading the Bible and my understanding of the Scriptures, I supposed them to be in the future. Answer ye Elders in Israel, and enlighten those seeking knowledge.

D. F. CRANE.

GREEN RIDGE, Manitoba,

October 23d, 1881.

Brother Joseph.—Feeling as I do, the great love for the cause of our heavenly Father, through him whom he has raised up to move the cause of Zion; and knowing how greatly he has blessed you in your labors, in sending forth his laborers in the field, which is all ready ripe for harvest; knowing also the great necessity for thrusting in our sickles; therefore, I have been more than anxious to have some one to come and help me to spread the gospel in this part. I now feel more anxious than ever, for this reason; since I wrote to you last, I have had some difficulty with the Post faction. I mean of that family; they have turned against me for no reason only through jealousy toward your father's family; and are not willing to be governed by the written word of God. They are only a few in number, for the majority of the members here are willing to be governed by the word of God; and if an Elder could come, there could be a branch built up; and they would do all in their power to support him. I am doing all I can to open the way by lending the *Herald*, and letting them read the Book of Mormon, at Dominion City. I think I shall soon preach to the people; they appear to like them. There is a vast field open here where the gospel might be preached. I feel very anxious that there should be an effort made, for souls here are just as precious in the eyes of God,

as in any other part of the earth. The people say that they wish an Elder would come.

I think the move made last Annual Conference, to send able men to Utah to help blot out that abominable curse, polygamy, is a good one. I shall (though I am not as yet united with you only in heart and mind) help build the chapel there. It is quite a difficult thing to get United States money to send, as we have nothing but Canadian currency.

I still rejoice in the work of God. Hoping that God may bless you in all your undertakings,
A. J. HINKLE.

THE following cheerful word is received from our old home.

PLANO, Illinois,

November 9th, 1881.

Bro. Joseph Smith:—I received your letter in due time; was pleased to hear that you arrived so safely. It was about as rainy here as it could have been out there, so that should not disturb you much. We are having better weather now, the roads are quite passable again. Our meetings are very good as yet, quite good attendance at both meetings and Sunday School. Bro. Patterson was with us last Sunday and spoke for us twice, (morning and evening). He gave us two good sermons. There were thirty-six present in the morning, and fifty-two in the evening; thirty-six at Sunday School; prayer meetings good and well attended.

Give my regards to all in the office, and those that went from Plano.

Your brother in the Lord,

W. VICKERY.

CARLINGFORD, Perth Co., Ontario,
October 18th, 1881.

Bro. Joseph:—It is four years since I obeyed the gospel of Christ; was baptized by Bro. Joseph Luff, and ordained an Elder by Bro. Robert Davis in the summer of 1878. Since that time have not done much for the cause as I would like to have done, but my desire is to do something for Christ; I love the work, and am determined by the help of God to be a worker in his vineyard.

On Monday, the 10th inst., I was called to go to administer to my brother's child, which was bad with diarrhea for a week; it was better in a few hours. On the 15th inst. I baptized an old man and his wife; he sixty-two years and she fifty-seven years old. They praised God that they were permitted to obey the gospel in their old days. On Sunday, the 16th, baptized three more. When my brother moved to that part about a year ago, there was a piece published in the newspaper that a branch of Joe Smith's followers had located in that part, but they hoped their followers would be like hen's teeth. Last winter there were four baptized, which makes a number of nine baptized altogether; and I believe there will be more baptized in that part.

Yours in the spread of truth,

SAMUEL BROWN.

SACO, York Co., Maine,

November 17th, 1881.

Brother Joseph:—At Indian River, on Sunday, October 16th, I baptized an old lady seventy-three years of age, who had seen the land of Palestine, in company with G. J. Adams. Her husband obeyed the gospel about a year ago, and is passed away to the spirit land. His parting word to her was "obey the gospel." My prayer is may they meet in the land of fadeless glory, never more to part. On the 23d, at Brooksville, I baptized another old lady seventy-four years of age. I baptized her husband a few years since. They were members of the Baptist Church for years. God bless the aged, how they come.

I arrived at this place October 28th, where I baptized three, August 28th, and spoke to the people several times in Patten's Hall; thence to Kennebeck Port, seven miles from here, and delivered ten sermons to a very attentive congregation. On Sunday last I baptized three others, a girl eleven years old and two married people. I dreamed before I went there of standing by a running brook, and saw two fish, one a small one. They were about six inches a part. I saw an-

other come out around the little one and placed himself head to the other two, over a little, round high piece of earth in the bottom of the brook, but all three were on a level in the water, as I looked on their heads. In confirming the man (the other two being women) I was led to ordain him to the office of a Deacon; he then stood on a little higher position as an official in the Church, but equal as a member of the one body.

Last evening we met and organized the Saco Branch. Others are very interested and say they are going to obey. I will be in Boston for Sunday next, and thence to attend the Massachusetts Conference, at Fall River, and then to Maine again. I must say of my children in this place, since I have been here they have both fed and clothed me. They verily would like to see Bro. Joseph this way, and the gold-headed cane. Indeed, we all feel proud when we hear the people of God being honored by those out side; this is according to the word, "they shall find grace and favor in the eyes of the people."

Yours truly,

J. C. FOSS.

EMERSON, Mills Co., Iowa,

October 24th, 1881.

Bro. Joseph:—It has been sometime since I last wrote for the *Herald*, and I presume that some have arrived at the conclusion that, what was said concerning me was true, for it was predicted last Spring, by some, that I would not labor in the vineyard as actively and successively in the future as in the past; but the Lord has seemingly blessed my labors so far, and I am willing to trust in Providence for the future. I left home June 10th, and have been in the field constantly ever since, labored some little in Missouri crossed over into Iowa about the middle of July, had the pleasure of calling at Lamoni. There has been a radical change there within two years, I liked its location very much, saw Bro. E. M. Wildermuth and others that have befriended me in my travels; from Lamoni I proceeded to Lucas, to visit my brother John T. Griffiths and family. Here I met Bren. John Watkins, J. R. Evans, L. W. Powell, Evan Morgan, and many old friends, whom I have known since my boyhood days. None could wish for better treatment than my wife and I received at the hands of the Lucas Saints. We shall ever remember them with gratitude. I labored there about a month, met with excellent success; sixteen were baptized, but all were not the harvest of seed sown by me, as the Lucas brethren are workers.

By revelation, I went to Emerson, Mills Co., Iowa, arriving there the 27th of August; preached two sermons, thence to Council Bluffs to Conference. After which, by the permission of the Twelve, I returned to this place; calling by the way at Glenwood, and spent two or three days with Bro. E. L. Kelley, which we much enjoyed. Have preached here every night when weather would permit, to a crowded house, and the congregation is on the increase; some nights as many on the outside of the school-house as there were inside, and all attentive, interested listeners,—good order prevailing. Never saw better interest manifested on the part of the people in my life, and truly the Lord has been with us by his power in the proclamation of the word, have not lacked for liberty. Have baptized twenty-eight in this place; several of them heads of families, and nearly all grown persons. Have been very fortunate in convincing the most respectable and well-to-do people in the community; among whom is the Justice of the Peace, two school directors, a school teacher, Superintendent of the Union Sabbath School. The branch was organized on the 8th and 9th inst., by Bren. J. R. Badham, D. Hougas and myself: four men were ordained: G. W. Lush, Elder; Edward Weed, Priest; J. B. Cline, Teacher; Wm. Schick, Deacon. These were chosen officers of the branch, which by the way is called the Keystone Branch. These men are good brethren, and I pray the Lord to bless them with the spirit of their calling, so that they may become wise teachers and faithful shepherds in the cause of Christ. The Saints are doing well and are strong in the faith, and I sincerely trust that they who have espoused the cause here will ever strive to live in peace with each other and

with all men; may the peaceful spirit of our Master be their constant guide through life, for I realize that we are weak, frail creatures of ourselves, and can do nothing independent of God's help.

The school-house where I have been preaching is known as the Schick school-house, two miles south-east of Bro. Lush's farm; there is a goodly number convinced of the truth, and who we trust will be one with us. Bro. J. R. Badham, presiding Elder of the District, has been here several times rendering me considerable assistance; also, E. L. Kelley and D. Hougas. I have felt impressed many times that I could do more good in this district than in the mission appointed me, for the interest here is *very* good, and there are many new openings,—the people are anxious, to here the truth; but I am willing to go where I was sent, and labor to the best of my ability for the good of the work there. I love the Saints in Canada, and wish very much to meet with them.

I leave here to-day for home, (Bevier, Missouri,) thence to Canada. Shall be obliged to stop and preach some by the way. My wife will leave here for Chicago, thence to her father's home, Worcester, Mass.

I desire an interest in the prayers of the Saints, that I may be found standing at my post, and magnify my calling wheresoever my lot may be cast.

Your brother in Gospel bonds,

G. T. GRIFFITHS.

POMORA, Los Angeles Co., Cal.,

October 13th, 1881.

Bro. Joseph Smith:—I am still trying to do all I can towards forwarding the latter day work. I am old and not able to do much, but the Lord blesses me with testimonies which encourage me to still hold on, for soon brighter days will shine on the earth. I have heard your father and am thankful that I also have heard his sons teaching the self same doctrines. I hope to remain faithful to the end which is near at hand.

Your brother in the gospel,

S. L. CHAIN.

ALLISTON, Ont., Nov. 16th, 1881.

Brother Joseph Smith:—I met at the Osborne Branch with the brethren in Conference, October 1st and 2d, and on the 3d I baptized one, a man by the name of Thomas Ridley, a very intelligent man, and one whom I have reason to believe will be a credit to the cause; if his wife is spared she too will become a Saint in time, as she is a firm believer. I also found others in the Osborne Branch and vicinity who, but for the thief—procrastination, would have been baptized. I might have coaxed them to be baptized, but I am not one of that sort. I have also had the pleasure of baptizing two more at this place, one a very estimable young lady, a Miss Bellamy, and the other a gentleman by the name of Peterson. I am glad to have the pleasure of calling him brother. There are still others here who are "almost persuaded," some four or five in particular.

I for one am happy to know that your late Conference did assign so worthy a brother as Bro. John H. Lake to our mission. I believe there will be a good work done in Canada this winter, as the calls to preach are quite numerous, particularly in this vicinity. I have not been able to take an active turn in the field since Spring, on account of building the church and a house for myself, as I was actively engaged with my hands at the first, from beginning to end; and the house I have completed alone, so that in a week or ten days I expect to be able to move into it, where my wife will be comfortable while I am in the field, my mind will then be relieved of a burden, as to her care in my absence. Thus the good Lord is preparing the way, for me at least, to go and preach. I came into this glorious work with very little worldly possessions, and what I did have I gladly forsook all to try and magnify my calling; and as our Lord said "he that forsakes all for my sake and the gospel, shall receive an hundred fold in this life." &c. I can testify of a truth to this. I have in the meantime found a home in the house of my estimable brother, Wm. Fields, who has been a brother indeed to me and my wife; and his wife has been

equally as good a sister. Others here have also ministered to my temporal wants, and I have tried to recompense them by meting out the bread of eternal life in return; but as soon as I get moved I expect and intend (God willing) to take the field for a few months. Hope to be able to be useful to Bro. Lake as soon as he comes this way. The brethren in Egremont are contemplating building a church this winter; they are noble and worthy Saints.

I remain in bonds,

J. A. McINTOSH.

CHEYENNE, Wyo. Ter.,

November 18th, 1881.

Bro. Joseph.—Hope you are well. I hope you have got all things in running order. I gave the Saints' Advocate to Mr. James Abbing; it pleased him very much. He said he would with the help of his brother-in-law, write a piece for the Leader; so I have sent the Leader. Mr. Miller is Mr. James Abbing's brother-in-law; he is one of the ministers of the day, and has lived in Utah, I think. Mr. James Abbing likes to read our works.

Brother Short eat supper with me last night; he did not stop over, but went on in the same train. As there was no way of getting a room to speak in, I thought it was best for him to go ahead. I hope we as Elders will do all we can to help roll this great work on.

Your brother in Christ,

JOHN EAMES.

EAST TAWAS, Mich.,

November 8th, 1881.

Bro. Joseph.—When I wrote to you last Fall, I expected to be in the field during the Summer; but circumstances rendered it impossible. When I came from the lumber woods last Spring, I went home, stayed there a few days, and then returned to Bay City. While I was there the Spirit of the Lord rested upon my wife, and made known to us that we were to go to East Tawas, a distance of about seventy-five miles. I therefore left my situation, and after I had been here a short time, I sent for Elder Edward Delong to come and help me start the work here; he came, and after preaching four times, we saw that the people were not receiving our teaching. Hence, we went to the country and left an appointment for the next Sabbath; Elder Delong then went home, and left me to fill the appointment, which I did; and have kept up until the present; I have spoken eleven times with good liberty: have baptized four, and others are investigating; who I think will soon obey. I am now going to the woods again to work for my financial affairs, with the intention of preaching here every two weeks. My desire is to devote my time to the ministry, as much as possible, for I feel that all those having a commission from on high, should exert all their energy trying to show forth the law to those who sit in darkness and know not the gospel of our Lord Jesus Christ. God designs that while laboring in his vineyard we should work intelligibly in all things pertaining to the advancement of his cause; and to this end we should conform our life and actions to the truth as it is in Christ, that the world may take knowledge of us, that we have learned of him who is "Meek and lowly in heart." Let them know by our example that we believe it to be our highest and holiest obligation to implant the image of Christ within us.

The redemption of Zion is drawing nigh. Soon the summons home will be heard, and we shall behold our Redeemer descending from the realms of glory, with a bright retinue of an eternal world to dwell with his Saints forever. Then let us raise our light high in the fear of the Lord. Dim though it be at first, Christ will brighten it with his smiles, and a ray from it may illumine some poor wanderers pathway, lead him to embrace the truth, and save him from a miserable eternity. Oh, what a glorious thought, to realize that the approving smile of Christ is continually resting upon us; that his kind hand is gently leading us; and although the world may frown upon us, and point the finger of scorn, yet Jesus will never leave nor forsake us; but even death's dark vale he will make bright with

his own presence, and receive us finally where the tear-mists of earth will never obscure our vision; but there face to face shall we behold our Redeemer, the "Holy One of Israel," and praise his great and glorious name for the light afflictions, which hath wrought for us a far more exceeding and "eternal weight of glory." Let us live, act, recommend and defend this glorious principle before men, and by and by, we shall reap if we faint not.

Ever praying for the prosperity of Zion's children, I remain your brother and co-laborer for Christ,

WILLARD J. SMITH.

DERBY, Indiana,

October 7th, 1881.

Bro. Joseph.—I am still busy trying to do what I can for the advancement of the cause. Spoke twenty-eight times in the month of September, and thanks be to the Father, almost invariably with the liberty of the Spirit; and as district president I have succeeded in adjusting difficulties and setting things in order, in some instances beyond my most sanguine expectations; to God be all the glory. I organized another branch yesterday, near Derby, with ten members, and hope to add others by baptism to-morrow or next day. The name of the branch is Hope, and I am hopeful of Hope. I ordained Bro. Uriah Cummings a Priest, who presides, one of the best men of earth; I baptized him when I was here two years ago. Bro. J. S. Harding is Teacher, a noble man; in fact they are all good members. Bro. Wm. Cummings is clerk. I expect to leave here on the 12th inst., for New Albany, where I shall try to get a hearing in the Court House; thence to Jefferson and Switzerland counties, thence to Ohio and Kentucky.

Kind regards to all. Fraturnally yours,

B. V. SPRINGER.

Bro. Joseph.—I received word to-day about my reappointment. Some of my friends think that it is my especial calling to preach the gospel. I have had some doubts about the matter, and a great many discouragements whilst trying to do it. I know it is my duty as long as I am continued by conference; but is it my life's work? My grandfather dying, gave me his blessing, and said that I should preach the gospel. Shall I make no other calculations in the future but to preach? I desire to do it, and have done so ever since I can remember; not that I expect glory and honor; no, I look for a cross, a humble place in life that requires sacrifice. When I think of the strong intellects, the great minds possessed by many of my brethren, my nothingness is felt. In our Church we have many of nature's noblemen; I am one of nature's weak ones, but if God will only touch my heart, make me to feel the power of his goodness, I can tell the plain story of the cross, and others' hearts will be touched too, and some be led to seek him, whom to know is eternal life.

Bro. Joseph I would like to have your opinion about the matter. The way for the present is plain, and perhaps the light is cast far enough into the future for my good. To act well our part in the living present is the all important thing I know. I can not say that I have done this, I can only say that I have tried to; others might have done better, I might have done worse. I think I understand myself better, and I can not say that this knowledge gives me present joy, for I find so much in my nature that must needs make me grieve, yet there can be no comfort in that ignorance which gives passing bliss and bequeaths lasting woe; so I pray God to let me see myself as I really am, and may my sorrow be unto repentance. Life when it is what it should be, what God has ordained that it shall be (to those who abide its conditions) is grand and glorious. Great are its possibilities. But ah! Now we have to acknowledge that we are strangers to much of that which we might enjoy. Along our life's pathway where the roses and beautiful flowers might grow, we find the noxious weeds and sights displeasing. And man often, even where the beautiful flowers of affection are growing, has a heart that is cold, eyes that can not see. And hearts that will turn from

the beautiful things of God without pleasure, will turn from the world's sorrow without pity. I have so much desired to feel for others; for well I know that the fire of love must be glowing upon the altars of our own hearts, before others can feel its warmth. In many ways I am lacking, lacking that which is necessary to make me an efficient laborer in the vineyard; but I feel no despair at my heart, do not doubt but what I can become better; instead of this I feel an humble determination to fight on. That which meets me has met others, they have triumphed, many of them; by the assistance of the same power, I to can conquer. Through letters received from some brethren, I am sorry to see manifested a spirit of intolerance. If we can not tolerate each others' opinions with a becoming spirit, we are farther down the ladder than we may have thought. There are some who almost think it a sin to recognize the good that we find among the different sects. I hope that as a people whilst we are trying to solve new problems that we will not forget the first principles learned in other lessons. You have my sympathy and constant prayers at this trying time; no doubt brother Joseph we will weather the storm.

I go to Western Tennessee next week. Please publish my address in the Herald, Buchanan, Henry Co., Tenn.

Give my kind regards to your family,

FRANK P. SCARCLIFF.

MOON, Muskegon Co., Mich.,

November 12th, 1881.

Bro. Joseph.—Since I am the only one of my father's family left alive, and separated from my brethren in the Church, I feel very lonely. The Lord causes me to feel my dependence on him very keenly; and I am praying that he will send some brother to keep house for me. It is very unpleasant to have none but the world's people to commune and deal with. I have twelve acres, leased for six years from this fall, all paid for, and seeded to grass and wheat. There is plenty of land that can be bought reasonable; and plenty of labor, and good prices paid for it. If any brother desires steady help, in labor and finance, and can give me chance so that I can afford to sell at the sacrifice, I shall be glad to accept of anything that I can prove to be of the Lord; as encouragement to live more hopeful for life and salvation. I shall be willing to correspond with any brother desiring further particulars, and to be an instrument in the Lord's hand of answering the prayer of those that put their trust in him.

Yours in burden for scattered Zion,

M. N. COLE.

[We know Bro. Cole, and believe that if anyone needed such a home: or such an helper, would find him a good help, and well meaning man—Ed].

LAWRENCE, Michigan,

November 15th, 1881.

Dear Herald Readers.—We hear a great deal said about "Idle Elders." Are they all idle because they do not want to preach? I say, No. I know Elders, the desire of whose hearts is to preach this everlasting gospel: but their hands are tied with families to support, and that to by their day's labor; and we read in the scripture, "He that will not provide for his own household is worse than an infidel," and the Book of Covenantants also says, "He hath denied the faith and is worse than an infidel." Can we then blame them for not wanting to leave their families to suffer? No. But we as Saints should look at these things, and show charity for them; and if we can in any way help them to bear their burden, we should do so. We can in a measure loosen their hands. I have heard some say, "They, (the Elders) should have more faith." They would have, if we as Saints would show our faith by our works. Then let us put our shoulders to the wheel and show our faith by our works, for we read, "faith without works is dead," and if we can not do but little, let us do this much, be careful and not wound their feelings by harping continually on "Idle Elders."

ELIZA BENTLY.

LONDON Ont.,
October 6th, 1881.

Bro. Joseph:—After parting with you and Bro. Rogers, I made my way to Canada, arriving there the next morning; went to Bro. Traxlar's and was made welcome to their home. I there learned that the London Conference was to meet the next Saturday and Sunday, October 1st and 2d, and as I was anxious to meet with the Saints of Canada, on Friday September 30th, I went to Thamesville, and took the cars for London. I did not know that there was a Saint here that I had ever seen before. Bro. Charles Badder had given me the names and number where some of the Saints lived. When the train stopped at London, and I was getting out, to my happy astonishment, who should meet me but that genial and welcome face of Joseph Luff, of Independence, Mo. He took me to some of the Saints' houses, and gave me an introduction. I found the same love that is in the hearts of the Saints in the States. That same evening Bro. Luff and I started to the Osborne Branch, where the Conference was to be held. On Saturday morning the Saints met at their neat little Church; I say little, from the fact it would not accommodate the congregation on Sunday at 11 a. m., and we went to Bro. Small's barn, which had been fitted up for the same. We had a pleasant conference. The spirit of peace and good-will seem to prevail, all seemed to get a crumb from their Father's table that cheered their spirit and gladdened their hearts. I was much pleased with the appearance and an acquaintance with the Saints of the London District. We returned to London and have had three meetings in the London Branch; I hope the Saints will be comforted by the same. To-day I start to go to the Kent and Elgin district Conference. My address while I am in Canada will be Louisville, Canada. Love to you and yours, all the Saints and friends,

From your brother in Christ. Pray for me,
J. H. LAKE.

CAPE HAWK, Australia,
September 1st, 1881.

Bro. Joseph:—I visited the Nambuccra; and during my stay there, baptized eleven. There are others also who are believing, and I think will unite with the Church ere long. The Saints there treated me very kindly, and they are striving to set a good example to those with whom they associate. There are now twenty-four at Bowraville and fourteen at Nambuccra Heads. I will be in Sydney shortly. I expect to remain a few days, then start for Victoria. Will you be pleased once more to urge upon the conference the necessity of sending an Elder to this mission before I leave. I have about enough money on hand for the Bishop, to bring an Elder out here, which I will send by next mail. Love to all in the office.

Yours in the gospel,
J. W. GILLEN.

SALT LAKE CITY.

Joseph Smith; Dear Brother:—I think it well to inform you, that although in loneliness, having lost the presence of my wife, I still rejoice in the good work of the gospel, and hope to end my days in faithfulness to its tranquilizing principles; so that when they close on earth I may be called to join the happy throng of the redeemed, in that ever blessed region, the "Saints' everlasting rest," in the presence of our Redeemer.

I remain yours in the bonds of the gospel of Jesus Christ,
STEPHEN POPE.

SOUTH BEND, Nebraska,
October 7th, 1881.

Bro. Joseph:—I congratulate you in your new quarters at Lamoni. The Saints here are as a general thing alive to the work. My mind and will are continually in the work. I go to-morrow to Palmyra to conference.

People here at this little Railroad town, South Bend, appear to be busy and lively in handling grain and stock, which bears a good price; corn fifty cents per bushel, and other grain in proportion, &c. Hogs five dollars and fifty cents per hundred. The news came that Nebraska City was visited on the 30th of last month, by a tor-

nado that swept away one block, besides doing other damage. Nebraska has this year so far escaped well the storms.

I hope ever to be found at my post as a teacher and ambassador for Christ. I hope the Lord will bless all his people with great wisdom.

In the vineyard,
J. ARMSTRONG.

BIRMINGHAM, England,
October 28th, 1881.

Bro. Joseph Smith:—The work is looking well in England at present. The prospect is brighter than I have ever before seen it. We organized a branch on Sunday last, at Burton-on-Trent, of eleven members, all new material, who have never belonged to the latter day work before. The prospect in that region is good for an excellent work to be done. God speed the day.

With respects, yours in gospel bonds,
T. TAYLOR.

Conference Minutes.

ALABAMA DISTRICT.

The conference of the above district was held at the Butler Branch, Alabama, October 8th and 9th, 1881. Pres. W. J. Booker in the chair; G. T. Chute, secretary.

The following branches reported: Lone Star, Butler, Pleasant Hill and St. Joseph. Flat Rock Branch was declared disorganized.

The District Treasurer reported \$5 on hand, and on motion was paid over to W. J. Booker.

On motion, those appointed to labor in South-Eastern Mission were sustained.

Preaching in the evening by G. Montague, and on Sunday morning by E. W. Cato; and after an intermission of thirty minutes by G. Montague. Sacrament meeting in the afternoon. There was had a time of rejoicing among the Saints; the gifts of the gospel were manifest in tongues and interpretation, to the joy and satisfaction of all.

Adjourned to meet at the Pleasant Hill Branch, on Saturday, 24th December, 1881.

MANCHESTER DISTRICT.

The Manchester Conference, was held at Manchester, England, 9th and 10th July, 1881. Jos. Dewsnap, president; J. Baty, secretary.

Delegate Reports.—Manchester branch, by R. Baty. The Manchester Branch is in a very good spiritual condition; said he could not help mentioning the good feeling manifested by the priesthood; said there was several good works going on in the branch during the quarter. There has been a Sunday School established, to be called the Manchester Rising Star. There was a fair attendance to begin with; also, that the branch has purchased an harmonium for use at the Sunday services; also, that a number of tract leaflets had been purchased, for the distribution of the word and advertising the place of meeting.

Farnworth Branch, by S. Spargo, who said they were getting along very fairly at Farnworth; that they also had a Sunday School called the Rising Star. One very promising sister baptized during the quarter.

Sheffield Branch reported by letter, as going along steadily; most seem alive in the work, and that the prospects seem good.

Financial Secretary's report: due treasurer at last report £1 2s 9d; income during the quarter £1 5s 3d; balance in hand 2s 6d.

By motion, Elder H. Greenwood was requested to submit to the meeting a Burial Service, which had been drawn up by the Manchester Branch, and which had been adopted by said branch for the burial of its dead—with a view of adopting the same as a district burial service, if thought desirable by this conference. The service was then read, and Elder Greenwood explained that it had been adopted by the Manchester Branch, not only that we might have a service in every way adapted to our faith and belief, but that we might thereby be able to put our faith before the world, and as a means of bringing us before the world as a body of Christian worshipers, not here to-day and gone to-morrow, but permanently established in their midst.

Resolved that this conference endorse the service, and that it be adopted by the district, for district use, and that it be submitted by the district to the next Annual Mission Conference for its approval and adoption, if said conference so wills.

Resolved that this conference express its sense of approval of and sympathy with the labors of the brethren in charge of the Utah Mission.

Resolved that the business session of this conference do now adjourn, subject to the call of the president.

On the Sabbath the meetings were of a very enjoyable character. An excellent testimony meeting in the afternoon, and in the evening a full meeting was addressed by Pres. Dewsnap, who enjoyed excellent liberty in dispensing the word of life to an attentive audience.

NORTHERN CALIFORNIA DISTRICT.

The semi-annual conference assembled at Sacramento, Cal., October 7th, 1881. John Carmichael, president; J. R. Cook, clerk *pro tem*.

Branch Reports.—Sacramento 13 additions. Watsonville, Oakland 7 baptized and 11 received by letter. Santa Rosa reported by letter, (no statement of condition given).

John Roberts, Bishop's Agent, reported as follows: On hand \$116 58, received \$138 25; total \$249 83. Paid out \$98, on hand \$151 83; books on hand \$108 50; cash on hand \$43 33.

John Carmichael has labored four months. E. H. Webbs, T. Daily, J. Steel, J. Roberts, W. Anderson and D. J. Philips, reported their labors and good intentions for the cause. Elders G. S. Lincoln and T. J. Andrews reported by letter. Priests O. Dinsdale, W. Dawson and G. Ramsay reported. A. Anderson reported by letter.

Elder John Roberts, Bishop's Agent, presented the Epistle of the Twelve and Bishopric concerning the law of tithing, which was read.

The following resolution was presented, debated, and carried.

Whereas the Quorum of the Twelve, in connection with the Bishopric, have decided that all tithing can only be used for the purposes specified in their epistle. And by ratification of this the decision of General Conference, cuts us off from all supplies to sustain the appointments of our district Elders.

Therefore, be it resolved, that we appoint John Roberts, of Oakland, Cal., (the Bishop's Agent) as our agent.

And be it further resolved, that we request that each and every president of the several branches of this district call the attention of the Saints to this fact, that unless they so specify the purpose for which they intend their gifts or donations, the district can not use it.

Resolved that we ask the First Presidency of the Church to consider the propriety of sending to us one of the Twelve Apostles. Carried.

Resolved that we sustain J. Carmichael as president of the Northern District of California.

Adjourned to meet at Oakland, Cal., on 6th April, 1882.

MICHIGAN DISTRICT.

This Conference convened on October 15th, 1881, at Prospect Lake School-house, Lawrence, Van Buren Co., Michigan. W. H. Kelley was sustained as president of conference, and S. M. Bass as secretary.

A few remarks were made by the president, after which a testimony meeting was held.

At the afternoon session the Bishop's Agent's report was read, and N. Smith, J. Wheaton and J. Carpenter, were appointed to audit the same.

The Bishop's Agents report was found correct, and committee released.

Five brethren were chosen as delegates to April Conference, consisting of W. H. Kelley, G. A. Blakeslee, E. Whaley, E. Delong and M. H. Bond.

Preaching in the evening by Bro. Delong, and on Sunday forenoon by Columbus Scott, and in the evening by W. H. Kelley. Social meeting in the afternoon.

Monday.—Two were baptized and confirmed. The following resolution was next adopted.

Whereas, the conference of the Michigan Dis-

trict of the Church of Jesus Christ of Latter Day Saints, at its session of June, 1881, expressed itself in favor of the system of Representation adopted by the General Annual Conference of April, 6th to 17th, 1881, it being in its opinion the most equitable system as yet presented, and in accordance therewith, authorized its delegates to the Semi-Annual Conference of September 1st to 10th, 1881, to sustain it. And:

Whereas, the aforesaid Conference of September, adopted amendments to this system of Representation, granting all High Priests and Elders unconditional right to voice and vote in all General Conferences when present; thereby, in our opinion, doing an injustice to the members and other classes of officers of the Church, and defeats the object sought by just system of Representation. Therefore:

Resolved, that in the event of the agitation of this question at the Annual General Conference, to be held at Independence, Mo., commencing April 6th, 1882, the delegates of this district are hereby instructed to favor, by their vote, the system of Representation originally set forth and adopted by the Annual Conference of April, 1881.

Moved and carried that the April Conference be requested to appoint W. H. Kelley to this mission. Bro. C. Scott was sustained as a worker in this mission.

Preaching in the evening by W. H. Kelley.

Adjourned to meet at Goodland, Lapeer county, Michigan; the time to be set by the president of district.

SOUTH-EAST OHIO AND WEST VIRGINIA DISTRICT.

This conference was held at Syracuse, Ohio, September the 3d and 4th, 1881. L. R. Devore president.

Bishop's Agents report: received \$9.60, paid out \$8 60; balance due Church \$1.

Josiah Ellis had labored about as much as he reasonably could, preaching about every Sabbath. L. R. Devore preached quite a number of sermons and broke a good deal of new ground and baptized eleven since last conference.

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.

Preaching in the forenoon and evening by Josiah Ellis. Prayer and testimony meeting in the afternoon.

Adjourned subject to call of the president.

SOUTHERN CALIFORNIA DISTRICT.

This conference convened at San Bernardino, Cal., October 6th, 1881. J. F. Burton was chosen to preside, with Gland Rodger to assist; N. W. Best, clerk.

Officers Reports—Elders D. S. Mills, G. Rodger, J. F. Burton, E. P. Prothero, G. Sparks, and H. L. Hemenway. Priests: A. E. Jones, N. W. Best, R. Allen, H. Goff and A. W. Thomson. Teachers: E. Ridley and F. P. Schnell. Deacons: Jasper Wixom and E. J. French.

Branch Reports.—New Port 147; received by letter 3, died 2.

R. Allen, Bishop's Agent, reported receipts \$192 80, expenditures \$57.45; due the Church \$143 85.

J. F. Burton tendered his resignation as President of Southern California District; but the conference prevailed upon him, to continue in the presidency; they (the conference) resolving to sustain him by their faith, prayers and means.

N. W. Best was chosen as District Treasurer.

Resolved that this conference request each branch to act promptly in raising means for the spread of the work.

Resolved that we offer our thanks and gratitude to Bro. G. Rodger for his labors in this district, and request him to continue with us through the winter.

Resolved that we thank Bro. D. S. Mills for his labors in this district, and appreciating his labors, request him to labor all he may.

Resolved that we sustain Bro. R. Allen as Bishop's Agent for Southern California.

After preaching on Sunday morning, there was a call for money to start the district fund, which was responded to by a receipt of \$66 75. Sacrament meeting on Sunday afternoon. Preaching during conference by G. Rodger, D. S. Mills, A. Haws, H. L. Hemenway and J. F. Burton.

Adjourned to meet at New Port, Cal., at the call of the president.

We received with these minutes, an itemized report by the Bishop's Agent of receipts of tithes and free-will offerings, and a note from Bro. N. W. Best, district clerk, that names, amounts, &c., be published with the minutes. This we decline to do; and for the reason that the Agent is required to report to the Bishop, who makes a yearly exhibit of his own and Agents' accounts, and this would involve printing these names and amounts twice, which is quite unnecessary.

SOUTHERN INDIANA DISTRICT.

The above conference convened with the Pleasant Ridge Branch, September 10th, 1881. B. V. Springer in the chair, S. C. Gruver, clerk *pro tem*.

Resolved that M. R. Scott be appointed to labor in his immediate vicinity.

Resolved that J. S. Christie's license be restored.

Resolved that Harbert Scott be appointed to labor for a time in Olive Branch.

Preaching on Sunday morning and evening by B. V. Springer.

B. V. Springer was sustained as missionary and district president. W. W. Carmichael as district clerk, and W. H. Chappelow as Bishop's Agent.

Adjourned subject to the call of the district president.

INDEPENDENCE DISTRICT.

This conference convened on November 4th, 1881. Joseph Luff president. On account of sickness in his family, Bro. Luff vacated the chair, and F. C. Warnky was chosen. W. B. Tignor, clerk.

F. C. Warnky, J. W. Brackenbury and J. Luff, were chosen a committee to take into consideration the best means for providing for Spring General Conference, and report at our next district conference.

Wyandotte and First Kansas City Branch reports read and adopted. Independence, Holden and Belton, no reports.

J. W. Brackenbury was elected district president; W. B. Tignor was re-elected clerk and treasurer.

J. J. Kaster was sustained as Bishop's Agent.

Prayer meeting on Sunday morning; preaching in the forenoon by J. W. Brackenbury; and in the evening by F. C. Warnky; sacrament meeting in the afternoon.

Adjourned to meet at Independence, Missouri, Saturday, February 4th, 1882, at 10 o'clock a.m.

CENTRAL NEBRASKA DISTRICT.

This conference convened at Clear Water, Neb., September 24th and 25th, 1881. Levi Gamet, president *pro tem*, J. Holland secretary *pro tem*.

Branch Reports.—Columbus 38, Clear Water 12, others not reported.

Preaching on Sunday morning by Levi Gamet; in the afternoon by G. S. Hyde and Bro. Hutchins; and in the evening a prayer and testimony meeting.

Adjourned to meet at Deer Creek, Neb., on the last Saturday and Sunday in April, [23d and 24th], 1882.

TRUE.—When I run against a man who professes to be a Christian, and yet who has a foul mind and a foul mouth and a foul lip, whose wit is vulgar and whose speech is coarse, whose imagination is like a duck whose necessities compel it to play in a dirty puddle, I feel that the man needs a cellar of decency under his professional superstructure. A vulgar mouth is sure evidence of a vulgar mind, and I can not conceive of anything more utterly distasteful to God's pure spirit than human vulgarity.

News Summary.

Nov. 15th.—Diphtheria, scarlet-fever, and small-pox are creating great havoc in Central and Southern Russia, cutting off thousands. Small-pox is also quite prevalent and is creating great alarm at LaCrosse, Wis.; Pittsburg, Pa.; South Bend and Dubuque, Iowa, and Ft. Wayne, Ind.

16th.—There are now between fifty and sixty prisoners in Russian jails charged with complicity in Nihilistic plots.

Documents found in the house of Tobin, a Fenian, at Manningham, England, are said to reveal the existence of a society known as the "Royal Irish Republican Society," which is said to have numerous members, and whose object is the establishment of an Irish Republic by force of arms.

18th.—A new and fatal cattle disease has made its appearance in the vicinity of Dubuque, Ia. One farmer has lost nine cows in one night. The animals are seized with rigors and trembling, and death ensues in a few hours after they are attacked.

Five sailors and one passenger on board the *Solway*, were burned to death by the bursting of a barrel of naphtha oil, which ran along the deck and caught fire at a stove in the steerage.

A farmer was fatally shot near Moate, County Westmeath, Ireland, for paying rent.

19th.—Seven stage-coach passengers were robbed Thursday night by two masked and armed men near Laredo, Texas.

Twenty-five firemen were seriously injured while subduing a fire at Hopkinton, Mass., about midnight Thursday.

The Rev. J. N. Freeman, of Lockport, N. Y., has decided to accept the call of Immanuel Presbyterian Church of Milwaukee, Wis. The salary will be \$5,000 per annum. The Lord is left out of sight in this business transaction altogether.

Utah needs overhauling on more questions than one. It has just been discovered that the Territorial law permits married girls of sixteen to vote, while the Constitution of the United States fixes twenty-one years as the age at which any person shall be allowed to exercise the right of suffrage. As the people of Utah have been allowed to override the United States laws on the subject of polygamy so many years, it may be that objections will be raised to any thing which abridges their peculiar customs in other matters.

22d.—An explosion in a colliery belonging to Lord Granville, near Halley, England, killed five persons.

23d.—A severe gale swept over England, Scotland, and South-east Ireland, Monday. Several houses were unroofed, and much damage was done to shipping. Part of the Caledonia Railroad was washed away. Two persons were killed at Glasgow. The storm raged on the west coast of Ireland and in the St. George Channel.

A forty ton rock rolled down an embankment near Galena, Ills., falling upon a railroad train, and entirely demolishing the tender and eleven freight cars.

Turkish officers and soldiers massacred a Christian family at Luca, and carried off sixteen men, women, and children, and £200. Anarchy is reported throughout Macedonia.

Sixteen houses burned at Ayr, Scotland. Thirty families homeless.

24th.—William Jones, charged with having attempted to kill Guiteau, was indicted yesterday by a Washington grand jury. It is believed that no jury can be found in Washington to convict him. Popular sympathy is entirely with him. Several hundred dollars have been subscribed for his defense.

The Canadian barkentine *Mary Jane* foundered in Lake Erie last week, and the Captain and five sailors perished.

26th.—Cannon, the Mormon, says it would overturn every American precedent to give the Delegate seat which he claims to his Independent opponent, Campbell. Congress will probably enlighten him on this matter.

Another party of Russian Jews, numbering 250, arrived at New York yesterday. Many of them will be sent South immediately by the Russian Immigrant Aid Association.

The Cunard steamer *Gallia* arrived at New York

Yesterday five days behind time, after one of the stormiest passages ever known. The Captain says that scarcely had one storm passed before another arose.

A storm has raged over Great Britain and Ireland since Tuesday last. At Stornoway the sea broke over the beach and invaded the streets, destroying eight fishing boats. At another place a hotel was flooded by the sea, and three or four feet of gravel was left in the rooms. At Blackpool the sea swept through the windows into many houses. In Porterdown, Ireland, several houses were unroofed, and one man killed. The ship *Culzean*, with a crew of twenty-one, was lost; a bark foundered and three seamen were drowned; the *Barbara*, from Rangoon for Liverpool, was wrecked off the Welsh coast; a brigantine with a crew of seven was lost.

28th.—The assassin Guiteau continues to make use of his extraordinary privileges, and runs his trial according to his own notions, supervising his own counsel, cracking jokes with the prosecution, badgering witnesses, amusing the Court, and making the court-room a bedlam with his noise, and insolence, and insults. The impotent Court seems unable to protect his own dignity, or to preserve the most common decencies of the trial, or to be aware of its importance. It has come to be the most ridiculous and disgusting travesty ever known in the annals of American criminal trials.

Roumania persists in keeping up the bugbear about American pork, and has renewed the prohibition for another year. France, on the other hand, is moving in the matter of annulling the prohibitory decree, and will shortly remove all restrictions upon the importation of salt meats from the United States.

A dispute about a passage in the Bible between Henry Ladd and his wife, who live in Arkansas, culminated in a quarrel in which he shot his wife through the body, inflicting a wound from which she can not recover. He then tried to kill himself, but was prevented.

Five hundred men are thrown out of employment by the burning of the Paulding Iron Furnace, at Cecil, O. The loss is placed at \$60,000.

A fire at Notre Dame, Ont., destroyed outbuildings containing a quantity of valuable breeding stock, including five horses, twenty-five cattle, and forty-seven sheep. The residence on the place was also burned.

St. Paul's Episcopal Mission Church of Austin, a suburb of Chicago, was destroyed by fire last night. It was built in 1880, destroyed by a tornado last June, and now when almost completed, was burned.

A fire in Cleveland, Ohio, destroyed the paraffine works of the Standard Oil Company, containing valuable machinery and thirty 200-barrel tanks, nearly all of which were filled with oil and gasoline. Much stock, manufactured and in process of manufacture, shared the same fate.

The steamer *Sumatra*, from Boston for London, has arrived at Falmouth. She encountered terrific weather. The decks were swept, boats smashed, and all the cattle except fifteen head washed overboard.

A heavy gale prevailed throughout the United Kingdom Saturday and Sunday, doing serious damage to property. Nearly the whole of the new pier at Folkstone was washed away. There are many wrecks along the coast.

Miscellaneous.

SOUTHERN INDIANA DISTRICT.

The conference of the Southern Indiana District will be held with the Mt. Eden branch, in Floyd county, on December 10th, at half past ten in the forenoon. It is hoped that every branch and every official member will be duly reported. All written reports may be addressed to me at New Albany, Floyd county Indiana.

B. V. SPRINGER,
President of District.

ADDRESSES.

Thomas W. Smith, 619 West Lake street, Chicago, Ill.
Frank P. Searciff, Buchanan, Henry county, Tenn.
John H. Lake, Louisville, Canada.
Israel L. Rogers, Presiding Bishop, Sandwich, DeKalb county, Illinois.

INFORMATION WANTED.

Information wanted of John Harris, aged about 60, born in the parish of Tardibrigge, county of Worcester, England. His last residence was at Mt. Pleasant, Red-Ditch. His wife and six children came with him to America; the eldest was named Emily, the eldest son was named Edward, and next John, next Albert and a daughter Clara. Any one knowing of his residence, will confer a great favor by sending a statement of the fact to the address of Bro. T. W. Smith, 619 West Lake Street, Chicago.

The information is for the benefit of his nephew, Thomas Harris.

TEMPERANCE CONVENTION.—Pursuant to call of State Central Committee the temperance people of Decatur county are requested to meet at the M. E. Church in Leon, Iowa, on Wednesday, December 7th, 1881, at 11 o'clock a.m., for the purpose of selecting five delegates to the State Convention, and effecting a county organization, and transacting such other business as may come before the convention.

All temperance organizations, churches, and Sabbath schools are requested to send delegates. All ministers of the gospel are requested to attend, and all temperance workers, both men and women, are invited.

N. R. BULLOCK,
Com. Decatur Co.

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.

LUFF.—On Sunday, November 13th, 1881, at Independence, Mo., to Bro. Joseph and Sr. Janet Luff—a daughter.

ARMSTRONG.—At —, October 30th, 1881, to Bro. and Sr. J. Armstrong, a son, named Robert Joshua. Child not well; mother well.

CAIN.—At —, November 22d, 1881, to Bro. and Sr. J. Cain, a son, named Charles Heman. Mother and child are well.

DIED.

ERIKSON.—At Nebraska City, Neb., November 19th, 1881, of brain fever, Sr. Henrietta L. Erikson; born January 9th, 1870; baptized by Elder M. H. Forscutt, September 29th, 1880. Funeral sermon by Elder J. Thompson, at the residence of Bro. Elki Jasper, to a large and attentive congregation. She was a bright promising young girl.

SMITH.—At her residence, near Clay Center, Kansas, October 21st, 1881, of consumption, Sr. Sarah P. Smith. She was born February 10th, 1813, at Greenfield, N. Y.; united with the Presbyterian society in her youth; baptized in 1843, and was received into the Reorganized Church on her original baptism; lived a consistent Christian life, bearing a faithful testimony to all. She fell asleep in Christ Jesus, with an assurance of a glorious resurrection. Funeral by Elder Alma Kent to a large congregation of friends and acquaintances.

STRANG.—At Crescent City, Pottawattamie Co., Iowa, November 1st, 1881, Elder William Strang. He and his wife were both severely hurt, Thursday before his death, by being thrown from a wagon—their team running away. He was born in Scotland; united with the faith in 1847, and came to this country in the Spring of 1853, settled in the vicinity of his late home, where he had won for himself the reputation of an upright and honest man. His word was as good as gold as his note,—so say those who had tried him in business. Forty years and two days before death, he was united in wedlock to Miss Jane Muer, who survives him, as also do four children, who are all of age, three daughters (one married) and one son. He was baptized into the Reorganization, September 6th, 1862, by Elder Wm. W. Blair, and was faithful and true to the best interests of the Church unto the last. For 64 years, 4 months and 22 days, did he abide the changing trials of mortality. Funeral sermon in Crescent City School-house, November 13th, 1881, by Elder Robt. M. Elvin; text, 2 Tim. 1:10, to a full house of Saints and friends.

LORDS.—At Clear Lake, Indiana, September 7th, 1881, of inflammation of the bowels, Flora Alta, daughter of Henry A. and Harriet Lords, aged 6 years, 10 months and 11 days. She was a regular attendant at the Clear Lake Sabbath School. Almost in a moment the little jewel passed from home and friends of earth to go and live with the angels. How hard to give them up; how glorious in the future when we meet them. Funeral sermon by Elder W. H. Kelley.

HERRINGTON.—In Washington, Michigan, September 9th, 1881, a son [name not given] of Bro. William Herrington, aged 22 years. Sermon by Priest Daniel Wilkie.

MAXWELL.—In Washington, Michigan, September 18th, 1881, Sr. Sarah Maxwell, aged 17 years, 4 months and 18 days. Strong in faith. She was baptized June 20th, 1880. Sermon by Daniel Wilkie.

CLOW.—At St. Thomas, Ontario, October 10th, 1881, Bro. Alfred Clow. He was born at Alderkirk, England, October 12th, 1845; he was baptized December 31st, 1876, at London, by Elder J. J. Cornish. Bro. Clow has left a name in St. Thomas that will never die out—was a Saint indeed, beloved by all who knew him. His funeral was attended by some of the most respectable people in the city. He died strong in the faith, and was buried on the 13th. Funeral sermon by Elder G. T. Griffiths.

COSPER.—At Lamoni, Iowa, November 11th, 1881, of fever and inflammation of the bowels, Bro. Levi Cosper, aged 45 years, 8 months and 8 days. He was born in Ohio, on March 3d, 1836; was baptized at Coldwater, Mich., June 2d, 1878, and continued a faithful member of the Church from that time. A few minutes before he died, his wife asked him if he still had faith in the latter day work, and he replied: Yes; more than ever. He was also very honest and upright in all his dealings. His wife and three children are thus left without their loved protector; the oldest girl being ill in bed at the time of his sickness and death. Funeral sermon by H. A. Stebbins.

COMSTOCK.—Near Riverton, Fremont county, Iowa, October 15th, 1881, Ellar, daughter of Bro. J. T. and Sr. S. E. Comstock, aged 5 years and 28 days. Funeral services by J. R. Badham.

CUMINGS.—Near Derby, Indiana, September 29th, 1881, Joseph F., eldest son of Bro. Uriah and Sr. Phoebe Cumings; born May 2d, 1878; blessed by B. V. Springer, October 26th, 1879. Funeral services were held at the Universalist Church by B. V. Springer, from the words, "Is it well with the child."

"Thus one by one the little lambs lie down to rest;
Safe in the Paradise of God, forever blessed."

EVENS.—At Bevier, Mo., 27th September, 1881, after two days' sickness, Bro. David E. Evens, aged 47 years, 4 months and 14 days. He was born in Llanarth, Cardiganshire, Wales. The funeral sermon was preached by Elder George Hicklin, in the Saints' Church. Bro. Evens leaves a wife and five children to mourn his loss; he was a good husband, a kind father, and a good brother in the Church of Christ. The following lines were found in Bro. Evens' book, after his death.

Farewell my wife and children dear, my life is past;
I loved you well while life did last;
Now after me no sorrow take,
But love my memory for my sake.

SMITH.—At Clear Lake, Ind., January 13th, 1881, of consumption, Sr. Anna Elizabeth, daughter of Peter and Sarah T. Smith. She was born in Williams county, Ohio, July 1st, 1864; baptized and confirmed by Elder M. T. Short, at Clear Lake, Ind., July 26th, 1880. She became confirmed in the faith of the Saints, and died with the full assurance of a home in the Saints' rest. Thus in youth passed out from among her friends one of earth's purest gems, loved and mourned by all who knew her. She rests in peace. Funeral service by Elder W. H. Kelley.

AVERY.—In the Alma Branch, Schuyler county, Illinois, Richard Avery; born April 24th, 1872, in Schuyler county, Illinois; baptized and confirmed by Elder John H. Lake, June 26th, 1881. Blessed are the dead that die in the Lord.

MYER.—At Nebraska City, Neb., October 8th, 1881, infant son of Bro. and Sr. Cornelius Myer. Funeral service by Elder J. W. Waldsmith.

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THOMAS HAILEY.

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THE ISLAND OF CEYLON.

Norman McLeod, son of the great Scotch divine, has arrived at Toronto, from Ceylon. He says that the greater part of the 25,000 square miles of the island is favorable to agriculture. He describes the scenery as grandly beautiful. The island abounds with mineral riches, and pearls are found in shallow water. There are not so many wild animals as in India, and the Ceylon elephant is tuskless. The flying fox sometimes measures between four and five feet between the tips of the wings. The feathered tribe is numerous and varied. The average temperature is 70 degrees. The rainy season commences in May and lasts until October. There is a sect called the Vedahs, who are a sort of Agnostics. The priests have great power, and keep up caste among the people. Polyandry is now confined to the Kanyan Islands, where some women have four or five husbands. The island has improved greatly since the British took the matter of government seriously in hand. There is one railway and another is being constructed. Coffee is the chief product, there being between 3,000 and 4,000 plantations.

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Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

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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.

O'Hayer, Jr. 15583

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. 28.—Whole No. 469.

Lamoni, Iowa, December 15, 1881.

No. 24.

INVOCATION.

O God, thy Spirit give;
Help me to work and live
As in thy sight;
Thy sovereign grace impart
That shall my fainting heart
Cheer with thy light.

Altho' my way seems drear,
If only thou art near,
My God, I sing
E'en in the vale of death,
E'en with my dying breath,
Praise to my King.

In this dark stormy sea,
Peaceful my bark shall be,
With thee near by;
For thou who cam'st to save,
Did'st calm the stormy wave
Of Galilee.

Fierce fires of seven-fold heat,
Raging around me meet,
But harm me not;
For thou who did'st of old
Preserve thy Martyrs bold,
Forsak'st me not.

Then let me fear no foe,
Nor all that man can do,
For he is vain;
But in thine hand is power
And might for ever more—
I fear thy name.

Let thy prophetic voice,
Bid my sad heart rejoice,
'Midst all alarms;
Then shall I reach the goal,
Gladly resign my soul
Into thine arms.

F. R. TUBB.

In Defense.

IN the religious world of to-day there seems to be a strong desire to purify the moral and religious atmosphere, and from the reports we see in the newspapers it appears that almost all sects and creeds have unsheathed their swords, and leveled their batteries directly at a hideous monster, a terrible enemy, and they call it "Mormonism." Creeds and the press, and more especially in Utah, are breathing forth fire and vapors of smoke against Mormonism. Churches in their Presbyteries, Conferences, Synods and Assemblies, have resolved that Mormonism must be wiped out. They are like a certain class in the times of Christ. Fortunately, or unfortunately he came out of Nazareth; and according to their judgment no good thing could come out of Nazareth; so with these people, their judgment is that no good thing can come out of Mormonism; hence it must be wiped out. One serious charge

made by them is that the design of the founders of what they choose to call Mormonism was to establish a theocracy, or ecclesiastical power that would subvert all earthly governments. They also declare that Mormonism is directly opposed to our free American institutions and government; and especially to the spirit of liberty and freedom. Such charges as they have made are unkind and unchristian, and without warrant in fact. If those who are opposing Mormonism so vehemently had carefully examined the claims of the Church, they could not if honest, consistently publish the resolutions they have done with other unwarranted and unfair statements that they have made. Such men are either shamefully ignorant of the question they profess to know so much about, or else they are miserably dishonest. This is a serious charge to prefer against such eminent Christians and Divines; men who say that they are laboring to establish truth in the earth. If this is the desire, as they say it is, why not be honorable and fair. If it is polygamy and its kindred evils that they want wiped out; let them say that it is no part of what the world calls Mormonism. Why brand every one that has faith in primitive Mormonism as being vile in all they have said and done, I have never seen where they have even made mention of the Reorganized Church. They have petitioned Congress to legislate and enact such laws as will stamp Mormonism out. In a preamble and resolutions passed by the Rocky Mountain M. E. Conference, held in Ogden, Utah, 1881, one statement is "Mormonism nullifies the laws of the land," "Mormonism teaches that any crime may become a virtue if it is done for Christ's sake." They thank President Garfield for his manly utterances in his inaugural address in regard to Mormonism, and all that have given favorable notice to the subject, "And we pray that they may not cease their efforts until that legislation is enacted which a Christian public demand."

In this great battle that is to be fought, we propose to be found in the front ranks defending what they call Mormonism; as we find its conditions revealed in the New Testament, Book of Mormon and the Doctrine and Cov-

enants. We want these lovers of truth and purity to know that the Reorganized Church is the first religious body that made an effort to expose error and reclaim the people of Utah. The Reorganized Church is the first that petitioned Congress to punish the guilty and protect the innocent in Utah; clearly setting forth in their memorial of 1871, that polygamy, Blood Atonement and the Adam God theory, was no part of Mormonism. We believe it is a crime to practice Polygamy as well as Blood Atonement, and that men proven to be guilty should be punished. We don't expect favors from either party, but having the same rights as citizens with all religious, or unreligious people, our position deserves an honorable notice, whether we get it or not. We as a Church expect to maintain the position we now occupy and are perfectly willing to abide the issue. I for one believe Congress will legislate upon the Utah question and that the measures that may be adopted will not affect the Reorganized Church, holding as it does the original doctrines of Mormonism with all the influence and prayers that may be brought to bear for the extirpation of Mormonism. He that restored the light will perpetuate it.

The claim is urged that the founders of the latter day work in the introduction of the peculiar church organization and government intended to establish a kingdom, unite Church and State, and overthrow our free institutions; and in fact all governments earthly. They turn directly to the church in Utah and quote the sayings of the leading men there, and claim their doings there to be the legitimate fruits of Mormonism. Such arguments and conclusions are faulty. The enemies of religion urge quite as strongly and as reasonably too, that the Inquisition and all the horrible deeds of Popery were the legitimate fruits of the doctrines of Christ, and that the Lord is responsible for the wrong, just as opposers conclude Joseph Smith is responsible for all the wrongs that have been done in the garb of Mormonism. That the Church in Utah under the Presidency of Brigham Young and John Taylor, was led into wrong doing, whether by their own desires or force of circumstances we will not now say; but in their

published discourses by leading men in the Utah Church, we find utterances that lead us to conclude that a theory of Church and State was taught and practiced; but we are not willing to accept them as the true and faithful representatives of the faith and doctrines of the Church as it was organized by Joseph Smith and Oliver Cowdery, any more than we are to admit that the Pope of Rome is the successor of Saint Peter. Protestants hold that Popery is not the gospel of Christ. So we claim and urge that Brighamism, John Taylorism and their doings are not Mormonism.

I wish to notice one of the strong claims that is urged against the latter day work, and that was a union of Church and State. The charge is a false one, and the men that make it know nothing of the latter day work, either in letter or spirit. No such idea obtained in the rise of the Church, whatever evil and corrupt men have done since. The gospel as restored, and the Church as organized by Joseph Smith, the Seer, does not allow a union of Church and State. Even the Lord Jesus himself did not so clearly define the duties of his disciples to Church and State as Joseph has done. We will compare the teachings. The Church accepted the Doctrine and Covenants as a law to govern them, in connection with the Bible and Book of Mormon, in 1835. In the book of Doctrine and Covenants, section 42, paragraph 5, there is a positive commandment given to the ministry: "And again the Elders, Priests and Teachers of this Church shall teach the principles of my gospel; which are in the Bible and the Book of Mormon, in the which is the fulness 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." This was a standard to the ministry given in 1831, and it has never been repealed, and is of binding force upon the ministry to-day and forever. A man to faithfully represent any form of government, either Church or State, must abide the law and conditions governing that body. In section 16, paragraph 4, Doctrine and Covenants, it is written, "Behold I give unto you a commandment, that you rely upon the things which are written." Now then, it is written, "Thou shalt not steal." Suppose some parties would teach that it was right to steal; they would be accused at once as trespassers and branded as thieves and traitors. So it would be for a minister of the Church, if he teaches contrary to that which is written; he is held responsible to the body. It is written, "They (the Church) shall be subject to the powers that be;" and if a minister teaches differently from that, he misrepresents the Church, hence is not true to its interests;

he is betraying the Church. Joseph Smith's teachings, and all that has been revealed by him upon doctrinal points, as well as Church government, perfectly accord with the teachings of Christ and his Apostles. The doctrines as taught by Joseph Smith, offer the greatest and grandest liberty that the world has ever known, and as pure morals and the highest spiritual attainments possible for men to enjoy.

I quote from the Doctrine and Covenants to show that our opposers have not informed themselves, especially upon the Church and State question.

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh; it being regularly organized and established agreeably to the laws of our country by the will and commandments of God in the fourth month and on the 6th day of the month, which is called April." Sec. 17, par. 1.

The Church was organized in perfect accord with the spirit and letter of our constitution. I further quote from Doctrine and Covenants, sec. 95, par. 2:

"And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land which is constitutional, supporting that principal of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I the Lord, justifieth you and your brethren of my Church, in befriending that law which is the constitutional law of the land; as pertaining to law of man, whatsoever is more or less than these cometh of evil; I the Lord God, maketh you free; therefore ye are free indeed and the law also maketh you free."

Jesus said to the Jews, "The truth shall make you free." The Apostle says, "Stand fast in the liberty wherewith Christ hath made you free." Joseph, the Prophet, says, "I the Lord maketh you free and the law also maketh you free." The Lord makes us free men in the gospel, the law also makes us free by befriending it. In the text just quoted, Joseph has taught us clearly that the law of our country is constitutional. We must abide its conditions and befriend them, then are we free. I quote from Doctrine and Covenants, sec. 98, par. 10-12, to further show our duty to our Government.

"And again, I say unto you, those who have been scattered by their enemies, it is my will that they should importune for redress and redemption, by the hands of those who are placed as rulers and are in authority over you, according to the laws and constitution of

the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh. * * * Let them importune at the feet of the Judge; and if he heed them not, let them importune at the feet of the Governor; and if the Governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the Nation."

In the above quotations the Lord told the Saints through Joseph, that the Judges, Governor, and President were in authority over them, and that was the only legitimate way they had of getting redress for their wrongs. Surely there is nothing like a union of Church and State here, our opponents may deny this as a revelation from God; then it follows that it is simply a production of Joseph, and in that case Joseph don't endorse a union of Church and State. The Church adopted the instruction here given, and appealed their case from the Judge to the President. The Church honored the authority over them. The President said, "Mr. Smith, your cause is just, but I can do nothing for you." The world knows the sequel; the Saints were not redressed, but the Nation was vexed. The Lord was true to his pledge. He said he had established this government for the protection of all flesh, because the unfaithful stewards failed to redress the wrongs. The Lord truly cut them off from official position. We look upon the Constitution as a glorious standard, a heavenly banner. The latter day work is in perfect harmony with its provisions. When Joseph Smith and Oliver Cowdery were commanded to organize the Church, and to do it agreeably to the laws of the land, they were inspired with the same spirit of liberty that inspired the framers of our constitution; they were in possession of a higher degree and brighter inspiration to lay the foundation of a political government than the great and wise men of past ages; they planted the corner stones deep and sure, and whilst they saw in it a home for the oppressed of all nations, where the interest of all would be the same under its mighty wings, and the starry folds of its banner; there should be no Frenchman, no English, German, or Irish, all should be one nation, all should be Americans. How like the gospel of our Lord: "There is neither Jew nor Greek, there is neither bond nor free, neither male nor female, for ye are all one in Christ Jesus. We can not help but believe God founded our political government by inspiring men for a wise and glorious purpose; they saw liberty and freedom in its provisions, but with all their wisdom they perhaps never saw the grandeur of the government they had been the

means of bringing into being. They were not able to trace its history along in its magnificent strides, breaking the fetters from millions of bond men, preparing them for the kingdom of God in its time. That work was reserved for other hands. Joseph Smith was raised up in the providence of God to restore the Government of God, and by direction of the authority of that government declare a restored gospel and the fullness thereof to all the inhabitants of the world. He was to organize the Church agreeably to the laws of the land, and he being young and uneducated, knew nothing of the complications arising, or the greatness and grand ultimate of the government; but the Church must be organized in harmony with its laws. The Lord can perform his own work. He selects not such as the wise men of the world would have chosen. He sends his glory, upon Joseph, his soul is filled with heavenly joys; the Lord makes him a seer. The great work is unfolded to him by a heavenly vision, he sees our earthly government in all its forms, and reads its promises, its pledges and powers. Here is a home for all liberty and freedom; none shall be fettered here. This is what the Lord said to him: "It is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood." Doctrine and Covenants, p. 270. That man might be responsible for his own sins he must be free. Joseph sees that man must be free, but earthly governments could only break the yoke of earthly bondage; but he by the power of Christ establishes a Church and its proclamation is to the ends of the earth. It sunders spiritual bondage, it unfetters the soul and fills the very being with light, love and peace. Its proclamation is joy and gladness to the world; and its standard is peace and eternal life. And as the stream of liberty flows on its course, firing empires and kingdoms; so will the liberty of the gospel take hold of men and women, severing the yoke both of bondage and death, and make them free in Christ. From every land their eyes are turned unto the land of Joseph and the Zion of God, and in righteousness the Lord will plant them together in love; and this shall be their abiding place. The Lord of glory shall stand in the midst of his people and the ransomed shall abide in peace. Pardon me for this digression, and we will return to our duty as children of the kingdom of God and citizens of the Government.

The line has been clearly drawn between Church and State. Jesus said, "Render unto Cæsar the things that are Cæsar's, and to God

the things that are God's." Paul said, "Render to all their dues; tribute to whom tribute, custom to whom custom, honor to whom honor." But hear what the Church says:

"We believe that every man should be honored in his station, rulers and magistrates as such. * * * And that to the laws all men owe respect and deference * * * human laws being instituted for the express purpose of regulating our interests as individuals and nations, between 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. We believe that rulers, states and governments have a right, and are bound to enact laws for the protection of all citizens in the free exercise of their religious belief." Doctrine and Covenants, sec. 112, par. 6-7.

Did the Church ever define its position so plainly before, even in the days of the Savior, or at any other time? If so, where is the evidence? We learn here that the Lord holds us responsible to him, if we break the law of the land; and we believe that rulers, states and governments have a right, and are bound to enact laws; and that we as citizens must abide them. Does this look anything like a union of Church and State? We ask these Reverend Divines, Bishops, Elders, and Presbyters, if they had ever considered these facts? If they had ever inquired into the fundamental principles of what they call Mormonism? If they have, how can they declare to the world that Mormonism from its inception sought to subvert all earthly governments. They have not looked. If they have, then they have not told the truth. If they have not informed themselves, then they have betrayed their ignorance and shown their folly to the world. That these learned and wise ones need not be disturbed about Mormonism destroying our free institutions, or uniting Church and State, we quote from Doctrine and Covenants, sec. 58, par. 5.

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or in other words him that counseleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the law of God hath no need to break the laws of the land; wherefore, be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet. Behold the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold here is wisdom."

Surely language can not be plainer than this, "Be subject to the powers that be." Does that nullify the laws of the land? We think not. It is as much as to say, "Look upon all that hold authority in States and

Governments over us with respect, honoring them as placed there for the good of all. And we are to abide that condition until Christ comes and reigns as Lord of all. Our opponents may calm their fears upon that point; the Church will abide until Christ comes. The Reorganized Church will, in the spirit of love and truth, oppose Polygamy, Blood Atonement, Adam-God, secret oaths and covenants for endowments, extortions in tithing the poor, and all the evils in Utah; and labor to save our fellowmen and raise them from ruin and establish them in heavenly places in Christ Jesus. The gospel we offer them will save them.

One minister in Utah told your humble servant that their church was afraid to expose the errors in Utah too strongly, for fear they, the people, would turn to infidelity. A fair admission that after they had exposed the follies of Utah Mormons, they had nothing to give them in return. I believe that is about the position of all at present, if after a ten or twelve years effort with an army of ministers and school teachers, and money to build churches and school houses by the score, they can not convert the people, they appeal to the Government to wipe it out. We shall fight the battle in the right, trusting in him that controls nations to his glory. We will labor, watch, and pray for Zion's redemption and the Lord's triumphant reign. R. J. A.

True Liberty.

THERE is not a soul that does not need that freedom from bondage. All are slaves to sin and need their freedom. "But what does liberty mean?" It is perfect obedience to perfect law. Men make many blunders in construing its true meaning. Some think it means to do just as you please, but this is a mistake. The savage nation who have lost their chief are in great confusion. Finally the one who is the strongest gains power over the rest and then does just as he pleases. In 1793 the city of Paris was covered with the red, white and blue, and upon the cap of liberty was written equality, then followed a scene of bloodshed, ruin and anarchy. This is the wrong definition of liberty. The same applies to man as it does to nations. There must be laws, good and perfect, and perfectly executed. Man should uphold them and keep them with perfect willingness, then he will enjoy that liberty which is pleasing to him. Individuals make the same mistake in regard to the liberty of the soul as they do of the land. The first step of Christ is to free us from the curse of the law, the second is to free us from the bondage of the law, and third is to free us from the bondage of sin.

God says love your enemies, do not covet, nor steal, but the human heart does not feel inclined to do it. It is desperately wicked, and while in the bondage of sin it finds more pleasure breaking these commands than in serving God. But a new heart wants to do the will of God, and does it in pure love. The man

who walks along the street and sees gold and silver or bonds in the window wants them, and if he was sure no one was watching him, would go and take possession, but for the fear of the law of the land he desists. Another who loves the law and his God would not steal if he had all the chance in the world, because he has the love of the law in his heart. Turn your thoughts to liberty of the soul. Love the law of God. Stand fast in the liberty where Christ by his death on the cross made you free. Cast yourself on him and become possessors of freedom and liberty.

A Name.

Beloved Herald:—As there is and has been much said of late, yes and for the last forty years about the name of the Church of Christ; also the title or appellation applied to the authority, the legal, God given right, by which the officers of his church may officiate in all the rites, ceremonies, and ordinances of the same; I wish to give my views on this subject for the benefit of your readers. My object is to pull down some of the rubbish that has been, and still is being piled up against the cause of Christ by the over fastidious, to the great detriment of many honest Saints who are unposted in the teachings of the book on this subject.

Then friendly *Herald*, what is there in a name? Much, every way. It is by this means that if we are speaking or writing of a person, or persons, we know who is under consideration. If of principles or things, we then know what we are investigating. Nor does it materially matter, or alter the facts in the case, whether we always use the same name or appellation for the same person, principle, or thing. e. g. I wish to speak of the sad calamity that lately befell our Nation. What is the difference whether I say, the attempted assassination of James A. Garfield; or of the President of the United States. Or if of him who committed that dastardly crime, whether I say the assassin, or Giteau? (Webster says an assassin is one who kills, or attempts to kill by secret assault). Both names, or appellations, point to the same persons and events. Now come we to the Church of Christ. He says in his instructions to the Nephites upon this very subject, that if it be called in (or by) my name, and possesses all the distinguishing features that I require, then is it my church; but we will quote the book:

"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, (not necessarily Christ and nothing more, but my name), and endureth to the end, the same shall be saved at the last day."—B. of M., p. 471:3.

We have said in parenthesis, that it was

not necessarily Christ and that only, but we will suppose that he meant Christ and no other name or appellation; then stick close to the text and see where it will lead us. Again, in the same paragraph we read:

"Therefore, *whatsoever ye shall do*, ye shall do it in my name; (which is Christ); therefore ye shall call the church in (by) 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 in my name?"

I have underlined the words, *whatsoever ye do*, to show that whatsoever was done, especially in things pertaining to the gospel and the Church of Christ, must be done in the name by which they were to call his Church, i. e., Christ. Then if to prefix the name Jesus to the Church of Christ is transcending the limits given in the text above cited, did not the disciples, as we read in the same paragraph, transgress the command *whatsoever ye do* when they went forth preaching the gospel and baptizing in the name of Jesus? For Jesus is not the same name nor word as Christ. Besides Jesus, according to Josephus, was a common name among the people in that day. But as we wish to stick close to our text, let us quote it again. "Have ye not read the scriptures, which say, ye must take upon you the name of Christ, which is my name? Therefore whatsoever ye shall do, ye shall do it in my name." Which is Christ? Now turn with me to Book of Mormon, page 444:8. Here also we find the teachings of Christ:

"Verily, I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water."

Now we find that notwithstanding our text, that "whatsoever ye shall do, ye shall do it in my name, which is Christ," that here they are actually commanded to use three different and distinct names or appellations even in building up the Church of Christ by adding members to the same. And these three names apply to three different and distinct persons or entities; and not like the name Jesus Christ when prefixed to the Church of Latter Day Saints; yes, Latter Day Saints. For it is barely possible that Jesus and the Apostles, as well as the prophets, in both the Bible and Book of Mormon, did not have the reading of the *Olive Branch*, Brewster's organ, or Hedrick's little paper called the *Truth Teller*. Nor again, a certain little paper published in Hannibal, Missouri; for these periodicals have had more or less to say upon this same question; for Alma, Ammon, Moroni, Heleman and Nephi, all appear to be ignorant of the true name of the Church of Christ. For they in nearly every case when referring to the church called it the Church of God. Then if, as is contended so strenuously by these Nameites, (I know of no other fitting name for them), that there are but two churches, the Church of Christ, and that of the devil, which

church was it that the prophets and preachers just named, (and many others from the same book), helped to build up, for it was not called in one single instance, (if my memory serve me), the Church of Christ, till after he visited his people on this continent. It was to the people of the Church of God that Christ came on this continent and organized his church anew, (or caused it to be done). Or if there be but the two churches, and the church he got to bear the name of Christ, and no other name in order to be his church; was it the more righteous part of the other church that he showed himself? Again. Let us look at this name question in another light. Paul says that he is not ashamed of the gospel of Christ, for it is the power of God unto salvation. (Romans 1:16). Is it not by means of the gospel of Christ that the Church of Christ is built up? Certainly. No one that I have ever heard of has ever denied that. Then if there be churches of men that Christ has nothing to do with, nor they with Christ, is it not because they are built upon the precepts and commandments of men, or the gospel of men, or what they teach for gospel? Certainly; and Webster bears me out in this conclusion, for he defines gospel as any system of religious truth. Yes; and Paul has something to say about another gospel. Gal. 1:6-9. Now as we have got one principle established so that none can dodge the issue, let us see where it will lead us according to the teaching of those Nameites above referred to. Now that principle is this: The Church of Christ is necessarily built up by the gospel of Christ. Calvin's church is built up by his gospel, the system of religious truth that he taught. (For every system of religion has some truth). The same may be said of Luther, Wesley, Knox, Fox, Whitfield, and all the reformers. Yes; and we may say the same of Moses, Brigham Young, or even his satanic majesty or even of Paul. But why may not a church be built up by Calvin's gospel, and even bear his name under certain circumstances, (for instance, to distinguish from some other man labor, in the same church), and still be the veritable true Church of Christ, as much as Paul's church could be the Church of Christ, which was built up by preaching my (his) gospel? (Romans 2:1, 6; also 16:25. Or by the preaching of our gospels? See 2 Cor. 4:3, also 2 Thes. 2:14).

Yes, or why does a church cease to be the Church of Christ, because the words Latter Day Saints is annexed or appended thereto any more than it destroys the vitality of the Church to call it the church or churches (in the plural) of the Saints? Is it the word Latter Day that destroys its vitality? (See 1 Cor. 14:33). We may speak of the seven churches of Asia; may distinguish each from the other by different names, as in the Apocalypse; we may talk about the Saints of the Most High taking and possessing the kingdom as in Daniel 7:18, but we must not call the Church of Christ, established in the latter days, in the last dispensation, or the dispensation of the fullness of times, the Church of Latter Day Saints, to distinguish it from former day Saints; or from the Church of Christ established nearly two thousand years ago. But we may talk about Paul's gospel, Peter's gospel, our gospel. The same of John Calvin, Joseph Smith, Martin Harris, or David

Whitmer; if so be they preached the gospel of Christ, unmixed with the precepts of men. But the church or churches built up by those men through or by means of the gospel they preached, must be called the "Church of Christ." Nothing more or nothing less; or it ceases to be the true Church of Christ. O, I would to God that all who belong to the Church of Jesus Christ of Latter Day Saints, were in reality what those three objectional words denote or signifies; I would risk the Church being disowned by our great Redeemer, simply because he has said that ye shall call the Church in (or by) my name, and has told us that one of his names was Christ. But is not the dozen or more names and cognomens that he is called by in the Scriptures just as much his name as is Christ. Isaiah has four names for him. (Isa. 9:6). One of those names is the Mighty God. Alma called him the Very and Eternal God. Then Alma's Church of God was the Church of Christ as much so as any church that ever bore the name of Christ since the world began. I did not say as pure and holy as any church; for then the earth might not retain them any more than it did Enoch's church or people.

What I have said has been with the best of feelings to all. Have not intended to be personal in the least; and where I have had occasion to use the name of any person or party, it was for the purpose of principle, to make myself plain, and to get at the very bottom of this subject. My object is to remove a serious stumbling block over which I have once stumbled, and over which many honest Saints have and do stumble. May God grant unto us light, and enable us to walk in the same. In my next I shall try to remove some of the stumbling stones in relation to Priesthood; the Lord willing. Ever praying God to prosper the cause of truth, I am,

W. R. CALHOON.

The Patriarchate Again.

Dear Herald:—In your columns for March 15th, I see an article in reply to one written by me, some time since; and as the writer evidently misunderstood me in part, and differed from me in the balance, I deem it not only a duty, but esteem it a privilege to reply; and in doing so, will try to be more explicit, and while I still differ from the writer, I hope to do so in all good feeling.

The first we will notice reads, "Timothy was a Bishop; and while some person, or persons, who held the office of an Evangelist was absent from that field of labor, Paul exhorts Timothy to act in the place, a *pro tem* officer; not that Timothy was an Evangelist; but that he might do the work of him who on legally held that office." If the writer had told us where to find the above scrap of history, it would have given better satisfaction.

But turn again to the passage, Tim. 4:5, "Do the work of an Evangelist, make full proof of thy ministry." See beginning of same chapter, wherein the Apostle exhorts Timothy to "preach the word." Does that mean that Timothy was not authorized to preach the word, but only to preach, until he

that was authorized should return? "Curious logic," Bro. Smith.

But suppose we again read, "Make full proof of thy ministry." What ministry? "Neglect not the gift that is in thee, which was given thee by prophesy, with the laying on of the hands of the Presbytery." (Tim. 4:14). What "gift?" "And he gave some * * * Evangelists." (Eph. 4:11).

The brother admits Timothy to be a Bishop, but says, "the Bishop is a local officer." Will the brother please read 1 Cor. 4:17; Phil. 2:19; 1 Thes. 3:5, 6; and still say, that "the bishop" is absolutely a local officer. The above references compare quite well, with the mission given to N. K. Whitney.

Bro. Smith thinks I mistake in my application of the revelation of 1841. I suppose that he means, in regard to my position, that there was but one Patriarch in the Church at a time. I still think that should there be one appointed, through the proper channel, to take the "office of Priesthood and Patriarch" who should hold the keys of the patriarchal blessings upon the heads of all God's people, I would prefer him above any other, to bless me.

I think it is generally held by the Elders of the Reorganized Church, that at the death of the Prophet and Patriarch, the Church as first organized was fully rejected. If this be true, and up to that time there had been but one Patriarch in the church at a time; it is pretty conclusive evidence, that one at a time is quite sufficient for all time; considering that the Church at that time numbered its thousands, and they too widely scattered.

"Seven Bishops were too many." Let us see. "And in those days, when the numbers of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." "Multiplied." On what? "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls"— * * * "and had all things common." * * * "And the Lord added to the church daily, such as should be saved." To minister to this number of people "daily" was no small task, and would therefore keep seven pretty busy; for it appears that the "twelve" had previously been engaged in this business. Suffice it to say that Philip is called an evangelist and I have no disposition to dispute it.

"Evangelists that are to be ordained in all large branches of the church, are to be chosen by the Twelve, as the spirit of revelation shall direct." Have we any precedent of this kind, anywhere in the revelations? Has not every officer of which the Book of Covenants speaks, which has been pointed out by revelation, been designated through the one channel, namely, the prophet, seer and revelator to the church; and has it not always been so understood. Hold? It may be I am a little too fast; perhaps it was understood differently by some in an early day, which caused the necessity for the Lord to say, "But behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr." D. and C., sec 27, p. 2. But it appears that the brother thinks that in this especial office, there is an especial departure from the general rule; but according to his own showing, an Evangelist is a Patriarch;

and was not Bro. Hyrum designated through the Prophet Joseph? Certainly he was.

The brother thinks there is another mistake made in claiming that an Evangelist is a Bishop, because he tells us that a Bishop can only be ordained by the First Presidency. Read carefully sec. 68, p. 2; sec. 104, p. 8, D. and C.; and see if reference is not made therein, especially to the Presiding Bishop, and to none other. It is not said who ordained N. K. Whitney; but no doubt if the President of the church was present, he assisted, at least, in the ordination. But is it strictly necessary in all cases, when the Presiding Bishop is not to be ordained? Let us see. The Lord has said as late as 1873 that He would "ordain other Bishops in the districts and large branches of the church." Will it be necessary then, for the President and his counsel to travel and ordain in all the "districts and large branches." Or would it not be just as well, being more convenient, say that the Twelve were located, in twelve nations of the earth, could they not ordain? See again the revelation of 1873. "Let them (the counselors to the president of the church) be set apart to this office by the laying on of hands by my servants, whose duty it is to ordain and set in order the officers of my church; * * * let my servants of the Twelve be the spokesmen." How beautifully this accords with sec. 104, p. 30, 31. "It is the duty of the Twelve, also to ordain and set in order all the other officers of the church * * * severally as they are appointed, according to the covenants and commandments of the church." But the part of paragraph in dispute reads, "as they" (Evangelists) shall be designated unto (to) them by revelation." We have quite a number of cases in point, to fully signify what "designated unto [to] them," means. All through the Book of Covenants we find revelations given to Oliver Cowdery, Martin Harris, T. B. Marsh, and a host of others, but they were invariably given through Joseph Smith, Jr.

I think any one who is faithful may receive revelations for themselves; but in no sense are revelations to be received and proclaimed where the interests of the whole church are involved; only through the one appointed for that purpose. "If persons who never saw Joseph and Hyrum Smith can separate the doctrine of a lineal priesthood from the church," &c. Here is where I have been misunderstood. Touching this point I said, in referring to a debate held with a missionary from Utah, wherein reference was made to sec. 104, par. 17, "from which it was claimed by him, that an Evangelist was a Patriarch, and it was therefore the Patriarchal Priesthood (as he persisted in calling it) that was to descend from father to son; the idea being, of course, to destroy the facts of its being the presidency of the Melchisedek Priesthood that was to so descend." If any one can gather from the above, that lineal priesthood is denied, I confess that I can not see wherein.

But the point at issue is, that while I think it is the Presidency of the Melchisedek Priesthood that has descended from father to son, the brother seems to hold that it is the "Evangelical (Patriarchal) priesthood" that is to so descend. And in this the brother and our Utah opponent agree. And if their position be correct, then the oldest son of Hyrum

Smith is the man, unless he has lost the right by transgression, then the next son; and so on until the sons of Hyrum have all lost their right; then there would need be a change into another family, and in this event would not the descent from father to son be lost? Has anything of this kind happened. The proper descent, of what is known as lineal priesthood, unless it has been previously foretold? Yes, says one, the Book of Mormon records it, where the two or three sons refused to accept, and it was given to another; but be it remembered that the Nephites only held the Aaronic Priesthood in those days, which, while it belongs to Aaron and his seed, may be held by others.

This matter of priesthood can be traced both ways; that is, back as well as forwards; and when we trace this so called "Evangelical Priesthood" from son to father, it goes from Hyrum to his father, and then they center in one, that is the Presidency of the Melchisedek, as well as the so called priesthood above referred to; and the result is, that we must either say, that the Evangelical Priesthood began with Father Smith, or we must say that it is not the right of prophet, seer, and revelator (who is to be president of the church, and also president of the high priesthood), which is to descend from father to son; and that it is the right (to hold the position) of the last named officer, that descends from father to son, we find emphatically set forth in the following revelation, sec. 84, par. 3: "With whom the priesthood hath continued through the lineage of your fathers, * * * therefore your life (not lives) and the priesthood hath remained, and must needs remain."

Besides all that, in order to cover so much ground, it would need three priesthoods, while the revelation says emphatically, there is but two; and one is only an appendage to the other at that; and when we take into account the purpose for which the Aaronic priesthood was appended, that is to carry out the law of Moses, which was also appended, or added "because of transgression," "and made nothing perfect," we see but little show for adding the third priesthood.

"The order of priesthood was confirmed (to Adam) to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed (Abraham) to whom the promises were made."—D. C., sec. 104, par. 18. The chosen seed being Abraham, the promise was renewed in Isaac and confirmed in Jacob, from whom sprang the Twelve Tribes of Israel. The question now is, which of these tribes is the "chosen seed." The tribe of Judah (Gen. 49:10) held the right, "until Shilo (Christ) should come," as much as to say, that sometime after it might change to another tribe. It was therefore told Joseph as early as the days of Egyptian bondage, that a seer should be raised up from the fruit of his loins, which event should take place in the last days, (Gen 30, I. T.); which seer we think has been raised up, and there has been no change, from one tribe to another, without having first been foretold, as I before stated, neither do I think this chain of priesthood (from father to son) will be broken, either by transgression or otherwise.

Now just wherein this right to the office of patriarch attached to Hyrum Smith, is not fully stated; further than the Lord says it

was a "gift" by "blessing." It was said likewise, "It is expedient that my servant Jason [W. Briggs] take the active oversight of his Quorum." Just why the Lord made choice of him, I have no disposition to inquire into, suffice to say, I presume likely that He best understood.

As regards the statement made in my former article, that the office of patriarch was not mentioned in the Old Testament, I did not wish to be understood that therefore the office, or something answering to that purpose, did not exist; but that we had no means of ascertaining from said record what the duty of such officer was, in case such office did exist. Neither did I wish to be understood as making light, as a matter of little consequence, of the necessity of the existence of such officer in the church in the last days; because I deem it a matter of vast importance, that is when the several tribes of Israel, are to be located upon the lands which God has covenanted to give them, it will need some one beside, if the prophet is not sufficient, to separate the tribes (if they need separation), in view of the fact that those tribal relations have been lost; and from this fact, if for none other, I am perfectly willing to abide the Lord's time.

Respectfully,

J. C. CRABB.

LITTLE SIOUX, March 18th, 1881.

WORKING TO A PLAN.

A great many persons wonder why they have so little to show for their time and labor, and how it is that some people manage to get so much done. The secret, if there is any secret, lies in the fact that those who accomplish a great deal, work according to a well defined and uniform plan, wasting neither time nor strength in unnecessary exertion, or on trifles, and making every stroke tell on the result. No mortal has more than twenty-four hours in his day; no mortal has less; but they who contrive to do the work of three or four persons bring to their aid all the machinery of contrivance, and diminish at every point the inevitable friction. This is done by planning.

There is a logical succession in events, and when one has learned the succession, and knows what should come first and what next and what last, everything is easy. Seamstresses know that if they would unravel a chain stitch, they must begin at the right end of the chain, and when the end of the thread is rightly adjusted with reference to the loop, one pull sets all the stitches free, and the seams fall apart as if by magic. Just so, if the plan for a day or a week or a year is adjusted to meet the exigencies anticipated; as the plan is worked up to, everything necessary will fall in the right place and in due time, and the whole be easily and naturally accomplished. Of course, threads will sometimes break and knot and "act queer," but that does not change the theory of unraveling a chain stitch; no more do untoward events prove the futility of a well adjusted plan.

Whatever one sets down as something to be done at all risks is pretty sure to be done, and the individual who is intent on doing nothing is quite sure to do nothing. Ask a man or woman of business to perform some task, and ten to one the task will be done at the appointed time; ask a person of leisure the same thing, and nineteen cases out of twenty, you will have to wait his convenience.

PAPER CHURCH.—The Philadelphia Ledger says: There is a paper church near Berlin which can contain nearly 1,000 persons. It is circular within, octagonal without. The reliefs outside and statues within, the roof, ceiling, the Corinthian capitals, are all papier mache, rendered waterproof by saturating in vitriol, lime water, whey and white of eggs.

I Want to Know.

Dear Herald:—In submitting the following, I do not wish to be understood as opposing an orderly representation of the Church in its General Conferences, believing as I do, and have done for a long time, that some definite rule of representation ought to be adopted, that "all things be done in order." But when I consider that such a change of method from the old system is of such vital importance to the whole Church, I am no little astounded at the rush and hurry manifested at the April Conference last past, to fasten upon the Church a set of rules, which in my opinion, embody so much opposition to the genius of true liberty, so much prized and boasted of by us as a people, and for these reasons, I want to know:—

1. Whether the Lord meant what he said in Book of Covenants, sec. 27, par. 4: "For all things must be done in order, and by common consent in the Church, by the prayer of faith."

2. Did the Lord mean what he said, in same section and paragraph, "neither shall anything be appointed unto any of this Church, contrary to the Church Covenants." Also, see sec. 35, par. 5, 6

3. Did he also mean what he said in sec. 17, par. 13: "The several Elders composing this Church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or appoint, to do whatever church business is necessary to be done at the time." As this is the only place in the book which discriminates the material to do business, of which a conference is to be composed, and as the Concordance to the Book of Covenants refers to it as General Conference.

I want to know:

1. If the above are answered in the affirmative, which I take for granted, where within the whole revealed will of God is authority found for the creation of any privileged classes within the pale of the Melchisedec Priesthood, to do business for the Church in General Conference, to the exclusion of others, except they are under transgression and silenced.

2. I want to know where in the revealed word a caste of *ex officio* are authorized, and whether in that word the force and power of each of their voices and votes are designated as equal to twenty of their unit brethren equally as faithful to their duties.

3. I want to know where in the covenants and commandments governing this Church of Christ, discrimination is made in the Elders to transact business in conference, between those sent out by the conference and any other faithful Elder, seeing that the *several Elders* composing this Church of Christ are the ones designated in the word to do business.

4. I want to know why some one did not have the audacity to propose a separation of the *ex officio* and common delegates to do business, and thus create at once a House of Lords and Commons in parliamentary style, seeing that when the privileged quorums are all full as authorized, they can have over 500 votes against a delegation representing 10,000 of the commonality.

5. I want to know by what rule of logic the law of "common consent of the Church" could be so interpreted as to mean that twenty-five men shall force a set of rules upon the Church of as much importance to the whole body as those of representation, whether the body be willing or not, and thus cut out the resolution of Brn. J. Smith and E. L. Kelley, which was in full accord with the spirit and tenor of the law of common consent.

There are some other things I want to know, but as they have not the floor at present, without further comment I here submit; but shall not be the least surprised if some of my readers should say, there is one thing he ought to know, if he does not, he is a lunatic; to which I would reply, send on some plain, straight forward, convincing answers to the above, and you may be the means of convincing of that fact a

20th PART OF ONE.

OREGON, Holt Co., Mo., June 13th, 1881.

Branch Presidency.

Bro. Editor:—Please allow me a little space in the *Herald* in which to express a few thoughts on the subject of Branch Presidency. If crude and hastily thrown together, I trust they will be none the less acceptable to thinkers. Through nearly twenty years of experience and observation I have learned that when God speaks, man should hold his peace and bow in submission to the divine will, yet remembering that

He'll call, persuade, direct him right,
Bless him with wisdom, love and light;
In nameless ways be good and kind,
But never force the human mind.

Ezekiel 31: 17, 19 informs us that "Israel defiled their Lord by their own way," which implies that they preferred to follow their own wisdom, rather than walk in the statutes of God's judgment; and for this reason "fury was poured out upon them" and "they were scattered among the heathen."

Some Latter Day Saints seem to have imbibed the idea that the Aaronic priesthood holds the right of presidency in branches. This right of members to choose, and of the chosen to act, I have no disposition to dispute; for in the closing sentence of the 107th section of the law, I am informed that God chooses, but leaves men a permit to "approve, or to disapprove" as may best suit his wisdom or caprice; but the result of approval or disapproval is declared in the third par. of section 81; therefore I call in question the wisdom of selecting the Branch Presidency from the lesser priesthood, supporting my reasons on the testimony of God's word. Thus sections 50: par. 6, instructs me that the Elders are to be the "head." In all well organized governments, the head is the executive power, and this power in our case is vested in the Melchisedek (not the Aaronic) order. The Lord says, "Hearken O, ye Elders of my Church, * * * agree upon my word and by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church and have all things right before me." Here we have the Elders (which in a general term means the entire Melchisedek priesthood) represented as the receivers and interpreters of the law, which order seems essential to the

perfecting of God's work in order to have all things right before him; thus constituting the Elders as the "head" and the "governing" power of the Church. Again, "ye shall see that my law is kept." See Covenants, sec. 41: pars. 1 and 2. Thus constituting them the executors of the law as set forth in sec. 42; first two lines, and second sentences of paragraphs 22 and 25. None of the above quoted passages, nor privileges are confirmed unto the lesser order of the priesthood, hence being wanting in these qualifications, renders them unprepared to govern in the churches (branches). Nor is this lesser order the legitimate "conductors" of meetings except as a contingency." The Elders are to conduct the meetings. See Covenants sec. 17; pars. 8 and 9; and sec. 46; par. 1: Nevertheless the lesser order has specific duties assigned them, sec. 17; par. 10, 11; among which is to "lead meetings" but nowhere is it hinted that they hold the right of presidency in any sense, save in a quorum capacity; therefore if they go beyond the "duties" therein assigned them, they overstep the designs of the great Law-giver, and therefore, "all things can not be right before" him. There is of necessity "guardsmen"—pickets on duty "in the army of the Lord," who shall demand the "pass word" of every suspicious character who would cross the encampment lines. To this end sec. 50; par. 1, apprises the Elders that spirit, and Satan had been "deceiving" and endeavoring to "overthrow" the work, and in paragraph 6, they are "appointed to the head," and to control spirits, &c.; and in par. 7 the test and the rebuke are given to them, from which I conclude the essential importance of the welfare of the branches being placed under the presidency of the Elders, for I find no where this protecting power promised through the lesser order. Section 104, pars. 8 and 10, gives us the object and extent of power vested in the lesser order; to wit, "to officiate in outward ordinances—the letter of the gospel and ministering of angels." As the lesser is an appendage, so also is Elders' quorum an appendage for a specific purpose, and as we have seen the design and extent of the lesser appendage; we will now examine the greater appendage in like manner. This order is very materially different. The lesser can not officiate in any of the offices of the Church beyond the limit of its own order; but the greater, including the Elders' quorum hold the right of presidency and "power and authority over all the offices in the Church." "To administer in spiritual things." Sec. 104: 3, 6, 7. None of these privileges or powers are conferred on the lesser order, which confirms my conclusion of their incapacity to preside; especially so when we see in par. 9 (same sec.) that the greater priesthood "is to hold the keys of all the spiritual blessings of the Church," &c. By reference to sec. 107; pars. 43 and 44, we may learn the design of the instituting of the Elders' quorum, "for standing ministers," to "preside over the churches." The order of Elders then is the proper and only legitimate source, strictly speaking, from which branch presidents may be chosen. The word churches in last quotation being in the plural, I can put no other definition on it than "branches," which seems to be in unison with sec. 72; par. 4, and sec. 42; par. 9, which last reference declares it the duty of "the Elders" to watch

over the churches. If Elders then are the custodians of spiritual blessings, the messengers of power and authority, and the interpreters and executors of God's law, how shall branches, except through them, reach the blessings? Is it not suicidal to sever the legitimate line of communication between God's blessings, the body proper of the Church and ourselves? Would it not be the one step (and it might be a remarkable one) toward defiling Zion by "our own way" as did Israel? Then to have all things right before him, we must not forget that God is "bound when we do as he says." But if we "do not what he says then we have no promise." Sec. 81: 3.

Dear reader, I would not have you feel in duty bound to accept the rulings of such Elders as are described in par. 2 of revelation of May 4, 1865, (but their career and end are decreed), simply because he wears the ermine, while his superior mentally, morally, and executive, which would be an "exigency" for which the law provides, in the lesser order is available. Yet ever remember that the only way to obtain the fulness of the promise is to place ourselves under the watchful care of those who "hold the keys" of that promise, and pray that every man may learn his duty, and act in the office in which he has been appointed, in all diligence" sec. 105, par. 44. Even so, Amen.

JOHN D. BENNETT.

A Dream.

ON September 1st, 1880, I was at home in Edenville; was getting things fixed for my family financially. I felt tried in spirit, thinking what an uphill business it was for an Elder to leave his family and go into the cold hearted world to present the word to them, and at the same time often receiving from them nothing but jeers—and a turning away in contempt from our faithful testimony. O, how trying. My wife prepared supper; but my heart was too full of grief to partake. I went to God in prayer, and smothered my grief in tears; retired and dreamed the following: I saw you, Bro. Joseph, and many others standing; at their back was a large tract of land, a plain. Before them a dark mountain, the side toward us was perpendicular. On the top and very brink stood people. I could see leaders among them who kept up the cry, "I am the leader and I have the authority." One by one of these men would pitch forward and fall at your feet in an expiring condition. Some would leap headlong after falling and die; others would sink gradually into the ground, while all kept up the cry, "I am the man, I have on the Martyr's clothes." (They were dressed in dark clothes). I looked at you, you turned half way around and looked upon them sorrowfully,—smiled and said nothing. I looked! and a window opened into this dark mountain; a room was there as high as the mountain and deep and wide. I saw one of our Elders enter, sent on a mission for six months. He warned the people of the judgments to come. I could see people all astir in every part of the immense building. Ere the Elder reached the further end I heard the cry from every quarter "We are the Church

of Jesus Christ of Latter Day Saints and are seventy-five thousand strong." Before the Elder returned, the building, which now seemed to be nothing but a shell, commenced to vanish and entirely disappeared; and the inhabitants learned for the first time that they were homeless. The great dark mountain commenced to give way and turned into a cloud of light. The clouds in heaven seemed lit up with a halo that I never before witnessed. What was surprising, all of this change took place without any noise perceptibly. All of this time we had been facing this dark scene, but now we turned to walk out on this plain that had been to our back, and I felt a breeze like a rushing wind and it passed over the true Church of Latter Day Saints, and the Elders felt renewed in Spirit, and started on their missions with light hearts; and I heard it said: "Now is the day when thousands will come into the Church." I saw large congregations standing and looking at the Latter Day Saints and wondering what had happened. We seemed to be walking in a different element. With joy did I resume my mission of charity to the world. I awoke and arose from bed and praised God in Spirit. May God assist you, Bro. Joseph, to fill your great mission in connection with others of the "called," is my prayer,

I. N. WHITE.

Saints' Herald.

JOSEPH SMITH, EDITOR.

Lamoni, Iowa, December 15, 1881.

THE prophecy in relation to the land of Joseph; implies that it is to be a country of a multitude of resources; and hold within itself all, or nearly all the elements of independent existence and national success. It would also seem that in time, however soon or late it might come, all other lands would pay tribute to this favored one.

To accomplish all this, many causes would be at work; and one of them, whether the chief or not does not matter now, would be the influence, emanating from its policy and principles of Government. Latter Day Saints, who fully believe the revelations of the Spirit to them in these last days, ought not to be in doubt with reference to the origin and purpose of the principles upon which the federal government rests. For, it is affirmed that God raised up wise men to frame the Constitution; the avowed design being that here in the favored land the liberties of man might be fostered and conserved; and that from this land the principle of freedom might go to other lands.

What to us is perhaps of more importance than the foregoing idea, is that in this favored land the Church of Christ was to arise anew, and from here the Sun of Righteousness was to rise and shine, until the beneficent beams of peace should illumine all other countries, peoples and tongues. Here should be founded an institution having its origin in the teaching of the Master, which should be a spiritual Kingdom, dealing with spiritual things, for the welfare of man, permitting and fostering in them a spiritual life. This, nor any material part of it could be successfully accomplished, unless there should be in close connection with the progress of the work; a prosperity in material things also. For a country

could not be celebrated for the wealth of its everlasting hills; the hidden things of the earth, the things put forth by the sun and the moon; unless from all these sources of progress, living and wealth, some portions should flow out to countries abroad whose necessities should demand supply.

Besides this, if from here principles of freedom, political and human, were to extend abroad and permeate the systems of the old world in their corruption and decay, then to this land from all these old governments there would come to this all classes of men; from the lazarone to the skilled and energetic worker; from the thrifty salesman to the men of letters and ease, enterprise and wealth. These men would all help to make up the national prosperity and increase its renown.

The treasures of the everlasting hills mean gold, silver, iron, copper, cinnabar, sulphur, lead, and all other minerals. These unworked may lie and accumulate until the debris is a burden; but under the plastic hand of labor they are wrought into forms of usefulness, beauty and grandeur, to minister to the existence, comfort and pleasure of men.

Just now, when American wheat is being sold in European markets in competition with that raised in the regions of the Black and Caspian Seas, an American congratulates himself that Kansas, Minnesota and California wheat fields are shouldering each other in those far off lands. When bills of exchange from Tunis, Morocco, Pekin, Berlin, Rome, Paris, London, Chicago and San Francisco lie on the desks of New York Banks; the same American, flatters himself that the gold and silver of the Golden State, Arizona, Nevada and Utah, are aiding the base upon which the money of the world rests. When Manchester spindles turn threads from the cotton of the Carolinas and the Southern States; and cotton goods are offered for sale in the open mart in foreign lands the staple of which grew on American soil, was spun and woven, dressed and printed in American mills, the same man prides himself that not Egypt nor Persia shall exact the palm of superiority from the New World. When the old countries keep time by American watches, and these surpass in accuracy and durability the best of that far famed place Geneva, in Switzerland; "Ah," says this American, "Waltham, Springfield and Elgin, are American cities, and are weaving their fibres of brass and steel into the web and woof of the destinies of men." And then, when American locomotives, presses, lathes, wind mills, plows, reapers, threshers and pumps are found in nearly all markets this ubiquitous American is there, and with his cynical smile remarks, "I guess our country will thrive if this sort of thing continues.

When American beef and pork and mutton are sold in the shambles, competing with the sheep from Spain, the hogs of Westphalia and the "roast beef of old England," it is about time that somebody was taking note that Joseph's land was overflowing.

The following bit of information cut from the current newspaper of Sandwich, Illinois, the *Argus*, brought these thoughts to mind.

The Editor visited the office of the Sandwich, Manufacturing Company, and thus relates what he saw;

We noticed in the pile of drafts a queer looking piece of paper, and upon inquiry found it to be a draft on London, England, drawn by the Otto-

man Imperial Bank of Smyrna, Asia, and sent by a dealer in agricultural implements in that far away city, as payment in advance for corn shellers to be shipped to him from here. Expressing surprise at this we were shown their order book, from which we learned that not only Asia, but Africa and Europe pay tribute to us by sending their money here to pay for machinery manufactured by this company. We find that Egypt, Russia, Hungary, Italy, Turkey, Spain and Austria have all learned that Sandwich cornshellers are good things to have, and have joined with South America and Mexico in buying and using them. * * * * * It takes real excellence in the manufactured article, and real business management to build up such a trade in a small inland town like Sandwich, as shall draw tribute from every part of the civilized world, and make the name of the Sandwich Manufacturing Company a household word wherever corn is to be shelled.

EXIT DR. THOMAS.

THE last court to which Rev. H. W. Thomas could appeal his cause of controversy between the Methodist Church and himself, lately sitting at Indianapolis, decided by a vote of sixteen to four, not to entertain the appeal. So goes out "a loving teacher, a tender-souled man," from a church for which he professed a life long devotion; and our prediction made to Elder Tibbals, of the same church, four years ago is fulfilled—who next. Of him, as of Dr. Swing, the secular papers comment: "The M. E. Church has lost a good gospel; but the cause of Christ has gained a minister." Dr. Thomas will now keep his engagement at Hooley's Theatre, where the People's Church are having a season. Seats are sold at the Box office, and the Doctor hopes that all who choose to become identified with the congregation will arrange for permanent sittings; season tickets.

QUESTIONS AND ANSWERS.

Q.—Is it correct and legal to administer the sacrament on a week day?

A.—We know no law governing in the case, by which it would be illegal to partake of the sacrament, any more than to hold a prayer and testimony meeting on a week day. We used to partake on Friday evening at one time in the Plano Branch. See Revelation on Lord's Day.

BRO. WM. SHERRILL sends us a letter strongly protesting against what he terms the "Hell Redemption Doctrine;" or in politter terms the redemption and final escape from punishment of all mankind, universal salvation. The letter is too personal in its terms and so we do not publish it. The Church does not teach the doctrine; except that the punishment of the wicked is not necessarily eternal in duration; that there is, or will be, an opportunity for repentance after the death of the body, for those who do not hear the gospel and obey it here. Some of the Elders, and they are not many, affect to believe that God will not suffer any to be lost; but will, by a continuous offer of mercy give an opportunity for all to come forth from prison, after the punishment has been sufficient to induce repentance; but that such as have been wicked and punished will not attain to the best, the celestial world, where God and Christ and His Saints are.

Personally, we believe in punishment after death of those who are vile and wicked and obey not. Personally, we believe there is a devil, Satan, the Adversary, and that some finally im-

penitent must take their lot with him. But while we so believe, we teach and believe that the gospel will save all men from that fate if they obey it here and now, now meaning when they hear and are convinced.

The Church does not teach what is contrary to the word of God, nor treasonable to the laws of the United States.

EDITORIAL ITEMS.

ERRATUM.—Bro. Joseph Flory calls our attention to an error in the article "Adam and Eve," in *HERALD*, for October 1st, page 295, first column, lines 35 and 36 should be transposed, to make the sentence read correctly. It should read "Which condition, as we asserted in the outset, is a spiritual death in the fullest sense of the term. For the spirit, &c."

Bro. Israel L. Rogers, writes from Sandwich, December 7th, that they were having good meetings there. The Sunday School was well attended; average attendance for the three months last past was forty-seven.

Bro. J. W. Waldsmith, of Nebraska City, Nebraska, lately had an opportunity to purchase a neat place of worship in that city; a little brick church, in which some few years since the Branch worshiped in their "hired house," and in which "ye Editor" once had the pleasure to speak to them, which opportunity Bro. Waldsmith, like a good man, improved and bought, at a cost of \$750. He now offers to sell the building to the Branch at Nebraska City on fair terms. This seems to be about right. We have long felt that men of business success and ability would be moved upon to take the lead in matters of this kind, and secure for the cause the advantages to be derived from such openings. That such things demand some sacrifice none need to deny, but such sacrifices "bring forth the blessings of heaven." We believe that efforts of the kind will, while blessing others, bless those who make them.

Homer C. Hoyt, whoever he may be, is out in the Marysville, Iowa, *Miner*, in a short screed on Revelation 14th, calling upon men, all men to "repent for the hour of God's judgment is come."

Ninety insane persons have been arrested at Washington since President Garfield was shot. Judge Porter, who is conducting the cross-examination of Guiteau, after two weeks of close watching and studying of the man, has shown, we think beyond a doubt, that the murderer was at the time of the shooting the President, and is now, sufficiently sound in mind to be clearly conscious of the crime and its enormity.

Sr. Abbie A. Horton will act as the Agent for the *HERALD*, at Plano, Illinois. Those of our subscribers at Plano or vicinity wishing to renew may pay to her.

Bro. F. C. Warnky writes that Bro. J. W. Brackenbury, president of the Independence district, and himself had been out preaching in different directions, telling the gospel story. Over three hundred dollars had been raised to pay off the debt on their chapel. That is right,—own the house dedicated to the service of the Saints in the land of Zion.

Bro. Hiram C. Bronson, president of the Kewanee, Illinois, conference, was invited quite recently, to give the views of the Church upon the conscious existence of man after the death of the body, in a neighborhood in which our Advent

friends predominate; which he did. This has led to his being challenged to discuss the soul-sleeping theory, which challenge he has accepted, if an agreement, as to proposition and terms of discussion shall be agreed upon. This is perhaps as it should be; "eternal vigilance is as well the price of a constant advocacy of the truth, as it is of liberty.

The thanks of the Church are hereby tendered to Col. Watterson, of the *Courier Journal*, Louisville, Kentucky, for the publication in that paper, of articles descriptive and defensive of the faith and doctrines of the Church, written by our indefatigable co-worker, Thomas W. Smith, 619 West Lake Street, Chicago. Thanks are also tendered to Mr. Edgar L. Wakeman, of Chicago, in charge of the north-western department of said *Courier Journal*, for securing the insertion of such articles in late issues of said paper. It is encouraging to find toleration and a disposition to give fair play in popular journals, as many from the policy adopted by them seem to show a catering to popular prejudices that shuts out the Saints from a fair showing before the people.

Sr. Abbie Horton writes from Plano, November 28th, that there was a large and enthusiastic Temperance meeting held in the Stone Church, (Saints' Meeting House), Sunday evening the 27th, in which Rev. Burns, of the M. E., and Rev. O. B. Kinney, of the Baptist churches, and Elder Vickery, of the Latter Day Saints, made speeches. The *Plano News* says of these speeches, "they were all good." We are sincerely glad that our long time home keeps up its customs. It was a long and arduous task to meet and conquer the license system in that town; but the warfare was never relaxed, until from a town of six hundred inhabitants, with five saloons, it became a town of near fourteen hundred citizens and no saloons. The Saints did all they could to aid in this result.

Bro. Morris T. Short arrived at Salt Lake City, November 19th, well and in good spirits. He was, by the appointment of Bro. Blair, to go south the next week. He preached a number of times by the way, and, as he wrote, "found warm hearts;" which means that he found Saints and friends.

Bro. E. C. Brand wrote from Papillion, Sarpy county, Nebraska, November 28th: "Preached in Court House, Saturday eve, and twice yesterday, shall remain within ten miles of here for two weeks. Bro. Mintun has the harness on and is doing well."

"Brothers," said President Taylor, at the last Semi-Annual Conference, to the faithful: "We don't exactly know how the Temple Fund stands. There is no need of keeping any account. There is the building going up before your eyes, and you can all see for yourselves. We will now sing the 336th hymn." Let the Saints fancy the presiding officer of the Reorganization saying to the Church at its assembling: "There is no need to keep an account of moneys which you give to advance Zion's cause."

Card from Bro. H. C. Bronson, dated Alexis, Illinois, December 7th: "The talk is that the Advents will not stand fire. Don't know how it will be yet. I have just returned from Kewanee conference,—never experienced a more peaceful time. I think the work in the district is on the look up. I go from here to Canton and Lewistown. I have lately held a series of meetings at

Moline, near Rock Island. A nice little branch there. The papers all freely noticed my labors there."

Bro. I. N. White, Edenville, Iowa, writes: "I take the field this week and expect to continue therein during the Winter—and would feel much better if could continue all the time—and there is now some show that I can. Our conference just over,—had a pleasant and profitable time. Bro. Etzenhouser will resume labor also, and Bro. Nirk, Roth, Myers and Merrill have concluded to spend much of their time in the field during Winter.

The following is an Editorial jotting from a Dubuque *Daily Telegraph*, sent us by Bro. E. C. Brown, of Fonda, Iowa: "The Rev. Jacob Freshman, a convert to Christianity from Judaism, said in Detroit, the other night, that the Jews as a body are on the verge of acknowledging that Christ was the Messiah."

Plano has become so completely No License for whisky in its municipal affairs, that at their annual election, December 5th, a prohibition, or No License ticket for Trustees was elected without opposition. The gentlemen chosen were, M. T. Green, C. N. Lawson, D. R. Pomeroy, J. Agler and Erick Olson. Success to our old home, in the Temperance cause, says the *HERALD*.

The Social-Democracy of Germany seems to have had its day, if the following figures mean anything. The stronghold of this feature of social politics was Saxony, where ten years ago there were 37,124 voters, three years after that they were 92,180, and in six years 123,978. In 1878 they were 128,039 strong. At the late elections they numbered 87,700, some 40,000 less than at the last election. A similar loss occurred throughout Germany showing that the Socialists had lost ground, in politics. After four hundred years of Turkish occupation, Volo was taken possession of by the Greeks a few weeks ago. Brave little Greece! May she regain her independence to the full.

We are pleased to insert a letter from Sr. Julia Edwards, of Burslem; England, the successful competitor for the *HERALD* prize for song to tune "Rescue the Perishing." We were pleased to send the prize when awarded, and her acknowledgement is so frank and womanly, it gives an additional zest to our pleasure. Poetry and song lighten many burdens in this work-a-day world.

Letters are received from the following brethren and sisters, which for lack of room we omit: R. M. Bradley, Webb City, Mo.; M. B. Oliver, Osceola, Iowa; Mary A. Wilcox, F. C. Warnky, Independence, Mo.; James McKenna, Providence, Rhode Island; A. Kent, Kansas; Andrew C. Neilsen, Wilsonville Castle Valley, Utah; George Hicklin, Bevier, Mo.; Joseph A. Burton, Santa Ana, Cal.; James R. Jones, Fulton, Ark.;

O. J. HOLLISTER, whoever he may be, is out in an article under the head of "An Ingenious Plan, published in the *Chicago Tribune*, Wednesday, November 30th, in which he proposes to get rid of the Utah problem thus:

1. Make the 115th Meridian, instead of the 117th, the east line of Washington and Oregon.
2. Extend the south line of Dakota to the Oregon line, and call all north of this line (43d parallel), and between Dakota and Washington and Oregon, Montana. The Northern Pacific and the best part of this great tract would be substantially central.

3. Make the 11th Meridian the west line of Colorado, make the 43d parallel its north and the 36th parallel its south line. Denver and the adjoining country would be nearly central to this tract.

4. Let Nevada be bounded north by Oregon and the 43d parallel, east by Colorado, south by the 36th parallel, and west by California.

5. Throw New Mexico and Arizona together below the 36th parallel, and call it Arizona.

6. Thus we obliterate Idaho, Wyoming, New Mexico, and Utah, and make Washington, Montana, Dakota, and Arizona States. Four new States—two likely to be Democratic, two Republican, if those distinctions are to much longer retain their old meaning. This ought to pacify the East, with her Delawares and Rhode Islands. If the South must have a make-weight, let her carve the threatened four new States out of Texas, and there an end until Canada and Mexico apply for admission into the Union.

Besides ridding the National Government of the Territorial system, this would probably leave the Mormon question in as promising a condition as the circumstances admit of. It is obvious that the Mormons will never stultify themselves so openly and outrageously as to trade polygamy for Statehood. True, they offered to do it in 1873; but that was because Judge McKean had the jails full of their leaders under indictment for religious adultery and murder. The doors of the Union can never be opened for the admission of an avowedly polygamous State. Here is a deadlock which promises to be prolonged indefinitely.

This looks a good deal like extinguishing pauperism by sending the paupers off to other and distant parishes and townships to be cared for.

How does the following fit givers and lenders to the Lord among Latter Day Saints.

CHEERFUL NON-GIVERS.

Mr. A., a vestryman of—parish, listened to a missionary statement of the work of a new mission in a destitute neighborhood. "It's a good work," said he, "a very good work. I'll give \$1 to help it on." The next day Mr. A. went on a pleasure trip to a distant city, stopped at a first-class hotel, and rode around to see various parts of interest. The trip cost \$100.

Miss B. took out of her purse 50 cents to buy some coal for a poor widow's family in a back street, but left in the other compartment of the purse a \$10 bill that was to be used for buying trimming for a new dress.

Mrs. C. was very much interested in paying off the church debt. She finally concluded that she could afford to give \$10; but, finding that the ring she was about purchasing was more expensive than she first thought, changed her gift to the church to \$5. The other \$5 went to help pay for the ring.

Dr. D. told the committee who called upon him that he really could not give more than 50 cents each week toward the Rector's salary. He thought \$25 a year a very generous allowance for him; but he sent home the same day a few ornaments, for which his wife was puzzled for house-room. The ornaments cost \$25.

The roof of the parsonage leaked badly, and the clergyman reported that the health of his family was suffering from the dampness thus occasioned throughout the house; but people were so slow in repairing it that the winter was one of great discomfort to the clergyman's family. During the winter the Rector was invited to five parties given by his parishioners, the expense of which would have put the dilapidated Rectory in complete repair.

THE following in advocacy of the paper money theory is accredited to the Columbia. (S. C.) REGISTER.

CONFEDERATE STATES OF AMERICA,
SUBSISTENCE DEPARTMENT,
RICHMOND, VA., SEPT. 26, 1864.

The following prices, being the average of late schedules established by Commissioners for States east of the Mississippi river, with cost of transportation included, will be charged for sub-

sistence stores sold to officers under the act of Feb. 17, 1864, and amendments, in Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, and East Louisiana, until further orders; Bacon, \$2.50 per pound; fresh beef, 70 cents per pound; flour, \$40 per barrel; corn meal, \$4.50 per bushel of 50 pounds; rice, 30 cents per pound; peas, \$6.50 per bushel of 60 pounds; sugar, \$3 per pound; coffee, \$6 per pound; soap, \$1 per pound; candles, \$3.25 per pound; vinegar, \$2.50 per gallon; molasses, \$10 per gallon; salt, 30 cents per pound.

HERE is a crumb of comfort for our brethren who believe in the regathering of that part of Israel denominated the Jew, cut from the editorial columns of the *Tribune*.

The old dream of the return of the Jews to Palestine seems about to be realized. Mr. Lawrence Oliphant labored to secure this result for many years, but there were conditions in his scheme to which the Porte made objection. His idea, however, has now been brought before the Porte in a new shape, under the auspices of influential Jews, chief among whom figures Mr. Cazulet, and with what prospects of success is thus told by the Turkish correspondent of the *Pall Mall Gazette*:

He is supported by many leading Hebrews, both at home and on the Continent, and he commands all the financial facilities required for carrying out the vast undertaking which he patronizes as soon as it has obtained the consent of the Sultan. His representative at Constantinople has so far succeeded in pushing it successfully through the various and difficult stages which all proposals emanating from foreigners are required to fulfill. It has even passed unscathed out of the fatal ordeal to which all concessions are subjected by the Tophaneh Commission, deservedly nicknamed "the Undertakers' Commission," in allusion to the funeral rites which it usually performs over every proposal laid before it. The scheme only awaits now the approval of the Council of Ministers and the irade of the Sultan, and both are expected to be given in due course. So little indeed is asked of the Turkish Government, and so much is offered, that it seems difficult to suppose that any reasonable objection could be raised. The concessionaires only ask for grants of Government land in any part of Syria at the Porte's own choice, and they offer to spend five millions sterling on settling Jewish colonies upon them, and developing the resources and means of communication of the country. The only condition upon which they insist is that the Porte shall allow them full freedom for the construction of all works of public utility which they may think necessary for the benefit of their colonies. This condition is so fair and so unexceptionable that even the Turkish Government can hardly fail to admit it.

Apart from the sentimental considerations with which the civilized world would hail the return of the Jews to their old land, there is every reason to believe not only that this neglected corner of the world would blossom like the rose, but that their presence there would be the most powerful imaginable factor in spreading the blessings of civilization throughout Western Asia.

From the *Daily Tribune*, Salt Lake City, Utah, for December 4th, 1881, we clip the following editorial, which we commend to the readers of the HERALD:

"To-day in their own church, in this city, the Josephites will, for the first time, hold a service. They believe in the Book of Mormon and the divinity of Joseph Smith, in everything which was claimed to be a part of the Church of Latter Day Saints at first. There is nothing in their faith which conflicts with the laws of the land or outrages the sense of decency in modern civilization. This Reorganized Church of Latter Day Saints has gathered one hundred and seventy members in this city, the most of them coming out from the Church over which John Taylor and his Apostles rule. It seems to us that this

Church presents a way in which young Utah can extricate itself from the toils surrounding it. It offers the same means of salvation that the Mormon Church offers, except that it does not impose the abject slavery upon its followers that the other Church does and does not permit polygamy. For these two features alone, every respectful young man and woman in the Mormon Church here should go over to the Reorganized Church. The men who justify polygamy on Bible grounds have their answer in the very opening of the Bible. Taking that book as an inspired and literal history, we find in its opening page that, with a newly-created world to people, before the fall, when man was perfect, but one wife was given him, and but one woman was created for him. That ought to be a stand-off for any jugglery of Brigham Young's. Moreover, there are very few intelligent Mormons here who do not know that some ten years ago Brigham Young was already to have another revelation, that in the opinion of the Almighty further polygamy was unnecessary. Brigham, at any time in his old age, would have had this revelation could he have secured Statehood for Utah through having it. That fact shows exactly how sacred polygamy was in his eyes. Then again it is clear that this year or next or sometime in this generation there will be an open clash between the Government and this Mormon Church, unless the Church itself removes the barriers which it at present persists in keeping upreared between the Mormon people and the Government of the United States. Should such a conflict come, it would be a most sorrowful one for this people. It is all right to talk about divine protection; but in modern times such things, when brought to a crisis, are decided by the heaviest artillery and the longest lines of bayonets. And if this were not to come, the inevitable could not be long postponed. If there were no Gentiles to talk, if the Church was shielded from all criticism and all danger from without, there would come a power from within which would overthrow the brutal features which at present place it in antagonism with civilization. So surely as cause leads to effect, so surely this system called the Mormon Church holds within itself the elements of its own destruction; for it rests on a foundation which makes the debasement of women, the slavery of men and the annihilation of all that is sacred in home necessary.

In this new church, which opens its doors today, are many men who of old were polygamists and many woman who were polygamous wives. They have given up their former relations; have made honest and reasonable divisions of property, there has been no trouble, and by the change all have been exalted. If the same thing were but to become general, all contention and strife would cease here; this city would take on a glory which now it can never know; this Territory would receive the crown of Statehood within a year; the honors and the opportunities which are within the grasp and reasonable hope of other American boys would wait the same way upon Mormon boys, and the whole face of Utah would be transfigured.

T I M E.

In all the actions which a man performs, some part of his life passes. We die while doing that for which alone our sliding life was granted. Nay, though we do nothing, time keeps his constant pace, and flies as fast in idleness as in employment. Whether we play, or labor, or sleep, or dance, or study, the sun posts on, and the sand runs. An hour of vice is as long as an hour of virtue. But the difference between good and bad actions is infinite. Good actions, though they diminish our time here as well as bad actions, yet they lay up for us a happiness in eternity; and will recompense what they take away by a plentiful return at last. When we trade with virtue, we do but buy pleasure at the expense of time. So it is not so much a consuming of time as an exchange. As a man sows his corn, he is content to wait a while, that he may, at the harvest, receive with advantage.—*Owen Feltham*, 1636.

Correspondence.

LOUISVILLE, Ontario,
November 21st, 1881:

Joseph Smith; Dear Brother:—Yours of the 14th inst, was received yesterday. I was pleased to hear from you; and that you were well and getting fixed up in your new office. I presume you are in your new house, also.

Bro. G. T. Griffith is in London, so he writes me; Bro. G. E. Deuel has come, and is in Blenheim. I received a letter from him yesterday, and he stated he is feeling well, and preaching; he expects to go into some new places soon. I returned to Bro. Traxlar's last evening. I have baptized five since I came to Canada. Expect to have meeting on Wednesday evening in a new place, where there has never been any preaching by the Elders until I commenced there about two weeks ago; there is a good interest, but what will be the result, time must tell; I will try and do my duty, and leave the result with the Lord.

Love to you and your family, and all the friends in the Office.

Yours for truth,
JOHN H. LAKE.

HEDINGEN, ZURICH, Switzerland, Europe,
November 12th, 1881.

Bro. Joseph:—I had a great deal to write, more than I am able to get on the paper, I don't know where to begin and where to end. There are over eight hundred members of the Utah Church in Switzerland and Germany. I have a statistical report in my hands ending with the year 1880, which shows fifteen branches in Switzerland and four in Germany; and as I heard have opened up other places in Germany. The cause of their success is of a two-fold nature: First, there are a great many poor people in these countries who would like to better their situation; so a portion of them readily embrace Utah Mormonism, as their leaders inspire them with great hopes of emigrating to their land, which is flowing with milk and honey, and is a land that is blessed above all other lands in richness of soil, and bringing forth the produce of the earth in astonishing manner, and that they have an Emigration Fund through which all the poor who are faithful will be gathered to the glorious land. If I could make such promises as they do, and that every one who comes to Utah destitute of means, will be provided with food, raiment and shelter, till they are able to help themselves, so they say. Again I say, if I could make such promises, that we as a church would help them to come to Missouri, and provide for their temporal wants, I would get hundreds and thousands to join the Church, and Utah Mormonism would soon be played out here. But you know I can not do that, and have no desire to inspire their minds with false hopes as the others always have done. We know that all the honest in heart will be gathered, those who embrace the gospel, but we have to wait the Lord's time. The other cause of their success is: There is always a certain class who like and take pleasure in the lust of the flesh, and to let those lusts loose to the fullest extent they embrace Utahism. And of the female class are such who do not find it easy to get husbands here, and therefore think they will have a show in Utah; and there are women here who join in the hope of separating from their unbelieving husbands, and getting others in Utah. It is a fact, there are very few that join their church here with a pure heart, or pure motive. I have labored considerable of late in the Canton of Berne. The City of Berne is their headquarters for the Continental Mission, there are ten Utah Elders here in the field, sometimes are six only in Berne, and all are supported from the tithing of the members here; they still publish a semi-monthly called the "Star," besides other tracts. The Book of Covenants they have in German, but the translation of the revelation on the one wife system is not correct, I suppose it was done on purpose; the marriage article is also left out; so you see how things are shaped here to deceive the people. It is very difficult to approach them, as their leaders warn them greatly not to converse with me under any circumstances whatever, as I was an apostate, given over to the buffetings of

Satan. I had the opportunity twice of speaking in their meeting in Simenthal Berne, and it made the appearance that that branch would be entirely broken up. One family did ask to have their names erased from their records, and were then baptized by me, a man and his wife; but by and by the Utah Elders heard it and sent word to the president of the branch, that they would come and tell them all about the Missionary Bear, and lay him to pieces. The brother whom I baptized, and another who was friendly, heard of it, and sent me word to be sure to come also. Certainly I went; some of the women tried to prevent me from getting a seat in the meeting, but failed, as I pressed forward. Two of the Utah Elders were there, and those champions made a long harangue, for two hours and a half at least, one of them; so the meeting lasted from half past one till four, then closed quick and commenced priest council; where certainly no one was allowed to be present but their priesthood. Here the officers of the branch received a sharp rebuke, that in future they should not allow any one to preach in their meeting, unless they have a certificate from them. A priest then asked to have his name erased from the record, he promised to be baptized, but has not fulfilled the promise yet. I do not know what keeps him back. They kept the meeting up until very near dark. Still some had hope, that after they were through we would have a debate together as they desired to hear both parties, so that they could judge who was right; but alas, those Utah champions declined, they actually would not, in declaring they would not speak with me; and neither let me speak. Then I challenged them for a public discussion, but they departed quickly, telling the people they would not do it. I know them well enough. The Utah spirit of intolerance, and the council they receive from their superiors in Utah is not to let themselves come in contact with the Josephites. This they keep pretty well; they know that victory would not be on their side. A few more then declared that they would leave their church, and through continual labor might join us. The president of their branch said if he is deceived by the Brighamites, then he would be deceived by the Josephites also, and turns a little towards infidelity. Another one I visited way up in the mountains, for nine miles up and up. As he could not argue the matter on polygamy any longer, got terrible angry, and trembled with rage all over, his eyes commenced to roll furiously, and said, if polygamy was not right, then he would not believe any more in God or devil. He called me an apostate, a servant of Satan going round to deceive the people, a liar, and a deceiver. I expected every moment that he would spring at me, (I watched his eyes closely); but there were two of us, Bro. Stuki was with me, which I think kept him back. I rose to my feet and said, "You call me a deceiver. Remember, those words shall stand as a witness against you on the judgment day." He did not answer, and we left.

I preached also in Berne to about ten or twelve Utah members, subject polygamy, it made a stir among them, but afraid they could not emigrate, so they keep on in their way; and I have no more opportunity to preach to them. But the heaven is working, if it only leavens the honest ones, the others may go. Those Utah Elders spread abominable lies among their members about our Church, one of them like this: "That you, Joseph, had two wives in Illinois and then you tried to poison one." Further one said to me in St. Imer Berne. He could not speak German, but French, Italian and English; that he was in one of our conferences forty miles from winter quarters in 1862, (at first he said it was a General Conference, then afterwards no, it was not a General Conference), and there heard himself two of our Elders say, that they had to give you \$5,000, for to take the presidency of the Church, and then next year in 1863 you stepped forward as the head or President of the Church. He pretended to know all those things and persisted in it, and boasted much about their priesthood, and prophesied me destruction if I would not turn around and repent and stop fighting and working against the kingdom of God. He seemed to me a regular fanatic. I could write a

whole book, from what transpired in my mission here in the space of about three months. I have a great deal to write, then where I have no chance to meet them personally, I write; I write and send it to them by mail. I have the polygamy revelation in German for the space of about twenty-five years, but I have seen no other since I am here, so the Brighamites here don't believe that it is theirs, but think our church got it up, or myself, to deceive them, because they are told not to believe me one word; some requested me to send them a copy, which I did, and made a review of it, several pages, and sent it together. So you see I have my hands full on every side; and have to fight against all odds. So with other denominations, where I can not go, I send the word by mail. O, I wish I had help; it is hard alone. I can not think to get a man here that will be able to travel with me, or spend his time in the ministry, as they have to work for the bread which perishes; notwithstanding a promising man entered into the covenant with God a few days ago, a carpenter; he can open up places for me, if he keeps faithful in the storms. I hope and trust that this mission is kept up, that next Spring Conference some one else will step forward and enter into this field; it is very large, and as the struggle is begun let us carry it on. I can not expect that I will have the chance to reap much fruit, as I have to sow first, and before it can be sown the ground has to be prepared; and indeed, it is not me who can do this, it is the Lord. I am a weak mortal, I am only in his service, but he has an innumerable host of angels at his command who will prepare the nations and speak to the honest in heart with the still piercing voice of his Spirit. But I hope that the seed which is sown did not all and may not all fall among the thorns, the rocks, and by the wayside. And then you know it takes time to germinate, and after it springs up it is yet tender. It will take time before the people truly can see that there are two Mormon churches.

I put one leaf more into the tract I published, in which I show some of the differences of the two churches. The press in this country does not favor the religious denominations whatever. I prepared a piece for the press in Berne, with a challenge to the Brighamite Elders, but they would not print it; they say they get enough of the conflicts of the State churches, and too much on that; all they would put in was the single challenge, and I had to pay for every word. This is not America. I would have liked to send you the piece I prepared for publication, but the letter would be too heavy.

Now I have a tract, sent me by Bro. Tholman, which was sent him by some person per mail, which has the title; The Mormons, and is divided in five paragraphs, or sections. The first treats on the coming forth of the Book of Mormon through Joseph Smith, and gives him a character as a wicked, dishonest fellow, then comes the Spaulding story and Sidney Rigdon. The second tells how the Mormons had to leave the state of New York on account of their misdemeanor, went to Ohio, and had to leave there for the same reason, then went to Missouri and from there were driven, as their conduct was intolerable, and from there to Illinois, where they built Nauvoo; and he Joseph aspired for the presidential chair. Then follows the polygamy Revelation, then his death as he tried to escape from prison; then comes Brigham Young and their emigration to Utah. The third speaks of their doctrine, the Danites, blood atonement; their murder, the Mountain Meadow Massacre. The fourth the everlasting Priesthood. The fifth, the situation of the woman in Utah. Sixth a postscript.

This tract was put in shape by C. Weifs, a Methodist Preacher, according to an exposition held on the 29th May, 1881, in the Methodist Chapel in Berlin, Junkem Street, 5 and 6 by J. C. Iliff, preacher and missionary of the Methodist Church in Salt Lake City, Utah.

Now I suppose I will have to prepare an answer, as we as a Church with the founder and translator of the Book of Mormon are assailed; I mean the Church in its infancy. If you can send me some documents and facts relating to this, as in the case of the Spaulding story, it

would be well, as the above named preacher declares he is ready to prove all that he has said, so I hope to prove to him that his proofs are unreliable and false. What he says of the Utah Church is true, not a particle false; but the former is out of the way, and ought to be rebuffed. The Methodists now are eager to spread those tracts, and I am satisfied that they are sent to every member of their church. It is published by the tract community, Tracktathaus, Bremen, printed by C. H. Doerning.

Please pray for me, that I may do the work which God requires at my hands in laboring for the salvation of the souls of men.

Yours in the covenant of Christ,
J. L. BEAR.

HENDERSON GROVE, Illinois,
September, 1881.

Bro Joseph.—It has just come to my mind the people of our Church are too much like drift-wood, they depend too much on the Elders. If the Elders make a strong current, they drift fast—they like that; but they are entirely willing to drift slowly, so it seems the Elders have so much work in keeping Saints drifting right as they have in converting the believer. Every precept, every charge given to the people of God implies action. "Go," "work to-day" "Strive," "Give," "Labor." We are servants, soldiers, laborers, and the day of rest has not yet come. Entering the Church is the beginning, not the ending of life. It is enlisting as a soldier with all the drill and fighting before us; not the discharge as veterans. And yet how many enter the Church and then are content to be mere drift-wood. It is individual work, interest and responsibility that we want. Then, dear Saints, let us begin anew, and go to work each in our place, and give something each day to the Lord if it be only a cheerful word, or a kind smile, "For inasmuch as you have done it unto the least of these, ye have done unto me;" and remember our salvation is not necessarily secured because we are in the Church. Many a deserter is shot. Let us look to it, are we merely drifting?—and whither?

Praying ever for the welfare of Zion, I remain your sister in the gospel,

MRS. NELLIE WILLIAMS.

PHILADELPHIA, Dec. 2d, 1881.

Bro. Joseph Smith.—I left Philadelphia on the 26th of November, to attend our conference at Brooklyn, New York, where I arrived at 3:40 p. m., after which I proceeded to Bro. Joseph Squires' about 6 p. m. After taking a rest we called our meeting together at 8 p. m. and transacted all our conference business, so that on the Sabbath morning we could come together at the usual hour 10:30 a. m., for speaking. I spoke to the Saints upon the principles of being faithful to their covenant engagement before the Lord, with the best of liberty; we came together again at 2 p. m. for sacrament and testimony, at which time we had the privilege of confirming four sisters, one formerly belonging to the old church; after which we partook of the sacrament and had a lively time, feeling much of the Spirit of God in our midst, which made our hearts rejoice in the Holy One of Israel.

Yours truly,
JOHN STONE.

DANVILLE, Pennsylvania,
November 30th, 1881.

Joseph Smith; Dear Brother.—I hired a hall at New Albany, belonging to the Oddfellows, of which society I was a member here, when I came into the Church, when I found the gospel which contained all the good that could be found, I dropped all other systems. I appointed three meetings, to commence on Sunday evening. The lodge met previous to our appointment; some one told them that I was a polygamist, so they passed a resolution refusing me the hall after the expiration of the three nights. I had good liberty in presenting the word, and attentive listeners; the last evening the hall was full; I should judge that there were a hundred people present, they seemed anxious to hear.

Conference convened here on the 26th and 27th. We had a time long to be remembered; there

were not many present, but we were united. No one to cast a dissenting vote on any question; we had all business done on Saturday in time to have a prayer meeting in the evening; Sunday morning a prayer meeting; half-past ten, preaching; at two, sacrament and testimony meeting; evening, preaching. We were all filled with the power of God, and all praised and glorified God together as the Spirit gave utterance. Meetings were held for three nights after conference; it is my intention to go to Union county and hold meetings, where I have been before holding meetings.

From your brother in the bonds of peace,
HIRAM ROBINSON.

XENIA, Nebraska,
Nov. 22d, 1881.

Have labored here since last Thursday evening, full houses and quite an opening in this county at present. On Sunday was permitted to stand in the waters of the Platte and baptized two, and we have reason to believe that they will make good members. The necessity of keeping promises heretofore made compels me to close here to-night.

Yours in Christ,
ROBT. M. ELVIN.

LILLY DALE, Indiana,
November 23th, 1881.

Bro. Joseph Smith.—The Saints in this branch are, I believe, all well as far as bodily strength is concerned, but several are spiritually sick and when visited by the officers of the branch find various excuses for their conduct and non-attendance at meeting; but the majority of the Saints attend tolerably well and seem to have some interest in the advancement of the cause. In general we have right good meetings now, better than we have had for the last eight or ten months previous to the first of October. Bro. Springer was with us and did us a great deal of good, by refreshing our memories and instructing us in our duties as Saints. It seems as though Bro. Springer is well thought of by most all whom he meets; he is considered a very able representative of our doctrine, and when he left he had many friends. There are some who are yet out of the ark of safety, but I think very near the door.

We are all expecting a tolerably hard time this Winter, as but few if any, raised enough to do them; and when buying will have to pay a very high price for most every thing. Flour \$8 per barrel; corn meal 95 cents per bushel, and hard to get at that; potatoes 75 cents per bushel; and hay \$15 per ton; every thing else accordingly.

Your brother in the one faith,
S. C. GRUVER.

ROCK ISLAND, Illinois,
December 5th, 1881.

Bro. Joseph.—I have just returned from Maquoketa, Iowa, to which place I went last week to preach the funeral sermon of Father Maudsley, who died at his home in that place on the 29th ult. Father Maudsley's long residence at Maquoketa had gained for himself and family a host of friends, who gave expression to their respect and sympathy by many deeds of kindness during his long illness, and by a general attendance at his funeral. The funeral service was held at the Congregational Church in the city of Maquoketa, and was largely attended.

Our district conference meets at Clinton, Iowa, December 24th, and from there I expect to go to my field of labor in the Eastern Iowa District.

During the past Summer a branch was organized here at Rock Island, by Bro. H. C. Brunson, and it is doing well. Bro. Brunson has been here recently; he preached every evening for a week at Moline. You will be surprised, possibly, when I tell you that while he was conducting those meetings he got *canceled* by one of the brethren *i. e.* Bro. Bachelor presented him with a handsome ivory headed walking cane as a token of his brotherly regard.

My recent brief trip into the Eastern Iowa District satisfied me that there is an increasing inquiry after truth; and Bro. Larkey, the president of the district, will find it difficult to supply

an Elder for all the places where an opening can be had for the word. Bro. M. G. Maudsley and myself visited Baldwin, Iowa, a place on the Iowa Midland Rail Road, ten miles west from Maquoketa. Bro. Edwin Lowe and family reside there, and we were their guests from Saturday, p. m., until Monday a. m. Bro. Lowe secured the M. E. Church building for Sunday evening, and we preached the word to a good congregation. After the meeting several gave us an assurance of welcome whenever we should come that way again.

Hoping this finds you comfortably settled in your new quarters, and that all is, and may continue to be well. I remain yours in hope for the triumph of right.

JEROME RUBY.

GALLEN, Michigan,
December 2d, 1881.

Editor Saints' Herald.—I think it but just to the Saints, and to myself, to state: that the thirty dollars accredited to me by the Bishop, dated September 19th, was taken from me by some unknown hand in a clothing store in the city of Chicago, together with fifteen dollars belonging to the Chicago Mission; 47, West Madison street was the place.

Have lately held a number of very interesting meetings, at a point three miles south of Buchanan, this county, with good attendance. Our meetings now being held at this place are interesting, and we are blessed with good liberty. On account of the excessive rains that have fallen here this Fall, the muddy roads at present prohibit almost entirely our getting into the country to hold meetings. We mean to do all we can however, and keep pushing along. We love the cause of Christ.

Your brother,
C. SCOTT.

11 Stubbs Street, BURSLEM,
Staffordshire Potteries, England,
October 3d 1881.

Bro. Joseph.—Your letter dated July 23d, came to hand at last, on Saturday afternoon October 1st. I am sorry you had so much trouble. I did not think of having any direct communication, or I would have sent my full address. I have not taken the *Herald* for some years; not because I did not desire it, but there being so few in our branch, it took all our energy to keep a room open for the preaching of the word. Bro. and Sr. Hassall told me there was a prize offered and desired that I should compose a song; but I was surprised when it came along; Bro. Hassell sent me his *Herald*, in which also, I saw the report, and sent an acknowledgment through him. From the circumstances you may judge how welcome the *Herald*, is to me. I think, if agreeable to you, it will be least trouble and expense to send it with the other *Herolds*, to Bro. Taylor, it can come with the *Herolds* for the Hanley Branch; and as I go there every Sunday I can easily get it.

Before I close I would express my sympathy (in unison with the rest of the European brethren) with the American people in their grief for the great bereavement they have sustained. How such scenes make us long for the "day of righteousness." I pray that love and unity may prevail in the Church, and so hasten the day we seek. Asking an interest in your prayers,

I am your sister in Christ,
JULIA EDWARDS.

GLIDDEN, Carroll Co., Iowa.

Brother Joseph.—I came home from Conference, and went the next week to a neighbor's, got some sewing, so that I could pay the office all I could before it was due. I know, as I try to do good that the Lord opens the way. I did not know how I could get the money, but the way was open and I give the honor to Him that has taken me out of darkness into the light that never will be dim, if I am faithful. I have thought that my trials were very heavy to bear, yet when the light shines brighter I can work and give thanks for the strength I have. I am trying to meet the faithful in the morn of the first resurrection.

JANE HIRONS.

OMAHA, Nebraska.

Bro. Joseph:—Have had a good week, or rather nine days, in Plattsmouth; spent two Sundays; preached six times in Court House, once elsewhere, held two business meetings, and two prayer meetings. Got the branch in good working order, and smashed the ice in the Missouri River yesterday evening, baptized one man and one woman. The brother, W. B. Smith, is brother to Bro. Smith of Pleasant Valley, Nevada, and used to be in Burlington; I expect you know him. I am better in health, and in good spirits. I go on Friday to Papillion to try and open the work there.

Yours in bonds,

E. C. BRAND.

EAST DES MOINES, Iowa,
December 5th, 1881.

Bro. Joseph:—I am pleased to tell you that we have two more added to our number, they are young ladies and were members of the old church on their way to Utah, from England. How thankful I feel that they met with us one Sunday while we were having out door preaching. They felt very much disappointed to think they were so deceived by man. They are honest, or they would not have joined with us, as they have done so through trying circumstances. They, like us, had not read the church books and had put too much trust in the arm of flesh.

Bro. Stamm has been staying with us some time at manual labor, all the week, preaching on Sunday. I trust good will result. Bro. Myers stayed and preached some for us; also Bro Longbottom. God bless all such that have the work at heart and strive to live an every day religion. We number but few, and meet twice on Sunday and once a week. God blesses us with his Spirit which is peace and love.

I desire the prayers of the faithful in my behalf. I am suffering much pain in my head which causes me to be very deaf at times; which is a trial hard to bear.

EMILY RAY.

NEW BEDFORD, Mass.

Dear Saints:—The conference just closed is one of the best ever held in the Massachusetts District, is the verdict of all who were present. "Peace flowed like a river" from its opening to the close, and there were positive proofs clearly manifested that this later day work is the work of Jehovah

JOHN SMITH.

FARMINGTON, Ky.,
October 29th, 1881.

Bro. Joseph Smith:—Three weeks ago I arrived in this field, all alone, and went to work at once. On my way here I received what seemed to be clear evidences that God required me to labor in this field; but strange to say, there are some things to be met and borne in this mission, together with my poor health, that would seem to indicate that I shall be unable to continue in the field.

Here, as elsewhere, I find some things that I wish were different from what they are; but already I feel endeared to the Saints and people, and I cry unto God, in prayer, for strength of body, for wisdom, and for His Holy Spirit that I may be able to rightly supervise the affairs of His work, in this mission, and have strength to proclaim the gospel of Christ to the people.

Bro. Thomas is in the field, and has gone to Tennessee. I have not heard from Bro. Hyde since leaving home; but I will not condemn him till I know more about it.

I preached four times in the Snow settlement, five miles from Winego, and about ten or fifteen miles from this place. The prospect in that place is not flattering, but we believe good will result from the labor performed. The attendance was fair.

My next effort was at Fulton, almost a new place. I spoke five times in the Seminary, with good liberty and to very fair sized congregations, when all things are considered. We will try and make provision for more preaching in this place.

I perceive that people use the same arguments against our faith in the South as they do in the North, and in a very similar manner. I have

been waiting and watching for some argument of consistency and strength to be hurled against us; but I have been waiting and watching in vain! Surely if the people had anything better they would use it; and if there is anything better to be had, it is strange some one does not discover it!

Last week I held meetings in the Saints' Chapel, four and a half miles from here. Bro. Thomas assisted me till he went to Tennessee. The attendance was small, but we are hoping and praying for good results.

I commenced meetings in this town last Thursday night, and expect to remain here till over Sunday at least. So far, I find liberality and kindness, intolerance and bigotry, wherever I go. I am stopping with Mr. Cochran a Methodist, and he and his family are very kind to me. I am preaching in the Church built by the people. Expect to return to the Chapel for a little season when I am through here. They wish me to move on, but I am determined not to be hurried. I feel firm in the work, but regret some of the follies of our people, as manifested at our last Conference.

JOSEPH R. LAMBERT.

DETROIT CITY, Minnesota,
November 29th, 1881.

Brother Joseph:—We came here in April, and through many trials and temptations we have come out victorious, and enjoy the love and peace of Christ. I still belong to the Carlingford Branch, Ontario, the branch here being broken up, (Oak Lake Branch). Elder Way has made us a visit, and stopped all night. Bro. Tabbut also called on us. We have no meeting here which makes it very lonesome. There are many that would be glad to hear in this town. My wife and I have not belonged to the Reorganized Church of Jesus Christ of Latter Day Saints yet a year; we have had but little privilege of meetings yet; but hope to soon.

Yours in the everlasting covenant,

THOS. M. PARR.

Conference Minutes.

WESTERN WISCONSIN DISTRICT.

A conference was held at the Excelsior Branch, Richland county, Wisconsin, October 8th and 9th, 1881. F. Hackett, president; W. A. McDowell, clerk; G. W. Squires, assistant clerk.

Wheatville Branch has 18 members; Excelsior 8; English German Freedom 44.

Elder F. M. Cooper (baptized 5) F. Hackett, S. H. Whitaker, A. L. Whitaker (baptized 1) and J. Biereline, reported. Also, W. O. Closson, J. W. Whitaker and F. Ode.

Moved that we grant Bro. C. W. Lange his resignation as Bishop's Agent.

Preaching in the evening by Bro. A. L. and S. H. Whitaker.

Moved that we grant A. L. Whitaker his resignation as traveling Elder in this district.

Moved that this conference appoint J. W. Whitaker treasurer of the district.

Resolved that this conference does not endorse the practice of an Elder, or Elders holding meetings and appointing the same from time to time in a regular organized Branch, or within the jurisdiction of the same, at the same time, but at a different place from where the regular accepted authorities of the Branch appoint them; this brings in disunion and division in the Church.

Resolved that we recommend John Biereline for the office of Bishop's Agent of this district.

Whereas, in the estimation of this conference, the course pursued by W. D. Brunson has been inconsistent and contradictory in many instances, and in his claiming that the spirit actuating the brethren at the last conference at North Freedom was an evil spirit, charging the same in other instances. And,

Whereas, his course in the district, in many instances, has, in our judgment, been detrimental to the true interests of the work. Therefore,

Resolved that in the estimation of this conference he should be silenced until such times as he shall make such acknowledgement as will be satisfactory to the district. Carried.

Bro. F. M. Cooper was appointed traveling Elder in this district.

Moved that G. W. Squires and A. Closson be appointed to collect what means they can to refund the money to Bro. Hackett he spent in defraying his expenses to and from the late General Conference.

Moved that the conference accept the resignation of Bro. Hackett as president of the district.

Moved that we tender our thanks to Bro. Hackett for his willing energy and zeal in favor of the interest of the latter day work while presiding over the district.

Resolved that we elect Bro. A. L. Whitaker to the office of president of this district.

Resolved that we dedicate this meeting house to the Lord before the adjournment of this conference.

Preaching on Sunday forenoon by Bro. F. M. Cooper. Sacrament and testimony meeting in the afternoon, in which the Holy Spirit was enjoyed.

Moved that this conference grant Bro. F. Hackett the privilege to preach in this district wherever the Spirit may direct.

Adjourned to meet at North Freedom, Sauk county, Wisconsin, January 7th and 8th, 1882, at 10 a. m.

NODAWAY DISTRICT.

This conference convened at Liberty Schoolhouse, Nodaway county, Missouri, 12th November, 1881. T. Nutt, president; C. Christensen, clerk *pro tem*.

Branches reported: Platte 55 members; 2 received by letter and certificate of baptism. Ross Grove 25; died 1. Oregon and Eureka branches not reported.

Elders C. Williams, W. Powell, A. Jacobson, T. Nutt, M. L. Winters, A. N. Byargaard, R. C. Moore, O. Madison, C. Christensen, reported. Teacher J. Nelson and Deacon C. C. Nelson reported.

A. N. Byargaard, Bishop's Agent, reported: Received \$44.50; sent to Bishop Rogers \$34.50; balance on hand \$10. Audited and found correct.

Preaching on the Sunday forenoon by R. C. Moore. Prayer and testimony meeting in the afternoon; and in the evening preaching by W. Powell and T. Nutt.

Adjourned to meet at the Ross Grove School House, Holt county, Missouri, at 10 a. m., on Saturday, the 25th of February, 1882.

FREMONT DISTRICT.

Conference met on Monday, November 7th, 1881. J. M. Stubbart, secretary.

Bro. R. M. Elvin and D. Hougas were appointed on a committee to examine the branch statistical reports. They reported that all were correct, with the exception of a discrepancy of one in the Plum Creek report.

Bro. E. C. Brand objected to Bro. Thaddeus Cutler being reported as a Seventy until he had been received into that quorum and received a license from the same.

Branch Reports.—Plum Creek 95 members; died 1. Shenandoah 116; received by letter 2, by baptism 4, expelled 2, removed by letter 1. Mill Creek 34 members; received by baptism 3. Farm Creek 31 members; removed by letter 5. Elm Creek not reported. The Keystone Branch was organized by J. R. Badham, G. T. Griffiths, and D. Hougas. The same having a membership of 37.

Resolved that all members of the Church, living within the territory of this district, and who have not a membership in some other district, are in fact members of this district, and subject to the district authorities and regulations, whether they are members of branches or not.

Bro. J. R. Badham reported that there were between 80 and 100 members in the district not belonging to any branch. He thought branch officers should work or resign.

The following Elders reported: J. W. Sykes, A. T. Mortimore, J. W. Calkins, N. Taylor, D. Hougas, G. E. Deuel, W. Leadingham, S. S. Wilcox, E. C. Brand, R. M. Elvin, J. M. Stubbart.

Shenandoah Sabbath School reported 27 average attendance; receipts \$4.97, expenditures \$4.

The report of the committee appointed to visit Glenwood, Elm Creek, and Nephi branches was adopted by the conference, and the secretary authorized to obtain the records and papers of the disorganized branches. The committee reported the Glenwood and Nephi branches disorganized.

The committee on S. P. Beckstead's case reported and committee discharged. The president of the district was instructed to take immediate action in the case of S. P. Beckstead.

Missions: D. Hougas, Mill Creek; A. T. Mortimore, Pleasant Grove; R. M. Elvin, in district; E. C. Brand, Keystone Branch; J. Copeland, Franklin Grove and vicinity; J. R. Badham, along the C. B. & Q. R. R.

The Church and district authorities were sustained in righteousness.

Adjourned to meet at the Ross School-house, February 5th, 1882, at 10:30 a. m.

TEXAS CONFERENCE.

Conference convened with the Elmwood Branch, in Bell county, Texas, October 1st and 2d, 1881. By request, Bro. H. C. Smith presided; Sister McMains, secretary.

The Central Branch reports no change since last conference. Elmwood Branch reports no additions, but that Jason C. Ballew was expelled, July 16th, 1881, for apostasy, as reported by the investigating committee.

It was resolved that hereafter branch reports be referred back to the branch for correction when not presented in proper order.

Elders Heman C. Smith, S. P. Sherrill, W. W. Belcher and H. L. Thompson, reported in person; H. Grim, J. W. Bryan and Elias Land, by letter. Priest E. D. Thompson and Teacher G. W. Ballew reported in person.

Bishop's Agent reported: \$15 received since last report.

Report of special committees received, and the committee to the Elmwood Branch released—the difficulties having been satisfactorily adjusted.

Report of the delegate appointed to attend the Semi-Annual Conference, read and received.

Bro. G. W. Ballew was appointed district treasurer; and it was resolved that the treasurer be subject to the order of the conference for the appropriation of all moneys received by him.

Present officers in the district were sustained.

A request was read from Bishop Rogers for assistance from the Saints to erect the Chapel in Utah.

Preaching in the evening by Bro. Sherrill, assisted by Bro. Ballew. Prayer and testimony meeting on Sunday morning in charge of Bro. Thompson. Preaching in the forenoon by Bro. H. C. Smith. The sacrament was administered in the afternoon. Preaching in the evening by H. C. Smith, assisted by Bro. Belcher.

Adjourned to meet with the Elmwood Branch, January 7th and 8th, 1882.

NORTH-EAST MISSOURI.

The above conference convened at Renick, Randolph county, Missouri, November 6th and 7th, 1881. G. Hicklin, president; J. T. Williams, secretary.

Branch Reports.—Bevier 115; baptized 4, died 1. Renick 17; baptized 1. Salt River 30; Hanibal 27; received by letter 3, removed by letter 2.

Elders G. Hicklin, E. Rowland, J. T. Williams, C. Perry, R. Thrutchley, J. T. Phillips, J. Taylor and E. L. Page, reported by letter. Priest R. R. Jones, and Teacher W. Vincent reported.

Resolved that a district fund be established to defray the expenses of the district officers; and Robert Thrutchley was appointed treasurer.

Resolved that the district authorities labor with W. J. Vaughn, either in person or by letter, during the coming three months.

Prayer and testimony meeting was held in the evening. Preaching on Sunday forenoon by E. Rowland and R. Thrutchley. Sacrament meeting in the afternoon; the Lord answered our prayers, and verified his promises in signs following; for he poured upon us the gift of prophecy, and each soul was made glad. Preaching in the evening by G. Hicklin, at Shafton, two and a half miles

from Renick, at Bro. Vincent's house, which was crowded with attentive listeners.

Adjourned until the first Saturday and Sunday in February [4th and 5th] 1882, at Bevier.

KENT AND ELGIN DISTRICT.

A conference of the above district was held in the Wellington Branch, Ontario, October 8th and 9th, 1881. John H. Lake, president; R. Coburn, clerk.

Saturday forenoon was spent by the president giving instructions to the Saints.

2 p. m.—Branch Reports: Wellington 18; baptized 2. Buckhorn 51; received by letter 1.

James Robb, Bishop's Agent, reported: balance in hand last report, \$36.67; received \$4; total \$40.67; expended \$13.67; balance on hand, October 8th, \$27.67.

Elders Reports.—Arthur Leverton had preached and baptized two since last conference. C. Badder reported branch labor; also, Priests J. Traxler, W. Carnes and J. Robb; also, Teacher E. Coburn.

Whereas, the General Conference has appointed Bro. John H. Lake to labor in the Canada Mission, resolved that we sustain him in that position.

By separate motions James Robb was sustained as Bishop's Agent, and as District Treasurer, A. Leverton was sustained as district president, and R. Coburn as clerk.

Prayer and testimony meeting in the evening, and a good time was had; after which the committee appointed to examine the Bishop's Agent's report, reported that that they had done so and found it correct.

Prayer and testimony meeting on Sabbath morning, in charge of James Robb. Preaching in the forenoon by John H. Lake, and in the afternoon by Joseph Luff.

Owing to the Elders all having to leave, there was no meeting in the evening. After Bro. Luff's sermon, the sacrament was administered.

Adjourned to meet in the Buckhorn Branch, June 6th, 1882.

NEVADA DISTRICT.

The conference of the above district was held at Carson City, Nevada, November 5th and 6th, 1881. The business of the conference was done on the 6th. A. Johns, president; D. J. Jones, clerk, *pro tem*.

Branch Reports.—Carson 34. Elko 12; received by letter 1, by baptism 2. No report from Mottsville, Franktown, nor Dayton.

Bro. Johns stated that it was impossible for this district to prosper unless the presidents of branches would awake to their duty, and gave instructions concerning scattered members.

Elders T. Millard, W. Riddler, D. I. Jones, and A. Johns, reported. Teacher E. Willmot, reported.

Sacrament and testimony meeting. Many bore testimony to the great and marvelous work of God in these the latter days.

A. Johns was chosen president for the ensuing quarter, and T. R. Hawkins clerk.

Bro. Johns has baptized one since conference.

WHAT I HAVE NOTICED.—I have noticed that there is more real genuine comfort in believing truth than in disbelieving it. But one may ask "What is truth?" Well, I think it is what we have good reasons for believing. My testimony is that there is a feeling experienced, or peculiar influence enjoyed by all true Christians that make them feel to try to do right, and to practice on right principle. When I was in unbelief I never felt this as much as when in belief. I think from what few observations I have made, that it is better to believe than it is to doubt, and better to hope than to despond; that it will pay better in the long run to try, and hope, and pray, and be willing to bear the burden of life to the weary end.

A definite ambition is not dangerous; a vague ambition makes us discontented with what we have, without giving us an aim.

Truth is eclipsed often, and it sets for a night, but never is it turned aside from its eternal path.

News Summary.

Nov. 29th.—A Berlin paper declares positively that the Pope has asked permission of the Government to establish a Papal See at Fulda.

The establishment of the American Rubber Company at East Cambridge, Mass., and a large quantity of goods and machinery were destroyed by fire last night. The total loss is estimated at \$500,000. The company gave employment to 600 persons, of whom 450 were women.

About forty persons injured in the late gale are being treated in the London hospitals. Fifteen barges were sunk in the Thames. Extensive floods are reported.

A number of Yarmouth smacks are still out. There is much anxiety about them.

The lighthouse on Calf Rock, off Bantry Bay, is reported washed away, and the six inmates can be seen from the shore clinging to a rock. An attempt was made to save them, but the roughness of the sea prevented their rescue.

Vessels are continually arriving damaged terribly by the storms. The crews were occasionally disabled.

The steamer *Victoria*, from Boston, lost 136 cattle on her voyage.

30th.—The steam-yatch *Lucerne* came into collision with the Australian bark *Dundee*, near Gravesend, yesterday. The *Lucerne* was sunk and seven lives were lost.

A Catholic priest of Bellevue, Iowa, died yesterday from small-pox, contracted in the discharge of his priestly duties.

A steamer for South Africa foundered in St. George's Channel Monday during the gale, and ten persons were drowned. The *City of Berlin* encountered a terrific gale in the voyage from New York to Liverpool. Her second officer was swept overboard. The saloon was flooded to the depth of three feet. The passengers aided the crew, and behaved well and bravely.

A fire started in Augusta, Ark., and in a very brief time only three buildings out of 300 were left standing. Many persons were injured by falling roofs and walls, loss \$250,000 or \$300,000.

During the recent terrible gales off the British coast the steamer *Herman*, put into Southampton, after having lost one lifeboat and 200 bales of cotton had been thrown overboard, twenty tons of tobacco burned as fuel. The ship was at one time in imminent danger of sinking. The steamer *Rory* was injured in the gale; the *Lord Gough* lost boats; and her Majesty's war vessel *Valorous*, which was proceeding to Bantry to ship troops to assist at evictions at Berehaven, was unable to get into Bantry Bay owing to the violence of the gale. She lost her jibboom, and her steam-cutter and gig were washed overboard.

Dec. 1st.—Over 300 fishing-boats were wrecked off the Scotch coast during the recent gales, and the nets of the fishermen were washed ashore.

By the burning of a barn near Geneva, N. Y., fifty Holstein cattle, fifty hogs, and five horses perished in the flames. The loss is estimated at \$50,000.

Over 1,000 tenants of the County of Roscommon have refused to pay any rent. Fox hunting is broken up in Ireland. About a dozen new branches of the Land League are organized each week in England and Scotland.

The following is the amount of lumber sawed in three towns on the Mississippi during the past season. At Davenport, 67,000,000 feet; shingles 8,500,000, and lath 13,000,000. Moline's cut will reach 33,000,000, and that of Rock Island 70,000,000 feet.

2d.—Opposition to rent-paying is the order of the day in Ireland. A farmer named Hogan, who paid his rent, has been fatally shot in Tipperary, and a farmer in Leitrim, who paid his rent, was assaulted Wednesday evening and received twelve wounds, which it is believed will result fatally.

The schooner *James Platt*, with a cargo of salt, was wrecked at South Fox Island, Lake Michigan, and the captain and cook drowned.

Two negroes caught at Yazoo City, Miss., yesterday, confessed to the murder of Robert Catlin, and were lynched by an infuriated mob. And on the same day, near Raleigh, N. C., two other

negroes were taken from jail by a masked party of seventy-five to one hundred men, and hanged.

At Cleveland, Ohio, a man represents himself to be the Savior, and has had photographs taken of himself in white robes with a crown of thorns.

Reports of further shipping disaster caused by the recent Atlantic gale continue to be received. The steamer *Glendeven* brought five members of the crew of the German bark *Lohengrin* into Liverpool, the other members of the crew were drowned. The Dutch steamer *Castor* lost a mate and two seamen. Some members of the crews of each of the seven Yarmouth smacks were lost during the recent storm.

A shock of earthquake occurred at Agram, Austria, on Wednesday, which was the severest that has been experienced since the great catastrophe in November, 1880.

3d.—An equestrian statue of Washington, to cost \$13,000, is to be erected in Philadelphia.

Grave fears are entertained that the propeller *Jane Miller* has foundered, as a quantity of fish barrels and other portions of a vessel's cargo have come ashore at Hay Island.

5th.—Jewels valued at £80,000 were stolen from Lord Hill, at Trevors Seat, near Chirk, North Wales.

A conflagration occurred early yesterday morning in the mill district of Minneapolis, destroying property to the value of \$416,000, and causing the death of four men and the injury of many others. The daily capacity of the mills destroyed was 2,500 barrels.

An attempt was made on Saturday night to blow up the City Court House, at Montreal, by an infernal machine, which contained about ten pounds of dynamite.

The propeller *Jane Miller* has foundered in Georgian Bay, with all on board, upwards of thirty persons.

6th.—Two thousand persons were vaccinated yesterday at the office of the Chicago Health Commissioner. There is genuine alarm on the subject of small pox.

Six hundred of the Duke of Devonshire's tenants have decided not to pay rents except with a reduction of twenty per cent.

Terrible weather was encountered by the steamship, *British Crown*, arrived to-day. The vessel encountered a succession of heavy gales, terminating the 21st in a hurricane. Three boats were splintered, the engine-room and galley skylights shattered, the after turtleback crushed in, and the iron beams supporting it twisted.

The steamer *Weisland*, twenty-two days from Antwerp, had her engines disabled, two heavy life-boats carried away, and the officers' bridge much damaged.

7th.—The steamer *Missouri*, which arrived at Liverpool yesterday from Boston, lost 140 head of cattle during the voyage. She also lost her boats and compasses.

One span of the bridge across the Red Cedar River at Cedar Falls, Wis., was taken out this afternoon by a windstorm, killing one man and seriously wounding three others.

By the fall of the floor of St. Mary's Church Sunday-school building, previously damaged by fire, three persons were killed.

Another infernal machine of similar character to the first was found to-day on the same spot at the Montreal court-house as that found on Saturday last. It had gone off, but apparently without doing any injury.

8th.—Valuable coal-beds have been discovered near Memphis, Mo., about forty miles from Keokuk, and a company is now being formed to develop them. At a depth of 198 feet one vein of three feet and one of five feet were found.

The steamer *Lake Winnipeg*, from Liverpool to New York, lost her chief engineer overboard, and had one fireman killed by being thrown down the stove-hole during a gale.

President Arthur, in his message to Congress, has the following to say in regard to polygamy:—For many years the Executive, in his annual message to Congress, has called the necessity for stringent legislation for the suppression of polygamy in the Territories, especially in Utah. The existing statute for the punishment of this odious crime, so revolting to the moral and religious

sense of Christianity, has been persistently and contemptuously violated ever since its enactment. Indeed, in spite of commendable efforts on the part of the authorities who represent the United States in that Territory, the law has, in very rare instances, been enforced, and for a cause to which reference will presently be made, is practically a dead letter. The fact that adherents of the Mormon Church, which rests upon polygamy as its corner stone, have recently been peopling in large numbers Idaho, Arizona, and other of our Western Territories, is well calculated to excite the liveliest interest and apprehension.

It imposes upon Congress and the Executive the duty of opposing to this barbarous system all the power which under the constitution and law they can wield for its destruction. Reference has been already made to the obstructions which the United States officers have encountered in their efforts to punish the violations of the law. Prominent among the obstacles is the difficulty of procuring legal evidence sufficient to warrant a conviction, even in the case of the most notorious offenders.

Your attention is called to the opinion of the Supreme Court of the United States explaining its judgment of reversal in the case of Miles, who had been convicted of bigamy in Utah. The court refers to the fact that the secrecy attending the celebration of marriages in that Territory makes the suppression of polygamy very difficult, and the propriety is suggested of modifying that law of evidence which now makes a wife incompetent to testify against her husband. This suggestion is approved. I recommend also the passage of an act providing that in the Territories of these United States the fact that a woman has been married to a person charged with bigamy shall not disqualify her as a witness upon his trial for that offense. I further recommend legislation by which any person solemnizing a marriage in any of the Territories shall be required under stringent penalties for neglect or refusal, to file a certificate of such marriage in the Supreme Court of the Territory, unless Congress shall make or devise other practicable measures for obviating the difficulties which have hitherto attended the efforts to suppress this iniquity.

9th.—A freight-train composed of thirty-two cars, thirteen of which were laden with live-stock, went through the bridge over the Missouri River at St. Charles last evening. The engineer is missing, and it is feared he went down with the train.

A horrible catastrophe occurred at Vienna, the Austrian Capital, last night. Just before the beginning of the opera, the Ring Theatre took fire through the falling of a lamp on the stage. The house was pretty well filled at the time, and the loss of life was very great. At midnight over 150 dead bodies had been recovered from the building. It is believed that 300 perished. Many persons were injured in jumping from the third story windows, and others were trampled on during the stampede from the building.

10th.—The British steamer *Saxon March*, from Gibraltar for Antwerp, a month overdue, is supposed to have foundered in the Bay of Biscay. It is feared that all hands, numbering forty, are lost.

Discussion of the Mormon question next week will be avoided by the appointment of a Committee on Elections, to which Campbell's credentials will be referred. They were given to him by the Government of Utah, on the ground that although he only received 1,857 votes against 18,568 for Cannon, the latter, who was born at Liverpool, England, has never been naturalized. This is a legal pretext for the exclusion of Cannon, who is a polygamist, although he has occupied a seat in the House since 1873, and unless he can positively show that he has been legally naturalized Campbell will be admitted as the legal Delegate from Utah.

Over 400 corpses have already been recovered from the burned theatre at Vienna. It is thought that fully 700 persons perished. Nothing has been heard of the members of the orchestra, and it is supposed that they are among the victims. Already \$140,000 have been raised on the Vienna Bourse for the families of the victims.

The steamer *Hibernian*, after a frightfully boisterous passage, has arrived at St. Johns, N. F. She lost three boats, her skylight, donkey-engine,

and a portion of the forward bulwarks. White, the third officer, and two seamen were engaged in securing a tarpaulin on the hatch, when a heavy sea washed all three overboard. The seamen clung to the ropes and were saved, but the officer was lost.

Small-pox is spreading in Chicago, and the preventive measures taken by the health authorities seem to be utterly inadequate to meet the circumstances of the epidemic. Nine new cases were reported yesterday. Sixteen cases are reported at Jefferson.

An explosion occurred in a Belgian colliery yesterday, causing the death of sixty-six persons. Guiteau's trial for the murder of President Garfield is still progressing.

Miscellaneous.

TOWARDS EMMAUS.

A journeying to Emmaus!
The grandest man of men with us
The Christ of God was then with us
As we went down to Emmaus!
How burned our hearts along the way,
At every word we heard him say;
We never may forget the day
We journeyed down to Emmaus!
O blest disciples, favored few,
How gladly had we walked with you,
And talked with him who talked with you,
As you went down to Emmaus!
Have touched the hand and found it warm,
That raised the dead and stilled the storm;
Have worshiped God in human form
As he walked down to Emmaus!
But Jesus walks and talks with men
As perfectly to-day as then,
And hearts burn now as yours burned when
You walked with Christ to Emmaus!
In starless night, or sunless day,
Whoever walks life's weary way,
Forgetting not to watch and pray,
Is journeying toward Emmaus!

COMMITTEE REPORT.

Bro. Andrew Hall, of Council Bluffs, Iowa, sends us the following report of the committee on conference grounds, for Semi-Annual session.

RECEIPTS.

Of citizens, Council Bluffs	\$32 05
Of brethren	30 00
Sale of wood	10 80
Sale of lumber	11 00
In labor	4 50
	<u>\$88 35</u>

EXPENDITURES.

For nails \$1.25, lumber \$14, labor \$15.75	31 00
Damage to trees and fence	4 50
Cleaning ground \$6, wood \$15	21 00
Sheriff's fees \$8, Rent Grange Hall \$5	13 00
Oil for lamps 85c., rent of lumber \$11	11 85
	<u>\$81 35</u>
Balance due Church	\$7 00

Committee, { A. HALL, chairman,
J. D. HAYWOOD,
C. HANSEN.

CHURCH RECORDER'S NOTICE.

Will branch and district clerks please to favor the work of recording by sending to me the original reports of the branches that are in their hands, or else make out transcripts of the changes that have occurred since they last sent reports to me, that is giving names of gains and losses, with items of birth, baptism, ordination, removal, expulsion or death. I shall call on every branch by letter this winter with a statement of the standing of each on the Church Records and would like as prompt and full replies as possible.

H. A. STEBBINS, Church Rec.

LAMONT, IOWA, Dec. 15th, 1881.

Man, being essentially active, must find in activity his joy, as well as his beauty and glory; and labor, like everything else that is good, is its own reward.

NOTICE TO ELDERS.

As not enough names were enrolled to fill the Fifth Quorum of Elders prior to the General Conference of September, 1881, it is desired that further applications be received for membership in said quorum, that the quorum may be organized at the first opportunity.

H. A. STEBBINS, Church Sec.

LAMONI, Iowa, 15th Dec., 1881.

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.

PERKINS.—At Abilene Dickinson county, Kansas, September 27th, 1881, to Sr. Delilah J., widow of Bro. James Perkins, lately deceased, a daughter, sweet pledge of their mutual and undying love; her name is Mary Ann. May God enable this pledge of love to retain her sweetness, and grow in all the excellencies of the gospel, and remain a source of comfort and joy to its bereaved mother.

In blessing, Father, do thou bless her, Let thy love with her abide; And when the woes of life distress her, May she in that love confide. Let thine arm be ever round her; Let thy Spirit be her guide; May no evil power confound her, Keep her safely near thy side.

C. D.

DIED.

DANCER.—Near Lamoni, Iowa, November 28th, 1881, of typhoid fever, Albert Pierre, son of Bro. David and Sr. Rosalia H. Dancer, aged 20 years, 8 months and 7 days. A young man having many good qualities and qualifications, there seemed to lie before him in life a good future and a great chance for usefulness and honor. He was not a member of Christ's Church; but he knew the gospel to be true, and understood his duty and privilege, for several times during his illness he expressed his anxiety to be baptized. His father, mother, wife, and many relatives and friends in Illinois and Iowa mourn his loss. Funeral sermon by Elder H. A. Stebbins.

KENT.—At Pilot Rock, Cherokee county, Iowa, on the evening of the 3d of November, 1881, of typhoid fever, George Kent. Born in Welland, Canada, May 8th, 1857; united with the Church, April 27th, 1878; baptized by Thomas Dobson; lived a conscientious life and died in full faith of a glorious resurrection; leaves a loving wife and dutiful son; and an aged and crippled father, and all with whom he became acquainted to mourn his loss. By request of deceased, the funeral sermon was preached by Elder E. C. Brown of Fonda, Iowa. Text 1st Thes. 13: 14.

MAUDSLEY.—At Maquoketa, Iowa, November 29, 1881, of asthma, Bro. Sutcliffe Maudsley, aged 72 years, 6 months, and 19 days. Bro. Maudsley united with the Church in England in the year 1840; came to America in 1841, settling at Nauvoo. After many journeyings with his brethren, he finally reached Maquoketa, where he lived until his death. The large attendance and many expressions of sympathy at the funeral gave evidence of the high esteem in which himself and family were held by the citizens of Maquoketa. Funeral services by Elder Jerome Ruby.

ANDREWS.—At Soldier, Monona county, Iowa, October 3d, 1881, sister Mary Andrews, mother of sisters Montague and Ballantyne; born June 29th, 1811; baptized in 1840 by her husband, Joseph A. Andrews, and continued a faithful member through the dark and cloudy day, and was ever ready to give a reason for the hope within her; baptized into the Reorganized Church, October 6th, 1860, by Elder J. A. McIntosh. She died rejoicing in the latter day work, and with a bright hope of a glorious resurrection. She was loved by all who knew her.

PERKINS.—At San Bernardino, Cal., August 18th, 1881, of consumption, Elder James Perkins. Our beloved brother was born December 1st, 1852, near Leicester, England; was baptized on the 1st of January 1876, near Bell Creek, Nebraska, by Elder Charles Derry; and ordained an Elder under the hands of Elders J. Caffall and G. Derry, on the 6th of January, 1878. His funeral sermon

was preached by Elder D. S. Mills, from a text selected by the deceased, in 1 Cor. 15: 23, 53, inclusive. In the earnestness of his soul he embraced the truth, and proved a consistent member of Christ's Church. Obedient to the heavenly call, he received the holy priesthood, and proved himself a valiant soldier of the cross. His zeal for the truth never flagged, even though disease was eating away his vitals; and when death claimed his victim, he was not able to shut out the light and hope of the gospel from our brother's mind; but the blessed assurance that the son of God had given remained deeply seated in his mind until his eyes were closed in death. He rests in peace.

PUBLICATIONS ISSUED AND FOR SALE

BY THE Board of Publication of the Reorganized Church, AT THEIR PUBLISHING HOUSE IN LAMONI, DECATUR COUNTY, IOWA.

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, Editor.

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, Editor.

REDUCTION IN PRICE.

Holy Scriptures:

Inspired Translation by Joseph Smith the Prophet. Sheep, or Library binding.....\$1 50 Imitation Morocco, gilt edges.....\$2 00 Morocco, full gilt finished and gilt edges.....\$2 50 New Testament, inspired edition.....75c

Life of Joseph the Prophet, History of the Reorganized Church, and Autobiography of Joseph Smith.

In Cloth, full gilt finished, very handsome.....\$2 00 Postage extra, 20 cents. This book contains 827 pages, set in large and clear type, and printed on good paper. It is E. W. Tullidge's work, thoroughly revised and corrected, and enlarged by the addition of 300 pages; making a concise and complete History of the Church up to 1880. Three very fine new steel engravings and fac simile of autographs of Joseph the Prophet and Emma, and of Joseph Smith, have been added to the book at great cost, and greatly enhances its value. Brethren, this is a book that will sell among your neighbors and friends of the Church, and to all who desire to keep themselves informed in matters of history, and is the cheapest book published by the Church.

Book of Mormon:

Roen, sprinkled edges.....\$1 25 Imitation Morocco, gilt edges.....\$1 50 Turkey Morocco, marbled edges.....\$1 75

The Saints' Harp—Hymn Book:

Roen, plain.....\$1 25 Imitation Morocco, marbled edges.....\$1 35 Imitation Morocco, gilt edges.....\$1 50

Doctrine and Covenants:

Sprinkled Sheep.....\$1 25 Morocco.....\$1 75

Joseph Smith the Prophet and his Progenitors:

Cloth.....75c. Leather.....\$1 25

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Poems, by David H. Smith, 202 pages, fancy cloth, gilt edges.....\$1 50

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Complete set of Tracts, 270 pages, bound in limp cloth turned in.....75c

Forgoat and Shinn Discussion. J. Shinn affirms "The Bible teaches that the Coming of Christ to judge the World is now past." M. H. Forgoat affirms "The Bible teaches the Literal Resurrection of the Body from the Grave." Paper covers.....50c

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., 123 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 12 pages, 25 cents per dozen, \$1.75 cents per hundred.

Miscellaneous:

THE PROBLEM OF HUMAN LIFE, HERE AND HEREAFTER:

Embracing the "Evolution of Sound" and "Evolution Evolved," with a Review of the Six Great Modern Scientists:—Darwin, Huxley, Tyndal, Haeckel, Helmholtz, and Mayer. Bound in cloth boards, 524 pages.....\$1 50 Mosheim's Church History, 2 vols. cloth.....\$4 00 Baldwin's Ancient America.....\$2 00 Rollin's Ancient History.....\$2 00 Cuden's Complete Concordance of the Bible, cloth.....\$1 75 The Koran.....\$1 50 The Bible Text Book.....\$1 00 Apocryphal New Testament.....\$1 65 Brown's Concordance of the Bible.....60c Five Quires of Note Paper, 125 sheets, free of postage.....35c Do, do, do.....50c Emerson's Ready Binder, old Herald size.....70c " " " new " ".....85c

WRITING PADS.

Letter, size 8 1/2 x 11 inches, postage paid.....40c Packet Note, size 6 x 9 inches.....30c Note, size 5 1/2 x 8 1/2 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.

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 Principles of the Gospel, 6 cts.; the Epitome of Faith 2 cts.; the Sixth Trumpet, a 54 page pamphlet, 25 cts., including postage.

FARM FOR SALE.

Bro. George Adams will sell his farm in Decatur county, Iowa, consisting of 170 acres, all improved, orchard and vineyard, in good bearing condition. This farm lies five miles south and west from Lamoni, and just on the line of Missouri. For particulars and terms apply to George Adams, Lamoni, Decatur county, Iowa. 15d4t

FARM FOR SALE.

I have a prairie farm for sale of 87 acres; 7 acres of timber, and the balance under fence and cultivation; 40 of it new land one half mile from a good new school house, ten miles from Savannah, the county seat, two and a half miles from Whitesville; good grist mill there; two and a half miles from Rosendale Depot, good mill there, twenty-four miles from St. Joseph, twenty-nine from Marysville; two springs and a well. This farm lies on the county line to each town, good location; price twenty-two dollars per acre.

THOMAS HAYLEY.

WHITESVILLE, Andrew Co., Mo.

ALWAYS write the business portion of your letter on a separate piece of paper.

Do not mix business with matter intended for publication. It is a great hindrance to us copying such letters.

Let business letters be brief and explicit.

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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